אהל *Ohel* or *Beth-shemesh.*

A

Tabernacle for the Sun:

OR

IRENICUM EVANGELICUM.

An IDEA of

Church-Discipline,

In the THEORICK and PRACTICK Parts;

Which come forth first into the World as *Bride-groom* and *Bride*, hand in hand; by whom you will have the *totum essentiale* of a true *Gospel-Church state*, according to *Christs* Rules and Order, left us when he Ascended.

In which you may finde the *Hidden Mystery* of whole *Christ*, in *Head*, *Neck*, and *Body*. Hidden in former Ages from the Sons of Men. *Eph.* 3.4,5.

Published for the benefit of all Gathered Churches, more especially in *England*, *Ireland*, and *Scotland*.

By JOHN ROGERS

An unfeined Friend and Servant of the *Bridegrooms* and *Brides*, and Minister of the *Gospel* of *Jesus Christ*, late at *Purleigh* in *Essex*, now at *Tho. Apostles*, *Lond.* Declared for the most part in *Christ-Church*, *Dublin* in *Ireland*.

Imprimatur *Joseph Caryl.*

Psal. 19. 4,5. *Their line* קו (or rule and structure) *is gone out thorough all the earth; in them hath he set a Tabernacle for the Sun, &c.* בהם אהל שם or *Heb. To the Sun in altissimo gradu.*

In that day I will raise up the Tabernacle of David *that is fain, and build it as of old*, Amos 9.11.

LONDON:

Printed for *R. I.* and *G.* and *H. Eversden*, to be sold at the *Grey-Hound* in *Pauls* Church-yard. 1653.

Tabernacle for the Sun:

OR

Church-Architecture,

As the Tabernacle and Practick Part

חנכה *Channuccah.*

A

TABERNACLE
For the SUN.

The first Book.

CHAP. I.

That there is a visible Discipline, or Politie of the Church under the Gospel, ordained by Christ; and what it is: and how it differs from carnal Policy.

NOthing is more clear out of the *word* of *God*, then that there is a *Gospel-Discipline*, or *Church-State* for Saints of *divine Institution*, and by *divine instruction*; Prov. 1. 3. *To receive the instruction of* (Christ) *Wisdome, Justice, Judgement, and Equity*; for Solomon (who was a type of Christ) teaches his *Discipline* in this

Wisdomes Politie,

ערך

Book of *Proverbs*, which you have some call his *Ethicks*, as relating to *morall Precepts*; for *Divinity* is like some great Lady that is every day in a *new dresse*; and *Morality* like to a handmaid that waiteth on her; Christ [the typified *Solomon*] intends hereby to tell us of his *Order*, and of the *Discipline* of *Wisdomes house* (*viz.* his *Church*) *Prov.*8.1,2,3. and Chap.9. 1,2,3,4,5. he begins with this exhortation, *Prov.*1.8. *My son hear the instruction* (or *Discipline*, as many read it) *of thy Father*, *viz.* his spirituall documents, and teachings, *and forsake not the Law of thy Mother*, that is, of the *Church*, *Gal.*4.26. who bears, and brings forth children to the Lord. So that it seems Christs *Discipline* (which is of *the Father*, and of *the Mother*) consists in *the Spirit*, and in *the truth*, *Joh.*4. 23, 24. not onely *inwardly*, but it is also *outwardly*; as to outward *Orders*, *Laws*, and *Ordinances* of the *Church*. Thus the *Lord opens the ear to Discipline*, sayes *Elihu* to *Job* chap. 36.10. *and commands them from iniquity*; that is, sayes *Calvin*, he instructs them in his wayes, and teaches them to amend. This shews, that Gods designe in giving us so good a *Gospel-Discipline*, is, thereby to make us good and Gospel Disciples, both in *knowledge* and in *practise*, and is therefore of great concernment to us in teaching us these three things, 1 *Subesse*; 2 *Coesse*; 3 *Præesse*.

Sim. Divinity and Morality.

Expos. From Father and Mother.

Spirit and Truth.

Expos.

Gods design in setting up Gospel-Discipline.

To make us Gospel Disciples.

First, to be *obedient* to his Laws, and Ordinances, *ut discipuli*, living together in *Order*: Secondly, to *love* one another, and *all Saints* living together *in unity*, *ut socii*, *Psal.* 133. 1, 2. Thirdly, to *instruct* one another, and *to strive together*, to excell in *exhorting*, *comforting*, and *teaching* to the *edifying of one another*, 1 *Cor.*14.12. *ut Magistri*, as Masters of knowledge, *Psal.* 119. 98, 99. and therefore it is, that there is so great a need, and notable a use of this *good order*, and *Gospel-Discipline* amongst us, which God hath of his *goodnesse*, and in his *wisdome* provided for us. So sayes old *Bernard*, *super Cant. Serm.*23. *What abundant cause have we to blesse the Lord* (who was no wayes bound to us) *that of his free love should let down a Discipline out of his owne bosome* (as it was brought by Christ to us from the

1 For order.
2 For unity
3 For edification of one another.

Hereby appears Gods great love to us.

Fa-

Father for us to dwell in? becauſe the *School-men* could ſay, *Diſciplina non debetur ex debito, quia inferiori non eſt aliquis obligatus, in quantum eſt inferior*; Man is the *inferiour*, therefore it is man that is obliged to the Lord his *Superiour*, for making ſo much, and ſo excellent ſoul-proviſion (hence *religio a religando*) *Mat.* 24 45. ὁ πιστὸς δοῦλος ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, *Who is a faithfull and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?* So we ſee the Lord takes care for us, and makes proviſion for poor ſouls, for he hath *appointed*, (*conſtituit* being a *compound word*, is as much as to ſay, *cum aliis ſtatuit*, whom the *Lord hath appointed* (joyntly with others) as an *Overſeer*, (*ſuper familitium ſuum*,) over a *remnant* of his family.

Th. Aqu. 22. Q. 80. 1. 3. Expoſ. And his great care over us.

Expoſ.

Now, *woe* bee to them that reject this Diſcipline of Goſpel-inſtitution, *Pſal.* 50. 16, 17. a meer *Moraliſt* will tell you there is a neceſſity of *Diſcipline*. (See but *Tull.in's Offices lib. 8. & 9. de invent. ante finem libri*) and a meer *Formaliſt* will tell you, that there is a neceſſity of *Church-Diſcipline*, which is a principle own'd by all for a *truth* (except *Atheiſts*) bee they no more then meer *pretenders*, or *profeſſours*. As for this *Church-Diſcipline* we ſhall finde it in the word, and fetch it from the *Fountaine* freely flowing forth through many more *Scriptures*, then I ſhall mention both out of *Old* and *New Teſtament*.

The neceſſity of it is undeniable.

First, *in the Old Teſtament*, we finde many *Prophecies*, and *Promiſes* filled with this, as *Pſal.* 110. 3. *Thy people ſhall bee willing in the day of thy power, in the beauties of holineſſe*, which muſt bee meant of this *viſible Goſpel-Church-ſtate*, wherein Saints (having communion with Chriſt, and one with another) *do worſhip* the Lord, as appears *Pſa.* 29. 2. *Worſhip the Lord in the beauty of holines*; this is the *Lords houſe*, here is his *worſhip due unto his name*; out of this *Sion goes forth the Law*, and it is *beautifull for ſcituation*. So in *Iſa.* 2. 2, 3. It ſhall come to paſſe in the *laſt dayes*, *that the mountaine of the Lords houſe ſhall bee eſtabliſhed in the top, &c.* which foreſees the ſingular fellowſhip of Saints in theſe *laſt dayes* wherein we live (largely) exalting Gods owne *way of worſhip*, which he will bring forth *with ſhoutings*, and withall an *attractivum bonum*,

This Diſcipline is proved, 1 out of Old Teſtament.

Expoſ.

It is the beauty of holineſſe.

Expoſ.

a winning excellency will shew it selfe to the *ravishing* of the Saints, and the re-edifying of their soules as (*in statu quo prius*) of old; so that the very *out-casts of Israel* shall (*more fluminis*) by a spirituall instinct, and from occult qualities flow freely (and be fully satisfied) *unto it*, yea *up to it*, which is a greater wonder.

The glory of the latter house greatest.

The glory of this latter house shall be abundantly greater then the former, which notwithstanding was *filled with his glory*. This house the *Prophet* also premonstrates in *Ezek.* 43.10,11,12. which looks to the *Gospel-time* and *Temple*.

Proved in New Testament by Christ *Expos.*

Secondly, in the *New Testament*, this truth triumphantly appears, for our Saviour testifies himself unto it, in *Mat.* 16. 18,19, *and upon this rock will I build my Church* (in the *Heb.*) *but*, is not a *copulate*) but Christ himselfe is this *rocke* that is pointed at for the *Churches foundation*, 1 Cor. 3.11. or else it will fall: And as the *verb metaphorically* concludes this *Doctrin* of *Church-Discipline* (being taken from a *building* consisting of many particular parcels made up into *one*, also of such a *Society* which are of neer relation and sweet consanguinity (spiritually taken) including the *order* of the *house*, which is thus built up an habitation to the Lord through the Spirit;) So also the *person* and *tense* doe signally declare, Christ is yet about this *building* (who alone is *the Carpenters Sonne, the Son of Mary*) as afterward we shall shew.

It is a building fitly compacted. συναρμολογούμενον.

It is not an (openly) mixed congregation. *Expos.* *Ecclesiam esse mistcellaneam falsum est dicere* Cam. *in loc.* *quia confusis cultibus confunditur verus Deus cum Idolis.* *Ursin in secundo præcepto.*

For further proof, see *Mat.* 18.17,18. the *Church* is not there ment a *mixed company* (sayes *Cameron in loc.*) nor a *mixed worship*, saith *Ursin*: but you have here commanded and commended unto you by Christ, the good *Gospel-order* and *Discipline* thereof. This the *Apostles* practised, *Act.* 2.42. and 46.47. And in all the Epistles of *Paul*, it is apparent, *Phil.* 3.17. 1 *Thess.* 1.7. 2 *Thess.* 3.9. *Cum multis aliis*, &c. This the *Apostle* preached, *Act.* 8.12. instructing others in it, 2 *Cor.* 12.25,26,27. 1 *Cor.* 14.12. and commending others for it, 1 *Cor.* 11.2. *Coloss.* 2.5. 1 *Thess.* 1.6,7. besides abundance of *examples* of all the *Churches* of *Corinth*, *Rome*, *Philippi*, *Macedonia*, *Antioch*, *Samaria*, and the *seven Churches* of *Asia*; So that we are encompassed about with a broad *cloud of witnesses*, and cannot but concurre with all in this received

Proved by the Apostles, and primitive Saints. *Examples.*

Axiome,

Axiome, or *undeniable* truth, that there is a *Gospel-Discipline* for the *Saints* to submit unto, and to *walk* under, *together* in *order* and *unity*.

This many call *Ecclesiastick Politie*, as *Cartwright*, *Hooker*, with many others, because that so much *skill and judgement is required for the ordering of the affaires of the true Church of Christ*, which we are here to treat of, 1 *Tim.*3.15. this same is by others called the *Church visible* consisting of beleevers in body together, and under *outward formes*, *order*, Colos. 2.5. and *government*, and under the *power* of *Christ* (*King*, and *Lawgiver*) committed to him by his *Father*, Matth.28.18. Joh.5.22. Joh.13.3. and delegated unto him, and executed by him *visibly* and *invisibly*; *invisibly* by his *Spirit* and *word within*, which are as the *Ruling Elders* and *Officers*, Joh.14.16,17. Joh.16.7,8. But *visibly* by his *Ordinances*, and *Officers* in the Church *without*, Ephes.4.11,12. 1 Cor.12.28,29. yet none ought to be a *visible Officer* (no nor *member*) but such a one as is ruled, directed, enabled, and qualified by *Christ*, and his *Spirit*, ordering within in their hearts; So that the *formall* and *spirituall*, *outward* and *inward*, *visible*, and *invisible* make but *one Church*: But more of these things hereafter.

Christs Church Discipline, or Politie, why, and how called so.

Visibly, and invisibly all one Church. *Sim.*

Onely this at present, before I proceed, I must acquaint you that there is a most dimense difference between this *Discipline* and *Politie* in severall particulars, of which some I shall name, and so haste.

How it differs from carnall worldly Politie.

First, *Politie* of Nations (or rather *Policy* whereby *states* are ruled) is not *one* and the *same* in *all places*, but as Physicke is administred according to the constitution and complexion of the body; so is *Policy*, and not in all places alike, but according to the constitution and complexion of the people, and place; one Nation is ruled this way, another that way, but Christs *Discipline* of his Church is *one* and the *same* in *all places*, to all people, 1 Cor.7.17.

1 One and the same in all places. *Sim.*

Secondly, *Politie* also differs according to the times, but this *Gospel-Church-state* doth not, but is the same (by rule) in all ages, and at all times, be they what they will, *Ephes.*3.21. and *Ephes.*4. 11, 12. *Media cultus sunt immutabilia*, till the

2 In all ages. *Cuncta temporum cursu mutantur.*

coming of Christ, 1 *Tim.* 6. 13, 14. 1 *Cor.* 11. 26. *Isa.* 9. 6, 7.

3. In the interest it drives.

Thirdly, *Politie* alwayes drives on a Selfe-interest, and seekes no further; but this *Discipline* of Christ drives on an interest above selfe (which is, as having *the Moone under her feet*) and is not therefore of this world, *Joh.* 5. 30. *Joh.* 7. 16, 17, 18. *Heb.* 2. 12.

4. In the Lawes outward, and inward.

Fourthly, *Politie* is ordered by certaine *outward Lawes*, and rules left (as a *Gnomon*) or laid downe for the tranquillity of the *State*; but this Church of Christ is govern'd by the *Word without*, and the *Spirit within* (as will appeare hereafter) in *power*; and hence it is that *Directories* are out of date, the *Cannons* discharged and broken in peeces, and *Platformes* of men no more minded then as they are the *Word of God*, and till further *light* be given from above, and till the *Spirit* lead us further into the *truth*.

Directories or Cannons are of no use therein.

5. In the King and Governor.

Fifthly, *Politie*, and the Kingdomes of the world have many *Kings*, *Emperours*, and *Rulers*; but the Church of Christ over all the world hath but *one* and the *same head*, *Ephes.* 1. 22. and *Ephes.* 4. 15. and *Ephes.* 5. 23. 1 *Cor.* 11. 3. *Coloss.* 1. 18. who is to rule them by *Spirituall influences*, and *outward Ordinances*.

6. In obedience.

Sixthly, *Politie* requires *outward obedience*, and no more (be the heart never so bad) but this *Church-way* of Christ calls for *spirituall worship*, *Joh.* 4. 23, 24. and the heart, *Psal.* 27. 8. *Prov.* 3. 1. *Psal.* 66. 18. *Psal.* 51. 17. *Act.* 4. 32. *Act.* 8. 21. & *Act.* 11. 23.

7. In altering or adding to Lawes.

Seventhly, In *Politie* men have power of pulling downe, or setting up *new Lawes* by the *Supreame authority* of that Nation or State, and their Lawes and Acts (as those of the Parliament) are binding, and of force: But in this *Church* of *Christ* there is no setting up *new*, or pulling downe *old* and *true*; Christs Lawes and word must stand without *adding*, *diminishing*, or *altering*, Rev. 22. 18. this *Discipline* is not a nose of wax, nor (as honest *Cartwright* sayes) taken out of *Cannons*, *Lawes*, *Decrees* of men, *Popes*, *Prelates*, or the like; from which pit came all the *Locusts*, and *Scorpions*, the *Romish Hierarchy*, the *Arch-Bishops* and *Bishops*, and their *Servants*,

Whence came Pope, Prelates Hierarchy.

vants, Surrogates, Officials, Commissaries, and the rest of that *trash* and rubbish.

Eighthly, *Polity* hath no higher *principle* then *reason*, but this way of Christ is abundantly *above*, and yet in nothing *against pure reason.* 8. In principle.

Ninthly, *Polity* is a great *Factor*, and abettor of *Customes*, of long continuance, whereby the people are *embondaged*; but this *way* of *Christ* is very much an enemy to all *customes* and *traditions* of men (that are not of the *Word of God*) though of ever so long continuance and use: *Vide Urfin de 2 præcepto.* 9. About customs of long continuance.

Tenthly, *Polity* hath Corporall punishments, and power against opposers, enemies, offenders, or the like, *Et istos vi coercere, ac ferro punire potest*; but the *Church-power* is from *above*, the weapons of her *warfare are spirituall, Non ferro sed verbo, non vi & armis, sed vi & efficacia*; she uses the *two-edged-sword* of the *Spirit*, and Word, against all her opposers and offenders, neither are men *compelled* (as by *Politicall* powers) to obey, but they are *drawne of God*, and the *Spirit constraineth them*, Job 32. 18. 2 Cor. 5. 14. 10. In power of making obedient, and punishing Offenders.

Eleventhly, *Polity* is full of *Tricks*, Arts, Quillits, and Æquivocations, and lies ready at the catch, according to a Judges (or great mans) interpretation, or construction: but this *Gospel-way* is full of *plainenesse*, truth, and simplicity, 2 *Cor.* 1. 12. and 2. 17. and is not according to mans interpretation, but the spirits, *Rom.* 12. 8. 1 *Cor.* 5. 8. *Rom.* 16. 19. 11. Inthe nature of it.

Twelfthly, *Polity* consists most in the *Forme*, and lives most in the *out-ward show*, pomp, and appearance, but this *way of Christ* consists most of *inward beauty*, pomp, and excellency, 2 *Cor.* 5. 12. and 2 *Cor.* 10. 7. *Joh.* 7. 24. and lives most in the *spirit*, and least in the *forme.* 12. In the pomp and beauty of it.

Thirteenthly, In *Polity* is the *greatest respect of persons*, one higher then another, making some Slaves, and others Lords; but in this *Church-state* of Christ it is an intolerable Tyranny, and hath not the least allowance, *Mark* 10. 42, 43. lest thereby we should have *mens persons or opinions in admiration*, *Jam.* 2. 1. 3, 1 *Pet.* 5. 3. 13. In respecting persons or opinions.

Four-

14. In respect of gifts and abilities.

Fourteenthly, *Polity* preferres men according to their *outward parts*, fleshly habits, of *learning*, *wit*, or *prudence*; but Christs *Church-state* sets up *Christ*, and his *Spirit* for *Officers* in chiefe, and such who are ruled and filled with the *Spirit* of Christ under them, so that not *men*, but *Christ* rules; *Judas* that had not this Spirit proved a *Traitor*, so will others.

15. In the Consequence of it.

Fifteenthly, *Polity* grows every day more and more rusty, and the longer it lives, the more it will be out of date, and toothed at last, and like a *Potsheard be dashed a peeces*; but this way of Christ growes every day more and more glorious, and will be the *beauty* of the *whole earth*; Piety shall stand, whilst Policy shall fall, and the *Church of Christ*, that *little stone* (*cut without hands*) shall crowd *Policy* out of doores, and fill the *whole earth*, *Dan.* 2. 35. *Rev.* 11. 15. *Psal.* 48. 1, 2. *Isa.* 62. 4. 7. In all these respects and many more (might I not be too tedious) I might easily demonstrate to all men the vast disproportion between this *Gospel-Church-state* and *Policy*, whither in *Church* (where it hath been set up instead of Piety) or *State*, so that I meane not in any such sense that there is an *Ecclesiasticall Polity*, but as I have hinted before, and in order to visibles.

It differs from Ecclesiasticall Polity in a sense.

Who more Politick, then the Beast seven-headed, most subtill-pated in his Ecclesiasticall Discipline.

Now who hath been more *politick* and *subtill* then that *Beast*, that hath for so long *usurped* Christs *Seat*? and what a many *Romish Ornaments* (like unto the *Ægyptian* Jewels) doe many men and Ministers yet retaine? fitter for a *Golden Calfe*, (which is to be *grownd* to *powder*) then to adorne the *Temple*, or *Tabernacles* of *God*; O that they were sent away from whence they came! and that we would come in *sincerity* to the *Lords worke* before us! which is, *the building of his house for his honour to dwell in.*

But thus I have proved that there is a *Gospel*, orderly *Church Discipline*, and how farre it differs from *Policy*, whether called *Ecclesiasticall* (as some make it to consist altogether in *formes*, and things carnall) or *civill*.

Now the Lord lead us into his owne *Spirituall Temple*, and *Gospel-Church-state* by his owne *light*: for how sad a thing is it to see his *flock* so *scattered* among *Wolves*, and the *Saints* in a confused *darke*, corrupt, *Disciplinary way* of *walking* without

order,

order, *rule*, and *ordinances?* which so many Soules doe sit moaning for, and in the want of them in this their *Wildernesse-estate*, wherein they have been lost for *many ages* together; and whilst they are *sighing* and *sobbing* in a *strange Land*, they that have led them into this *Babylonian Captivity*, doe call upon them to sing the *Songs of Sion*; but alas, their *Harps are hung up upon the willowes*, and they as in a *strange Land* are *silent*, which is the next thing I come unto.

Saints suspiring (yet aspiring) in a strange Land.

עֵרֶב or, אֵפֶל. *Gnaraphel.*

CHAP. II.

We have had our abode a long time under Antichristian darknesse and Discipline, and the Church was driven by the Dragon, and drawne by the Beast into a Wildernesse for many hundred yeares, and ever since how miserably Soules have been blinded by bottomlesse smoake in a Popish Hierarchy, and so have continued to these dayes.

IN the next place we are to shew how for *many Ages* together we have fallen foulely short of this *holy* and *wholsome Discipline* of *Christs Church*, and have been abominably *cheated* with the rotten *figgs*, and *choaked* with the thick Romish *foggs*, and filthy infectious mists of *Popish inventions*, so that thereby *the Sunne and the Aire have been* abundantly *darkned*. The (poore) *Church*, she was before *cloathed with the Sunne*, encompassed round with purity of Religion, with *brightnesse* of *Discipline*, and in the clear light of Christ, and Scriptures which were her rich *ornaments* in the twelve *Apostles dayes*; yea and after that till *Constantines* time she wore this *Crowne of the twelve Starres*, those *glistring* lights. And not only were the *Saints* (such as then lived) *above the Moone*,

Revel. 9. 2. Rev. 12. 1.

Expos. What a happy condition the Church was in in the Apostles dayes both for Doctrine and Discipline.

Moone, and all ſublunary enjoyments, but they had this *borrowed light* of the *Word*, meanes, and *ordinances*, to *guide* them in their *paths*, and to *direct* them in their *Diſcipline* and *Church-ſtate*; but alas! (as our *Saviour* foretold what would follow) it fell out afterward that the *red Dragon* raged and watched to *perſecute* the *Church*) which was done very ſorely in *Domitians* dayes (and in *Nero's*) at which time the Church was pure notwithſtanding, and (as yet) preſented for a *chaſt Virgin* to *Chriſt*, though *tormented*, becauſe ſhe would not be *deflowred*, and although then (the Apoſtles being all *dead*) fierce wolves met together by *Flockes*, and *falſe Teachers*, and *Pſeudo-Apoſtles* roſe up apace, to oppoſe openly *true Doctrine* and *Diſcipline*.

Mat 10. 16, 17, 18.

Anno 110. vid. *Euſeb.* lib. 3. chap. 29. 2 Cor. 11. 2.

The Dragon perſecutes her.

Rev. 12. 4.
Anno 179.
Anno 204.
Anno 256.

This continued under the Emperours, *Verus*, and *Severus*, and *Valerianus*; O then! how this *red Dragon* (this *bloudy Abaddon* followed the *Church*, foaming with *flouds* of indignation, and yet for all that, the poore, and (almoſt) breathleſſe *Saints* had a little *reſpite* under *Galienus*, Anno 262. and till that time I finde the *Church* continued yet very *chaſt*, but then, preſently after began *Images* to be ſet up, and *Monuments* to be erected in *Cæſarea Philippi*, and other places, and in *Dionyſius* his dayes *Biſhop of Rome*, Anno 267. the Church began abominably to be *deflowred* and *defiled*; ſo that the true *Saints* and *Churches* could not eſcape a moſt *ſad perſecution* under *Diocleſian*, and moſt hot and heavie under *Maximinus*, that matchleſſe *Tyrant*, till torments *in his bowels* moved his *bowels* (againſt his will) to mitigate the violence of the *perſecution*; this continued to the time of *Conſtantine* and *Licinius*; and although the *red Dragon* could not have his will (do what he could) with *theſe his heads and hornes*, with which he uſed to puſh at, and (if he could) to have puſhed out the memory of the Saints, that the *name* of a *Chriſtian* might not be *left*, yet the *Church* liv'd and thriv'd till ſhe was in thoſe dayes *driven* into the *Wilderneſſe*, which was worſe then all the *Perſecutions* of the *Dragon* before, and this was (not *mutatione loci*, *ſed amiſſione ornatus*) by looſing her *former light*, *life*, *liberty*, excellency, purity, and *loveline*ſſe; her *bright Diſcipline* for *darkneſſe* of *devotion*, and *de-*

Anno 262. *Euſeb.* lib. 7, c. 17.
Images and Idols.
Cent. 2. cap. 7.
Anno 267.

Anno 306. *Euſeb.* lib. 8. & 9.

Rev. 12. 3.

She was brought into the Wilderneſſe. When? and how? Parens. in Apoc. 12. v. 6. By looſing her Diſcipline.

votion,

vation of *darkneſſe*; her *truthes* for *traditions*, and *Doctrines* of *Chriſt* for *inventions* of men, and all this by her *pretended friends* at home; for now the *Dragon had dragg'd the third part of the Starres after him*, viz. Meteors and wandring Starres, made up of earthy matter, but not fixed in the *Globe* of Heaven, *them he hath caſt downe with his tayle*, i. e. by his Serpentine ſubtilties, inſinuations, ſtrength, policy, and poyſonous infections; Oh ſad! what Superſtitions, Idolatry, and will-worſhip began in thoſe dayes to be inthron'd, and owned, yea in ſuch a manner as is to be lamented at this day! for then ſtarted up the ſolemne celebration, upſetting, dedication, and adoring of *Houſes* of Bricke and Clay, Lime and Stone, and Conſecrating ſuch kinde of places for the *Temples of the Lord*, calling them *Catholicke*, and *Chriſtning* them *Churches*; yea then the ſuperſtitious *Mother* of *Conſtantine* (viz. *Helena*) went a Pilgrimage to *Jeruſalem*, to finde out *Reliques*, and *Monuments*, and then began *Croſſes* to be ſet up, and Conſecrated, and *Chriſt's Nailes* and *Reliques* to be kept and ador'd, and Miracles (pretended to be) wrought by them, (as they that loved Superſtition and Idolatry did (and doe) report to this day. Thus, and many other wayes, was (the poor woman) the *Church*, forced into a fruitleſſe, comfortleſſe, dangerous, barren *Deſart-like* condition, whilſt *Monkes* and Popiſh *Prieſts* ſprung up apace, and whilſt the gliſtring *glory* of the former (true) *Diſcipline*, *Doctrine*, and *Ordinances* did *dye* apace, and began to *lye* buried, and unregarded in the duſt. But, *oh bleſſed Lord*, how excellently doth her *deliverance* draw nigh! and that it is hard by will appeare in the *following Chapters*. In the meane time, let all diſcerning men judge (to whom I appeale) what a miſerable *ſtate* hath the poore *Church* (viſible) been in (to this day) for *many hundred yeares*? and how thicke and three-fold her miſeries grew in upon her in the *abſence* of that bright *Diſcipline* and *Doctrine* which ſhe had in the *Primitive times*; and alſo by the pride and *preſence* of a cunning (and curious) *counterfeit* thereof, which hath (crowded out the true, and) continued amongſt us to this day? The proud Popiſh, and Prelaticke

And how?

Euſeb. l. 10. cap. 3. *Socrates*, lib. 1. cap 6. When meeting-places were made Churches. When Crucifixes, Reliques of Saints, &c. came up. *Socrates*, lib. 1. cap. 13 cap. 9. c. 17.

Monkes, Prieſts.

Popiſh Diſcipline.

latick *Diſcipline* quickly grew drunk:, and was ſoone ſwallowed up, and ſwimming in the *bloud* of the precious Saints. The *Moone* was indeed (then) *turn'd to bloud* (as well as the *Sunne to darkneſſe*) and moſt Romanizing outragious *Maſſacres* of Saints, and bloudy unſupportable Butcheries of Gods people were made, to maintaine the *Doctrine* and *Diſcipline* of thoſe dayes, ſo that the *Saints* were accounted as *ſheep for the Shambles, and were killed all the day long*; yet a little reſpite was allowed them, and liberty given to them (through God's goodneſſe) in King *Henry* the eights time, and then the true *Diſcipline*, which ſeem'd to lye for *loſt* and *dead* a long time) which Chriſt hath left us in his Church, would faine have lived and breathed a little; and ſo in *Edward* the ſixth's dayes, and *viriditie*, very great hopes there was of her *recovery*, and ſhe began to *wax warme*, and to *ſneeze* out ſome good *ſignes* towards it, but alas, they were ſoone loſt againe; and how lamentably did ſhe lye againe at the *Graves* brinke in *cruell* and accurſed Queene *Maries* dayes, and then ſhe was given over (indeed) even by her *Phiſitians* for loſt, and paſt *recovery*; untill it pleaſed the Lord to raiſe her up againe, and (almoſt) miraculouſly in Queen *Elizabeths* dayes, and then we did verily expect her full *recovery* and *reſtauration*, according to the *Primitive patterne* and *practiſe*; but well-a-day! how were we deceiv'd! for what by the (πανουργία) crafty cunning of the ſeducing *Serpent* which deceived *Eve*, and what by the inſinuating ſubtilties of the *Popiſh Prelates*, and *Mitre-mongers* in thoſe dayes, *her Mothers Children were angry with her*, and under pretence of Treaſons, Rebellions, and robbing of the *Magiſtrates* of their *right*, and the like wrongfull accuſations, thoſe (her enemies) inveigh'd againſt this *Diſcipline* of Chriſt's Inſtitution, (accuſing it to the Queen) they called it a *Schiſme*, a *Faction*, *Sedition*, and *Hereſie*, and with this they charged the true Children of the Church, and impeached the precious ones; as the *Preſidents* did, that conſpired againſt *Daniel*, Chap. 6. accuſing him for the breach of the *Kings command*, becauſe he kept his *conſcience* upright; and as the *Adverſaries* that would have hindred the

There were hopes of the recovery of Goſpel-Diſcipline in King *Henry* 8. and in *Edw.* 6.

Swum in bloud

Little hopes left againe in Q. *Maries* dayes.

Great hopes of her reſtauration were in Q. *Elizabeths* dayes.

Cant. 1. 6.

But what hindred it?

Prelates falſly accuſed it to the Queen.

the *building* up of *Gods house* in *Ezra's* dayes chap. 4. 13. 16. they charged them for rebellious, and for such as would rob the Magistrate of his right and revenews; so did these in Q. *Eliz.* dayes, most cruelly doe the *Accuser of the brethren's* office against the Saints, branding and abusing them for *seditious factious persons*, and *charging* them for *Innovators*, *Hereticks*, *erroneous* ones, *calling* them *Puritans*, *Brownists*, *Donatists*, *Anabaptists*, *Sectaries*, and such like; saying, they would be the *Destroyers* of the *Nation*, and what not? so that by this meanes the *Church* did *seem black* and odious to the world, being *Sun-burnt*, and *set to be the keeper of other* (Antichristian) *strange vineyards* whiles *her owne was neglected*, Cant. 1. 6. For it is in, and by the name of Christs own *Church* and *Discipline*, that such a Popish *Hierarchy* and *Prelacy* was canonized and consecrated, which carried a *faire face*, but a *foule heart*, and which was taken out of humane *traditions*, and inventions of the *Papists coyne*, and the *Popes Conclave* and *Canons*, as will amply appeare by the *beams* of the *Sun* in this *ensuing Tract*. And certainly the *Prelates* and *Papists* did agree, and look very like one another in their Discipline, and in their opposing the Saints, and Christs true Church and Discipline. We might have said of them, as *Aristotle* once said of the *Milesians*, that the *Milesians* were not fools, yet they did just the same things that fooles doe; so these *Protestants* and *Prelates* were not *Papists*, (no by no means) and yet they did just as *Papists* doe, but they were indeed *Mungrels*, and meer *Hermaphrodites* in Religion, *Nec vere viros, nec vere, mulieres, sed vere Histriones*, neither *Papists*, nor *Protestants*, but both, or neither, or either, or any thing for their owne ends. A *Roman Cardinal* caused his *Painter* to draw out K. *Solomon* halfe in heaven, and halfe in hell, for which he was justly to be blamed; but without any just blame might those *Prelates* be pictured out so, *half way in heaven*, for what they *pretended*, and for the *good* they did, but *half in hel* for what they *intended*, and for the *evill* they did in afflicting the Saints, accusing the brethren, persecuting the Church, and rendring the true Discipline of Gospel-fellowship odious, and despicable to *Magistrates*, *Ministers*, people, and all.

They falsely accused and abused the Saints that called for Discipline.

Papists and Prelates alike in Discipline, and in opposing the truth.

Prelates Mungrels.

Sim.

But furthermore, the *Antichristian Hierarchy* and *Discipline* was so indulgently fostered up by *Monarchy*, that King *James* could make it a maxime (in which he proved a true Prophet) *No Bishop, no King*; and it is clear to me out of many Scriptures, *Dan.* 2. 34, 35. *Rev.* 17. 12. and 18 3. that they both *live and dye together* (like *Hippocrates* twins) receiving both alike, and at the same time *power* from, and *punishment* with the *Beast*. Wherefore let not the *Prelates*, nor *Papists* thinke to hold long in any place, for the *day* of the Lord *his controversie for Zion* shall finde them out; neither need they to thinke their *fall* is by *fortune*, for it is appointed of old, and in these dayes wherein we are at *suit* with them; let them not wonder if they all lose the *day* of us (yea and the *hot spirits*, violent *Presbyterians* too (so called) who agree too much with *Popery*, and *Prelacy* as (appears *Ch. 9. lib. 2.* at large) and must meet with the like lamentable destiny and fate with you; for (as *Mr. Hooker* sayes *in his Preface before his Survey of Discipline.*) There is no such thing as a *Presbyteriall Church*, i. e. a *Church* made up of the *Elders* of many *Congregations Classic-wise* to govern, &c. in the *New Testament*; wherefore let them not wonder, if they also *fall* in the *heat* of this *Suit*) seeing the *Law and the Testimony* is *for us* this *Termetime*, and therefore the *Judge* must be for us too, and the day will be ours in despight of all the world, because that yee have trusted to *forged titles* that will hold no *water*. The *Camel* seeking hornes, lost his ears, and so have these *Disciplinarians*, they will not *heare* what belongs to their *peace*. In this *Summers day of the Lord Jesus*, the *Sun* will shine *hot*, and *scorch*, yea *melt* (*violento æstu*) the *waxen wings* of all *false-discipline*, and thereby throw down that *Icarus-like loftinesse* of *High Presbytery*, *Popery* and *Prelacy* in all Nations, and then the whole *bulke* and massie *body* of *Antichrist* must beat his heels in the ayre, and be found in the *deeps*, and drowned in the *Ocean* of everlasting misery, *Rev.* 19. 19. they are already under the *burnings* of that day in the *torrid* (*horrid*) *Zone*, and must shortly tumble into the tomb, where the worme dyeth not. This must bee for that they cannot bee converted into any other use for safety. As the *black cloath* that

K. *James*, No Bishop, No King. Both alike have been from, and for the beast, and shall be punished with the beast.

Presbyterians too must lose their Discipline in these dayes.

Sim.

Isa. 8, 10. The Law is for us, the day will be ours.

Sim.

The heat of their Sun melts their waxen wings.

Sim.

that will take no other *Dye*, but muſt hold ſo, and is moſt rotten, uſeleſſe, and unſerviceable for weare; but the *white* will take any other *Dye*, ſo indeed will our *Diſcipline* of Goſpel-inſtitution, which is in theſe *latter dayes* to bee reſtored into its *Primitive* purity, as *white*, precious, ſpirituall, Lilly-like, and lovely, this ſhall be capable of any *Dye*, or adminiſtration, and *Diſpenſation* to the *end* of the world, any *Dye* it will take whereinto it is *dipt'd* by the hand of the *Lord*; but the *blacke*, baſe, ſooty, and darke *Diſcipline* of *Antichriſt*, ſhall be but as a rotten tagge, and good for nothing, being in nothing capable of theſe *latter dayes dyes*, which will be of divers ſorts, from one to another, yeare after yeare, and the beſt at laſt. But furthermore, the *Dragon* (till theſe late dayes) hath made uſe of *earthly powers* to oppoſe the *Saints* (*having no more place found for him in heaven*) but now it is that we heare the loud Voyce in *heaven*, (viz. his *Church*) ſaying, *Now is come ſalvation, ſtrength, and the Kingdome of our God, and the power of his Chriſt, for the Accuſer of our Brethren is caſt down.* And now *ſhall the earth* (viz. *earthly powers*) *help the Woman*, and ſwallow up the *Dragons* indignation, though the *remnant* of her *Seed* muſt yet meet with *Warres*, Conflicts, and *oppoſitions* for a time.

Simile. Black Diſcipline will not be better, but bitter till it tumble.

Church Diſcipline is beſt at laſt. Rev. 12. 8. 13.

It remaines now, O *England*! *Ireland*! and *Scotland*, that yee *kiſſe the Sonne leſt he be angry, and yee periſh*, Pſal. 2. 12. and that yee *caſt away* your *Popiſh* and foppiſh traſh and *trumperies*, and thoſe wicked *traditions*, formes, and ordinances of men, which have made yee *Captives*, and for *many hundred yeares* have inbondaged, and endungeoned ye up in *darkneſſe* and *deceit*; for as we can conſen little ignorant *Children*, by giving them *Counters*, and taking away *Gold*, and thoſe *Counters* too are only to quiet them; ſo how eaſily can *Antichriſt* cheat you, which he hath done in our ignorance and infancy, by giving us *Copper* for *Gold*, and *counterfeit* (*Brazen-fac'd*) ordinances, and tooke away *Chriſt's*, telling us, that they were better which he gave us, and ſo quieting us for a long time; but now alaſſe! we are *older*, and we muſt be *wiſer*, and not be ſo baſely cheated out of our *Ordinances*, *Orders*, *Doctrine*, and *Diſcipline*, which Chriſt hath leſt us, when

Exhortation to *England*, *Ireland*, and *Scotland*.

Sim. We have been cheated in our Child-hood with Copper, and counterfeit Coyne.

when he went from us, but let us hold our owne, and keep our *Gold*; and to encourage us, he hath promised us ere long to make another change in the *Churches*, and to give them *gold for brasse*, Isa. 60. 17. the *precious* for the *vile*, &c. Wherefore it is, O Friends, that this true Religion, Discipline, and Gospel-worship of Christ's owne *Coyne*, and Mint, having his owne *Image* of his most precious *Gold*, is offered you againe, and (once) againe; which hath often (before) been rigidly repulst, and put off with disdaine, and direfull reproach; yet notwithstanding it is presented to you the third time, and comes *crowned with the twelve Starres*, and *cloathed with the Sunne*, I meane with *Christ* the *Super-intendent*, and sole *Independent Lord*, and *Law-giver*, yea and alone *Light-giver* to the *Church* and *Saints*. This is especially the *Honour* and *Ornament* of this *Discipline*, or *Gospel-Politie*, viz. to be *cloathed with light*, having Christ alone the *Lord*. Indeed, hitherto hath many a sad soule sate and sigh'd, yea and the Church in the Wildernesse too bewayl'd with *Mary*, weeping, *Joh.* 20. 13. Oh! *They have taken away my Lord, and I know not where they have laid him.*

But Christs true Discipline is offered in these dayes with the crown of twelve Starres, and cloathed with the Sunne, *i. e.* Christ, the Churches Light, and Lord.

Alexander used to say of his two Friends, viz. *Craterus* and *Hephestion*, that *Hephestion* loved *Alexander*, but *Craterus* loved the *King*, and yet the *King* and *Alexander* were both but *one man*; and so *Certes* I may say of some in these dayes, who professe to be *Christ's* friends, they all love him as Christ Jesus our Saviour, for his sweetnesse, and excellency, and lovelinesse, and *love, which is better then wine*, and for his usefulnesse, &c. but how few of them that love him as the *King?* to be commanded by him? that are *obedient* to his *Lawes*, and Ordinances? unlesse they be in the *Congregationall* orderly *Churches*, and there indeed Christ hath a few Friends, and *tryed* Subjects, but such *Craterus's* are rare too; wherefore let all the faithfull friends of Christ (of what judgement soever) that are under his *Command* and *Lordship*, come and enter into these Gospel-wayes of Worship, into Christs order and path, ordinance, and *Discipline* (for the Lord of the Mannour, I meane the God of this world, will take up all wefts and straies that are out of this *way*, and

Sim.

Sim.

The Devil takes up straies

and empound them) wherefore for shame friends make haste! Hye out of *Babylon*, flye into *Sion*, into the *Fellowship* and *Church-way* of the *Gospel*, wherein *Christ* is *King*, and *Lord*; and where *this Sunne* is highest, brightest, and swiftest in his *ascendent motions*, wherein Christ appeares in his *richest* perfection and *fulnesse*. For as *Nature*, who hath drawne with her Pencill a perfect *Grasse-greene* in the *Emerald*, (as *Pliny* sayes) a *skie-colour* in the *Saphire*, a *fire* colour in the *Carbuncle*, a *sanguine* in the *Rubie*, and a *starry* in the *Diamond*, hath also drawne all these together in one, viz. the *Opbal*: so hath Christ by his Spirit in his *Church*, for there is one gift and grace in one Saint, another gift in another, and other graces in others, and blessings in the Gospell, and power in the Word, and sweetnesse in the Ordinances, and all in one, viz. the *Church*. Some excell in one thing, some in another, but the Church is the summary of all, all excellencies are there *in one*, viz. in *one Christ*, who is in every *Church*, the fulnesse and perfection of all; Christ (sayes *Bernard*, *De advent. serm.* 2.) is the *Bee* which flew into the City of *Nazareth* (which is interpreted *Flower*) and there he alighted on the sweetest *flower* of *Virginity* that ever the earth bore; and so doth Christ now in the *Churches* finde sweet *flowers*, who hath, *Et mel & aculeum* (sayes Doctor *Rawlinson* on's *Mercy to a Beast*, p. 13.) both *Mercy* and *Judgement*, yea he is both *Love* and *Law* in all his Churches, yea the *Law of Love*, and the Lord grant we may finde it so in *these dayes*.

Sim.

Christ in the Churches their fulnesse.

Sim.

There Law of Love.

Heare, O *Ireland*! heare the Lord! run into his *Courts*, live in his *Sanctuary*! for in a special manner I speake to you from the Lord, for whose sake I dare not bury these truthes as *dead*, or in silence, which doe so much concerne you; and seeing I am now with you, I wish from my soule, that most of your *Professors* prove not *Moone-sicke*, I meane *Lunaticks*, that sometimes fall (or plunge) *into the water*, and *sometimes into the fire*, (of persecuting the Saints that wil not over *head and eares* with them in the *waters*, yee know what I meane) for I shrewdly feare this; wherefore I say, forsake not *Ægypt* to fall into *Babylon*, nor *Babylon* to fall into the

A word and a warning to *Ireland*.

Sim.

Of Persecutors for forme, or judgement.

forme againe, and to make a Church of *forme* meerly, and to drive in, or draw in poore hearts (through ignorance and folly) into a *formall Discipline*, by urging the *forme*, or tying others to such a *judgement* with you; for this is clearly against God's *designe*, and Christs *Gospel-Discipline*, which *is to be in the Spirit, and in truth*: and therefore I have many precious and pregnant truthes to hand forth, and handle to you, as they are hearted in me from the *Fathers bosome of light*, in this *ensuing Treatise*, especially in *Lib.* 2. but in the meane time, make haste into *Sion*, into a pure, orderly, Gospel, *Spirituall way* of *Worship*, and the *Lord be with you*, and *speed* you. But if before I have done, some doe say, Why then we shall be *persecuted* by *Presbyterians*, or some (call'd) Independants, or the bitter ones of the Anabaptists, or the like, as well as by *Malignants* and open enemies; I say, that they shall be but like *Sampsons* Foxes, who were themselves burnt amongst the *Corne* which they fired, but the *Land* brought Corne againe, and the ground was made the *better* by it, and the *fruitfuller*, but the *Foxes* came up no more; so be yee sure, that such will by their persecutions, *burne up* themselves, but *better* the true *Churches*; though it may be some members may suffer in the *fire* first; yet *take us the Foxes, the little Foxes*, saith the Lord, *Cant.* 1. he will not suffer them to escape scot-free, *Phil.* 1. 28. for it is to them a token of *perdition* (sayes *Paul*) but *to you of salvation*, the true Churches shall (maugre all their might and malice) appeare again, and *triumph* the more, and be yet the more *glorious* and *fruitful*, but these persecuting *Foxes* can never come up againe, but must lye *buried* in the *field* which they have *fired*, and so be the *Authours* of their owne *end*. Wherefore feare not, my Friends, their frownes, nor crownes; but as *Alexander* was wont to say to his Souldiers when they were in danger, or went on any designe, *Sed habebis Alexandrum*; my brave Blades, you shall have *Alexander* with you; so say I, you shall have *Christ with you*, in the *midst of you*, and *engaged for you*; feare not! and then you shall no more be termed *desolate*, or *forsaken*, but *be called the Lord's Hephzibah* and *Beulah*; but thus for the second chapter.

Sim. Proph. Persecutors, *Sampsons* Foxes that burne up themselves, and benefit us.

Christ in you, and with you. *Sim.*

Feare not.

Isa. 43. 3.

CHAP.

מִדְבָּר *Midbar.*

CHAP. III.

That the Churches full deliverance drawes nigh, and is upon entrance, at first gradually, her Discipline shall be restored as at first. First proved by parallel from the Wilderneſſe, wherein she hath been long lost, as to true Discipline and Doctrine.

TO proceed, the *Call* continues to haſt us out of *Babylon.* It is Hiſtoried of *Darius's Generall*, that when he had Orders from *Darius* (his King) to revenge the wrongs done him by the *Athenians*, that he commanded his Servants every *day*, at every *diſh* of meat they brought in to the *Table*, to ſay, *Sir, remember the Athenians.* Now *Chriſt* hath ſent to us, and calls upon us every foote, to *Remember* the ruine of *Babylon*, and the riſing of *Sion*; for *Babylon* muſt fall, and *Sion* muſt fill, and grow up apace to perfection-ward; but although this is *graduall* at firſt, yet the *reſtauration* ſhall be *univerſall* at laſt. *Sim.*

In the *interim*, we heare how long, and how lamentably the poore deſpiſed Church hath been in the *Wilderneſſe*, wofully bewayling; but now followes what hopes we finde of her *deliverance*; now Mr. *Brightman* (the brighteſt man of his age, that I have met with) lends his Light to this Age, out of *Revel.* 12. 14. where we read, the Church was to continue in the *Wilderneſſe for a time, times, and halfe a time*; beſides the *thouſand two hundred and threeſcore dayes*, in ver. 6. which is all one with that in *Rev.* 11. 2. *of forty and two months*, for at *thirty dayes* to the moneth, it comes to one thouſand two hundred and ſixty dayes, which if we account from Chriſt's time, was to begin one thouſand ſixe hundred and

Proph. Expoſ. When the Church was Promiſed to be delivered out of the Wilderneſſe.

The time.

Iunius Parcus, in Ia.

and ten dayes, (viz. three hundred and fifty, and one thousand two hundred and sixty) and the thirty three yeares that Christ lived, makes it one thousand six hundred forty three, about which time her Deliverance and Freedome came running in, and the *Congregationall Churches* got upon their *feete*, and began to *looke forth as the morning*, *Cant.* 6. 10. though many black *Clouds* and *Mists* were cast upon them some *ten yeares* agoe, to grieve them, and to feare them with the *threates* of a *foule day* following, and to render them *unlovely*, and *unlikely* to hold; so that for my owne part I am possess'd with this *opinion*, as to the yeare of her *Deliverance*, beginning (*gradually*) and as to us, about ten years agoe. But Master *Brightmans* judgement is, to have it begin one thousand six hundred and fifty, from that also of *Dan.* 12. 7. it *shall be for time, times, and halfe a time*, with vers. 12. *Blessed is he that waiteth, and cometh to one thousand three hundred thirty five dayes*, a *day* being often in Scripture for a *yeare*, as *Numb.* 14. 34. *Ezek.* 4. 5, 6. and a *time* he takes for an *hundred* yeares, and so *times* for *two hundred*, and *halfe a time* for *halfe a hundred*, or fifty; that is, *three hundred and fifty* yeares, which with *one thousand three hundred* makes *one thousand six hundred and fifty*, in which *yeare* he fore-told the true *Discipline* of the *Church* should begin to be *restored* unto her *primitive face* and *fairnesse*; and how truly he hath fore-told this, let the *times* we live in testifie for him; for indeed the eminent passages, and evident appearances of Gods presence with us, and power for us, for the liberty and deliverance of true *Discipline*, will easily allow of his *Exposition*, as passing authentick and *Orthodox*. But whereas it may be objected out of *Dan.* 12. 12. *thirty five remaine.* I answer; 'Tis true indeed, and there is great need of thirty five yeares for warres and troubles against the *Lambe* and's *followers*; Christ and's *Churches*, whose *Deliverance*, and brightnesse of *Discipline* is but by little and little, and ariseth *gradually*, and lives most gloriously in these parts of *Europe* for *thirty and five yeares*; and after that followes her *full deliverance*, and *recovery* out of the *Wildernesse universally* in all Nations; but for *thirty five yeares* she comes only *gradually* out of the *Wilderne*sse,

1643. The Authors judgement.

Of her graduall deliverance.

Expos. Mr. *Brightmans* Judgement, 1630.

One thousand six hundred and fifty, as to us in *England*, *Ireland*, and *Scotland*, begins her graduall recovery.

The Authors judgement of her universall deliverance thirty five yeares hence to begin.

neſſe, leaning *on her Beloved*, but eſpecially in theſe parts of the *earth*, where the *worke* is already begun, and *mountaines* made *plaines*, which ſhall within theſe *thirty five* yeares be all levell'd, and laid in the duſt before *Zerubbabel*, who hath (already) laid the *foundation of* (that worke) the *Lords houſe*, which *his hands ſhall* (after *thirty five yeares*) *finiſh*, when all the enemies of God and his Goſpel, ſhall by his glorious out-goings, and the *brightneſſe* of his coming, be *nothing'd* into *nothing*. Thus you have his, and my (poore) judgement offered under correction. But I meet with two more *computations* of times, which are ſet for the *Churches* riſing, and Chriſt's reigning, out of the ſame Chapter of *Dan.* 12. 11. *From the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be one thouſand two hundred and ninety dayes*, ver. 12, 13. *Bleſſed is he that waiteth, and cometh to one thouſand three hundred thirty five dayes; but goe thou thy way till the end be, for thou ſhalt reſt, and ſtand in the lot at the end of the dayes.* Some *compute* this from the *time* of *Conſtantine the Great*, the *firſt* Chriſtian *Emperour*, converted to the Faith about the three hundred and twelfth yeare after Chriſt; now the ten hot Perſecutions (by the *Dragon*) as I told you in the *chapter* before) were ended, and the *Church* was now cloathed with enough of outward beauty; riches, greatneſſe, and ornaments, were in abundance, which *bewitched* many from the Truth, and which proved the moſt irreſiſtible *temptations* that could be, to corrupt *Magiſtrates*, *Miniſters*, *People*, *Ordinances*, and all her *worſhip* (as I told you in the former Chapter) and to *bewilderneſſe* her: then was there a *voyce* heard out of *Heaven*, to ſay, *This day is poyſon pour'd forth into the Church*, and then indeed was the *daily ſacrifice taken away*, (as ſome ſay) viz. the death of Chriſt (our only *Sacrifice*) became voyd, and neither regarded nor remembred; but the *abomination*, (viz. *Superſtition*, *Idolatry*, *Will-worſhip*, &c.) *that maketh deſolate was ſet up*. So we heare how the *Church* was in the *Wilderneſſe* as before, but now after theſe two *notes* of the time, viz. 1. *The taking away the daily Sacrifice*, and then 2. The *ſetting up the abomination that maketh deſolate*; it followes, *there*

Zach 4. 6, 7.

Two times more ſet for her deliverance.

Expoſ.

Proph. From *Conſtantine*.

ſhall be one thouſand two hundred and ninety dayes, i. e. yeares (as we proved before) from *Conſtantines* time, to which adde the three hundred and twelve yeares from *Chriſt's* time to *Conſtantine's*, and then it amounts to one thouſand ſix hundred and two, and in this yeare came King *James* to the Crowne of *England*. But in verſ. 12, 13. the *bleſſedneſſe* of all is to ſuch as *waite till one thouſand three hundred thirty five dayes*, that is, *forty five* dayes, *i. e.* yeares, longer then the former number (of *one thouſand two hundred and ninety*) and then is ſeemes the reckoning reaches to *one thouſand ſix hundred forty ſeven*, for the *time* of the Churches *bleſſedneſſe* to begin more viſibly then ever before; for then the *abomination* (of Popery, Prelacy, Superſtition, Idolatry, and Formality) which *hath made deſolate*, and brought the Church into the *Wilderneſſe*, is to be *unſetled*, forely *ſhaken*, and broken downe, that the *Kingdome* of Chriſt, which ſhall never be *ſhaken*, may *remaine*, in *Heb.* 12. 27, 28. that Chriſt's *Church* may be *delivered*, his *Diſcipline reſtored*, and his *Kingdome exalted* above all the *mountaines of prey*.

To begin at Anno 1647.

The ſecond time reckoned from *Julian* the Apoſtate. *Proph.*

The ſecond *computation* of time (out of the ſame *Scripture*) is taken from *Julian the Apoſtate*, in whoſe dayes the *Temple* (which he cauſed to be re-edified at *Jeruſalem*, as all the *Learned* know) the Seate of the *daily Sacrifice* was rent up, and tore apeeces, even the *earth*, *place*, *foundation*, and *all*, by a moſt terrible *Tempeſt* from heaven; for that *Julian* the moſt malicious *Apoſtate* pretended Chriſt a falſe *Prophet*, and in contradiction to Chriſt's *prediction* in *Matth.* 24. 2. hee would have had the *Temple* built up againe, but God would not ſuffer it: but now (as God would have it) the *Prophecy* was more fully *fulfill'd* hereby, for *not one ſtone was left upon another*, but foundation and all was turn'd, torne, and taken away, and *Judaiſme* rent up by the very rootes. But this made a *concave* for the *Conclave* of *Rome*, that *Antichriſt* might come in with his *abomination*, *which maketh deſolate*, and this came to paſſe about Anno three hundred ſixty two, and from thence, reckoning the one thouſand two hundred and ninety, as in *Dan.* 12. 11. the number comes out the laſt yeare, and this *Deliverance* is to begin by 1652.

Anno 362.

for

for then is Chriſt to begin his glory, and to reigne in the *Temple*, *viz.* his *Churches*, more eminently then ever before; and then the *Goſpel-Diſcipline* is to begin to be *reſtored*, & the *Abomination* to be eradicated *root and branch*, and then Chriſt, and him crucified, muſt be ſet up for the *daily Sacrifice*. Then is the *bleſſedneſſe* to begin, and *gradually* to goe on till one thouſand three hundred and thirty dayes, *i.e.* for five and forty yeers longer (ſay ſome) theſe dayes will hold ſo, five and forty yeers; at the *expiration* of which (*viz.* five and forty yeers hence) the Kingdome of Chriſt ſhall bee glorious indeed, both by *Jew* and *Gentile*, *Babylon* ſhall bee fallen, *Rome* ruined, *Rev.* 14.8. *Sion* repaired, and Chriſts excellent *Diſcipline* and Ordinances fully reſtored, and the *Church* ſhall be againe *cloathed with the Sun* in greater glory then ever; but in the meane time there is a *graduall reſtoration* of *Diſcipline*, and reparation of *Sion* (as we ſaid before) but then the *New Jeruſalem* ſhall be more apparent and glorious, as *Rev.* chap. 21. chap. 22. In the meane time we muſt meet with troubles and warres *without*, yet *in ſpirit* we ſhall exult, and triumph *within*: which *Spirit* of *Chriſt* in his *Saints* and *Churches*, will be the *fall* of *Babylon*, and *Antichriſts ruine*, who muſt be *deſtroyed* by the *brightneſſe of Chriſt's coming* i. e. in a *ſpiritual manner*, and by *ſpiritual meanes*, not by *Policies*, or *Powers*, or *Armies* of men, or *Wars*, or the like, (though they may be *preparatives* thereto) Not *by might, nor by power, but by my Spirit, ſaith the Lord*. By *the Spirit of the Lord* it is, that *Antichriſt* muſt be killed.

I remember Mr. *Sterry*, (*in a Sermon of his before the Parliament* Nov. 2. 1649. p. 12.) ſayes the like of the *fall of Antichriſt*, and of the *Abominations* (which we have mentioned) that it is a *ſpirituall* and *extraordinary* manner, *miraculouſly* by his *Angels*, *Miniſterially* by his *Saints*, that they ſhall be *tormented* and *put to death*, Rev. 14.10. and 19.19. but yet our troubles will be over as to us (and I thinke ſhortly too) for *An.* 1656. (which is now neer us) the *Flood* came on all the world (and ſo I think the *Fire* wil) and when it had laſted *forty dayes* (ſo may the *Fire* be for *forty years*) till five and forty years hence (as we ſaid before) then they were *dryed up*, and *Noah* came

To begin An. 1652.

Gradually to go on till 45. years longer.

How Antichriſt is to be deſtroyed.

Not by worldly weapons,

But by the ſpirit, killed and.

Tormented.

Our troubles begin to be over, An. 1656. *Sim.*

Yet forty yeers on the world, whiles we are safe in the Ark, viz. Christs Churches.

came forth out of the *Arke* and *planted a vineyard*, *and eat the fruits thereof*: and so for certaine, though the *Churches* may be (as the *Arke*) for *forty yeers* yet on the *waters*, yet then, I say, about *forty yeers* (or little more) hence, shall Christ come forth; out of his *Arke* (as I may say) I mean his *Churches*, and *plant* him *one vineyard* of all, and eat the *fruits thereof*, this will be *the day of Christs reigne* indeed; and then *all* shall bee *peace*, and *quiet*, and *Christ*, and his *Saints* shall be *visibly* together, dwelling in the *New Jerusalem*. I will not meddle with the *manner* of his *Appearance*, whether *personall*, as some affirme, or no, but this I am sure it shall be *visible*, and *I know* (with *Job*) *that I shall see my Redeemer with my eyes*, and after that, Christs next appearance is with his Saints to judge the world. But for the *computation* of the *times*, I have produced divers, and shall leave them to your light and judgement, to leave or take what best likes you; but withall, note, how neer they all agree, and are *one to another*, and the *furthest time* set for our *full happinesse*, and for the *universal restitution*, is but *forty five* years hence: And let me tell you, that we live on the *brinke* of these *times promised*, yea they are upon us, the *worke* is begun, God is about it, *The Church is coming out of the Wildernesse*, and *Babylon* is falling, and *Zion* is rising and repairing, and Gospel-order, Ordinances, and Discipline (lost in the *wilderneſſe*) *restoring* as at first; although this is at the first but gradually in these Nations, and so will continue till the *times* are a little *higher*; for which the *Lord fit us*, and all his *Churches*.

Forty yeers hence Christ comes to reign visibly.

Then the universal Restitution 45. yeers hence at furthest.

Propb. In order to this God is making Mountains plains.

In order to the *fulfilling* of these *Propbesies* of her full *Restauration*, we had need to be *wise* in the *worke* (the *strange worke*) that God is at present upon; For the mightiest, the strongest, the highest, the visiblest, and barrennest (or bruitishest) Powers, Policies, Princes, Potentates, or Monarchs on the earth (which are called the Mighty *Mountains* that must be made *plaine*) that oppose Christs Reigne, Antichrists ruine, or Sions rising in these latter dayes, God is laying low in the dust, and most pitifully flinging them into the *Pit* from whence they came at *first*. This worke is also *graduall* for these few years, God goes forward within

Who are the Mountaines? Isa. 41. 15, 16. 21. 23. Hag. 2. 6, 21, 22

these

theſe *European Nations* firſtly; for theſe *ten Toes* of the *Image* mentioned in *Dan.* 2.32, 33. or *ten Kings* (of Europe) that *war againſt the Lamb, with the Beaſt*, Rev. 17. and 19. theſe that *have given up their power to the Beaſt*, muſt be broken, by him who is more excellent then all theſe *Mountains of prey*, Pſal. 76.4. This *little ſtone cut without hands*, hath begun this worke in *England*, *Scotland*, and *Ireland*, and hath been a *burthenſome ſtone* to their enemies, and grown'd them to powder: yea this *little ſtone* hath fallen upon the *late King*, and his family, and daſhed this *Toe* to fitters, and ſo hee will all the *nine Toes* beſide, till the *Image* tumble; ſo that as yet this worke is *graduall*, which will alſo be *univerſall*, and filling the whole earth, *Job* 9.4,5. *Job* 28.9. *Iſa.* 10. 32. in all Nations ere long, for the Lord hath ſo ordained it, *Dan.* 8.19. *Dan.* 11.27.32. and *Iſa.* 26.11,12. *Hab.* 1.11,12,13. and *Hab.* 2,3. and hath given Chriſt his Commiſſion for it, *Pſal.* 2.9. *Matth.* 28.19. *Heb.* 10.13. 1 *Cor.* 15.25. *Rev.* 6.1,2. till all bee made his footſtool, who then can hinder it? or ſay what doſt thou? *Job* 9.12. *Dan.* 4.35. *Iſa.* 14.6. *Ezek.* 38.20. for this end is Chriſt (that muſt Reigne) now marching in his might, with his ſword girt about his thigh, neither *Mountaines*, nor *Mole-hils* that now ſtand in his way, ſhall be *able to abide* the *beat* of his *coming*, for he *will be greateſt*, and Reign *alone*, *Pſal.* 58.12. *Rev.* 11.17.18,19. *Rev.* 19.11,12,13, 16,17. &c. who hath done much in order to this his *Deſigne* in theſe dayes, *Pſ.* 50.2.3. Woe, woe! be then to every one whoſe heart is *lifted* up againſt *Chriſt*, or the *Churches*! for they *muſt be all grownd to powder*: And in that day (which is hard by) ſhall they ſay to the *Rocks* and *Mountains fall on us*, and hide us from *the day of the Lamb*, *Rev.* 6.15, 16. *Iſa.* 34.2,3. and *Iſa.* 64.1,2,3. *Ezek.* 7.7. *Pſal.* 68.1,2. *Pſal.* 132.8,9,13, &c. Wherefore have a care, Sirs, that *Ye ſay not a confederacy with them that ſay a confederacy*, *Iſa.* 8,9,10,12. *Pſal.* 58.9. For the *day of the Lord is as an oven* to ſuch, who as *Briars and thorns* are to be *prepared* for it, *Mal.* 4.1.2. whilſt the very ſame *day* is as *the Sun of righteouſneſſe to the Saints*. Wherefore feare not, O ye Saints! be not afraid! for your *Deliverance* is at hand, which as it was foretold by many *Prophets*, ſo in eſpeciall

Expoſ. Rev. 12.17,18 Rev 18.4. Pſal. 83.11,12, This work is alſo graduall at firſt.

And will bee univerſal. Eſa. 63.1,2,3,4. Pſal. 8.2. Zach. 12,3,6.

Wo to the enemies.

Joy to Chriſts and the Churches friends. *Mat.* 24.

manner by him who is our onely *Prophet*, Luke 21.25,26, 27,28. and the *Signes* are already come (in part) for the *Mountaines* are removing, the *Pillars* of the earth falling, the *powers* of the heavens ſhaking, yea *mens hearts failing them for fear*; yet *lift up your heads* (ἀνακύψατε) like a *bird* that lifts up his *beak* every time he drinkes ſweetneſſes, as ſuch who drinke in comforts and refreſhings, and ſoope in *ſolaces* and *refreſhing ſtreams*, (Pſal. 46.3,4.) *for now your redemption draweth nigh.* Now may we ſee the *Son of man coming in the clouds* (*viz.* in many *darke*, *diſmall*, and *cloudy diſpenſations*) which doe *hide* him from the *world*, and from the *ſight* of his *enemies* till hee come upon them as a *theef in the night*, or a *Noahs flood* (*ex inſperato*) *unwatched* for, and *unwelcome* to them) to their *coſt*.

Expoſ. Σημεῖα. Σαλευθήσονται. Sim. ρυόμαι. Pſal. 97.12.6. and 67.3,4.

But hark!- Hark!- now! The *Trumpet* of the *Jubilee* is *blowing*! and the *day* of the Saints *Deliverance* and *Diſcipline* is *proclaimed*! The *gates of ſalvation*, ſhall be *opened* to every one that hath the *word*, *Iſa.* 26.1,2. and is a *friend* to the *Kingdome*, *Iſa.* 9.7. *Zion* is *building*, Pſal. 102.15,16. and ſhall be *beautiful* to all people, *Pſal.* 48.2,3,4. *Iſa.* 52.1.7. and the Saints are to be *refreſhed* with *full ſtreams*, and *fat things*, Iſa. 33. 21. Iſa. 25.9. and 48.18.

Iſa. 22.22,23. Dan. 4.34.

Thus, is the Lord at *worke* in our dayes (whilſt we live in *Tabernacles*) to *build* us a *Temple*, and in order to the *Churches* happineſſe, he hath promiſed to make the *Wilderneſſe flouriſh* as the *Roſe*, Iſa. 35.1,2,3. for he will *give the glory of Lebanon* (Chap. 5.) and *Carmel*, and of *Sharon* (in Chap. 6. & ch. 7.) to his *Church* (*Calvin in loc.*) in theſe latter dayes.

The Lord is at work hard in theſe dayes.

The Scriptures are ſo full, the *Promiſes* ſo pregnant, the *bleſſings* ſo rich, that are *reſerved* for theſe *latter dayes* for *us*, and our *off-ſpring*, that we may even *leap for joy*, Pſe. 114.4. and with *ſhoutings* and *ſongs*, *come* ſinging to *Sion*, Iſa. 35. ult. and run out of *Babylon* (which elſe is *falling* on our *heads*) Ah, how *big-bellied* the *Prophecies* are, which doe *groan* for our *Deliverances*, and for the *Churches Diſcipline* as of *old*, viz. in the *Apoſtles dayes*; this does lye to the *occulous* very *obvious*, for *they* are *in travel* to *bring forth* in our *dayes* (the *birth* will bee *viſible* within very *few yeares*, by *five* or *ſix*) the *beginning*

The richeſt bleſſings reſerved for theſe dayes. Like a Kid in Hebr. Rakad. Rev. 18.4.

ning is now come, yea the *set time* to *favour Sion* is come, Psal. 102.13,14.

It is not very difficult to any (that *discerne the times and seasons*) to *foretell* the *futurity* of those rich and choisest *blessings* (both for *Church* and *State* (as we say) that are *laid up* for these very *latter dayes*, and to *foresee* (for these years that are to come) the glorious *light* and *liberty* of the *Saints*, which they shall inherit (I mean never to lose more) though they be *bought* and *brought* in by the *destruction of the first-born of Egypt*. And this may be easie, out of the abundance of those *Scriptures* which tell of these dayes, and relate to these last ages, by comparing what of them are *fulfilled*, and what of them are not *fulfilled* together, and then (like the *Mathematicall* rule of *Demonstration*, which is made perfect (in *aliquo tertio*) by bringing them both up, to the things which are now in *fulfilling* before our *eyes*, and thereby they will wonderfully well *demonstrate* by undeniable rules and reasons (out of the *Scriptures*) what things *are to come to passe*, and which *first*, and which are hard by, and upon us to bee performed.

How to Prophesie as to foretell what is to come.

1 *Rule.*

And besides this, my *Experience* tels mee how to *prophesie* by the *Spirit* of the Lord, when the *Spirit* brings me into a *fruitive discovery* of the *latter dayes*, by leading me into the belly of the *Prophesies* and the *Promises* which are to come to passe, as if they were already *present* and *come to passe*; thus Heb. 11.13. *The Saints received the promises afar off*, and also when the *latter dayes* promises (which we expect) have hot and glowing *influences* upon my heart, that I feele (beforehand) the *heat* of them, and of the *day* that is entring; I say, by both these together (for there is the *Word* and the *Spirit* agreeing in *one*) I am able to *foretell*, and testifie to the *approach* of Christ, and his *promises*.

2 *Rule.*

Besides, (as appears in the *Epistle* to the *honourable Commissioners*) by the *movings* and stirrings of the *waters* in the *bottome* of our *Well*.

3 *Rule.*

And also by *comparing* of *Providences* and *Prophesies* together, Gods *Works*, with Gods *Words* in these *latter dayes*, thereby we shall attaine to much *light* (I say, not *infallible*)

4 *Rule.*

Times of restitution.

to *foretell* what is to come. All these *Rules* I fetch out of my own *heart*, and from mine owne *experiences*, which *meeting together*, make me sure, *That the times of restitution come tumbling in, and the refreshings for the Saints from the presence of the Lord*, Act. 3.19.21. For already things begin to have a *new face*, forme, and appearance, in order to the *Primitive purity* and practice. The *Meadows* (me thinks) begin to look *green*, the *chirping* of *birds*, and the *Turtle-dove is heard in our land*, the *young Figs that are* (but) *green, and tender grapes give a good smell*, and much sweetnesse, &c. *Cant.* 2. 11, 12. So that I am perswaded, the *Winter is over, and gone*, though I deny not, but a storme or two, or a stinging tempest, and blustering blasts may now and then arise, with rage too, for an *houre* (as I offer proofe for in *Ch.9 lib.2.*) yet the *Promise* must be minded as concerning Saints, Isa. 51. 1, 2, 3, 4. for whose sake, *Sion* is to be restored, and the *Wildernesse* to bee like an *Eden*, or *Garden of the Lord, and joy, and gladnesse shall bee found in the midst of them*. Exceeding *great*, and *precious Promises* are provided for us to be as *cordials* in the *Wildernesse* to comfort us, and to keep us from fainting; and indeed, what wise men will be without some of these in their *Cabinets* to keep up their *spirits* with, especially against a time of *trouble* and *temptation*.

Spring time is entered.

Winter time is over.

Yet storms. Vid. ch 9. lib. 2

Most precious Cordials. *Sim.*

To comfort us in the wildernesse. *Sim.*

And as (*Chrysostome* sayes) As no men were able to saile at *Sea*, were there not *havens* and *harbours* to cast *Anchor* at, in time of a storme; So (saith *Smith* on the *Creed*, p. 58.) the Saints condition would be unsupportable indeed, had they not havens and helps in times of *tempests*. So certainly the tossed *Arke*, or *Ship* of the *Church* does in all ages, as *storms* arise, put in for *harbour* at the *next Promise*, and cast anchor in the next *Prophesie*, which is nigheſt accomplishment and performance.

Promises to anchor at in God.

And in these dayes we may see *fair land*, even the Land of *Canaan* to cast Anchor at; I say, *exceeding rich* and *precious* promises, which flow *with milke and honey* hard by us, the *promised Jerusalem*, the rich and excellent *Canaan*, we are now come nigh unto; The *good Lord* helpe us to *put in well* for it (if it be his holy will) and that before a *storme* arise, and

hide

hide it from us, or cause us to complaine or comply with a *tack-about*; wherefore, it will doe well, and be *good wisdome*, for the *Churches* (whom it most *concerns*) to cast in their *Plummets*, and to *fathom* the *waters*, which we are now *in* & *on*. And O blesse the Lord that we see Land! and are so nigh it! else we might *sit*, sorrow, and suspire, as all our Fathers did (in the Prelates dayes) when they were all in the *deeps*, and in *dangers*, and had not *sight* of the Land, as we now see it; but the Lord hath given us to see it, and hath before-hand shewne, us the *Churches harbour*, which is to be in a *rich* and blessed *soil*, and the Lord lets us know this to *warm Saints*, and to *warn sinners*; For as (a very vile) *Jezabel* could not bee content to intend evill to the Prophet *Elijah*, but shee must before hand horribly *thunder* and *threaten* it out, 1 *King.* 19. much lesse will or can (a very good) God *war*, before hee *warne* his *enemies*; wherefore it is that he thunders it out, and *threatens* Christs and his Churches *unexorable enemies* in these dayes with unavoidable *destruction*. And above all, to raise and refresh our spirits (in spight of *Satban* and his *Surrogates*) he gives us first a sight of this sweet and goodly land which he hath provided for us in these *latter dayes*, before he brings us into it to *enjoy* it, he cannot be content to promise and purpose to *do* us *good* (as Mr. *Robinson* sayes in's *Essayes*, p. 16.) but he must make it known to's *servants before hand*. Thus the Lord hath shewn us our *harbor* in these dayes, *viz.* in *gathered Churches*, and hath given us to *reckon* not from what we *have*, but from what we *hope*. For as a man reckons his *wealth* not so much by his money in his *house*, as by his money in his *bils* and *bonds*; So doe we *reckon* in our *Churches*, our *priviledges*, *riches*, *happinesse*, not so much by what we now *enjoy* (as *Gathered Churches*, *Members*, *Orders*, *Ordinances*, *Gifts*, *Graces*, *Teachers*, *Pastors*, *Prophesies*, and *fat things*) as by what we are to *enjoy*, which we are sure off, and have in *Bils* and *bonds*, i.e. in *Scriptures*, *Prophesies*, and speciall *Promises* which are *sealed* to us, and *witnessed* in us, *by his Spirit*, Eph. 4. 30. Joh. 8. 18. Joh. 3. 32. 1 Joh. 1. 5. which are as good to us as *ready money*, for the *day* of *payment* is now *neer* us, *and no one of these shall faile*, Isa. 34. 16. Heb. 10. 23. *for*

A word to the Churches to fathom.

A good harbor

Sim.

Our harbour in these dayes, i. e gathered Churches.

Sim.

How we reckon our estate, and make our accounts.

Sim.

be is faithfull that hath promiſed. Wherefore we are reſolved to *wait*, and we will not *give* over till the *day*, and *ſet time* comes, Pſ. 119. 49, 50. But as the *Souldier* that held the ſhip by his teeth after his hands are cut off; ſo will we the *Promiſes* till they be performed to us, Gen. 15. 14. Joſh. 21. 42. and therefore with *confidence* we wait, *Hab.* 2. 3. for they cannot *fail* us, and we will be bold to ſay it, that if *we be deceived, God hath deceived us*: but God cannot *deceive* us: yet to deale ingenuouſly, I deny not but the performance of theſe *Promiſes*, may be but *graduall* (as I declared before) at firſt, and

The bloſſomes and flowery promiſes that are upon us.

to be clear, I ſhall produce ſome of the *flowering Promiſes* which are about *fulfilling* in theſe *bleſſed dayes*, which are (even now) in approach, and under *diſpenſation* and dealing out to the *Church*, that hath been ſo *long*, and ſo *lamentably* in the *Wilderneſſe*; and theſe we ſhall prove by *parallel*: Firſt, from the *VVilderneſſe*; And ſecondly, from the *Garden* of the *Lord*. From the *VVilderneſſe*.

1 By parallel from the wilderneſſe. Iob 12. 24. Gen. 21. 14.

Firſt, it is an *untilled* place, where *wild nature* is moſt *ſeen* moſt *eminently*, and *evidently* (if not wholly) and indeed which *Art* and *Induſtry* hath not *tamed*: in *Hebr. Midbar* is as much as to ſay, *without order*, and in ſuch a *wilderneſſe* was the *Church* for many years together, wherein the (ſupererogatory) *bowes*, and ſuperfluous *branches* of that evill root of carnall concupiſcence and corruption, did *ſpread* and *ſprout* out with lawleſſe luſts; her *bottome* of her (then) *diſcipline* was ſo *abominably*, and *abundantly* overgrowne, and growne over with *thornes* and *thiſtles* (fit for *accurſed ground*) that a Saint could not walke with ſafety, ſo long as they were neither ſtubbed out, nor cut off: For the *brambles* of *ambition* and *traditions* grew thicke and thronging out at both ends, and abundance of *briars* and *buſhes* at every ſtep were ready to ſnatch at, and enſnare a poore *Pilgrim-Saint* or Profeſſour. Oh the deplorable eſtate of the poor people of God then! in a place! Nation! Church-ſtate! ſo filled over, and over, with humane traditions and naturall *inventions*! with Will-worſhips! Creature-inſtitutions! and ordinances of men; with Monkery and Maſſe, and with a maſſe of Monkery, and with a world of trumpery and filthy traſh! not fit for any, but

1 The Church diſcipline over grown with traditions and trumperies.

Vitiis & divitiis.

Ezek. 36. 9, 10.

1 The promiſe is to till her as his huſbandry.

but the feet of diſdaine, and dogs to trample upon. But the *bleſſed dayes* (under *promiſe*, and in *approach*) are, that God will husband his people himſelfe, and *till them*, as Hoſ. 10,12. *and break up the fallow ground, and Judah ſhall plow, and Jacob ſhall break his clods*; the *brambles* and *buſhes*, *inventions* and *traditions* ſhall be rent up by the roots, and what runs up by nature ſhall no more be ſuffered to *cumber* the *ground*, and the *looſe branches*, and unſerviceable bowes ſhall be lopped off. *Idols* ſhall be pulled downe, *ſuperſtition* ſubverted, *Antichriſt* turned out of doors with his bag and baggage, and then the Lord will *raine righteouſneſſe upon his people*. So in Ezek. 36.34,35. *The deſolate land ſhall be tilled, and ſhall become like the Garden of Eden*, fenced, and incloſed, and inhabited *with holy flocks*, and they *ſhall know the Lord*, and be, as *Paul* ſaies, the Lords *husbandry*, Θεοῦ γεώργιον; the word ſignifies whatſoever appertaines unto a *Husbandman*: ſo they are, and are to be *viz.* Gods *arable*, Gods *vineyard*, Gods Garden, &c. i.e. the Lord will be as *watchfull*, laborious, ſolicitous, prudent, and provident day and night of his peoples welfaire, and for his peoples advantages, as an *Husbandman* is of his arable, *vineyard* or the like; he will *walke* about them, *overlook* them, and keep them day by day from danger and ſpoyl, and with his own *hands*, he will *dreſſe* them, and *prune*, and *provide*, and reap of what he ſowes, ſo that in this ſenſe, the *Church* ſhall no more be driven into ſuch a *Deſart* or *Wilderneſſe* againe; But,

Parens in loc.

Ier. 4.3,4.

Rev. 15.2.

Ezek 36.38.
1 Cor. 3.8,9.
Beza in loc.
Expoſ.

Sim.

The Churches are the Lord husbandry.

Secondly, a *Wilderneſſe* is a withered, dry, empty and barren place, which brings forth no *fruits*, or but *ſowre* at the *beſt*: there be no *crops* of *Corne*, nor *grapes* that grow there (of *thorns* or *thiſtles*) a dry deſolate place, *Zeph.* 2.13. where *the trees are burnt up*, and the *paſtures* moſt pitifully *ſcorched up*, and made *ſcarce* by the hotteſt beams. So a loud lamentation is made in Iſa. 64. 10. The *holy Cities are a wilderneſſe*, *Zion is a wilderneſſe*, *Jeruſalem a wilderneſſe*; and thus hath the Lord laid his complaint againſt his people for their fruitleſſeneſſe formerly; and what could he have ſaid more grievous or ſad? But ſee! O what *ſweet dayes* do enter *in*, and *on* us! Gods *precious ones* ſhall be abundantly (and now daily) more

a Wilderneſs a fruitleſſe, barren place.

So hath Sion been.

But now ſhall, be blooming and branching, and fruit-bearing, and flouriſhing. Amos 9. 13, 14, 15.

more bleſſed from *above*, to make us *bloſſoming*, *bearing*, and *branching*; yea his *Saints* ſhall ſo *flouriſh*, in *Iſa.* 35. 2. by ſeeing *the glory of the Lord*, and the *excellency of their God*. The *Church* is barren and fruitleſſe, when ignorant and *ſightleſſe* of that *fructifying preſence* which ſhall be in the midſt of her, (and then, *Florens florebit & exaltans exaltabit*) ſo in *Iſa.* 55. 12, 13. All *the trees of righteouſneſſe ſhall clap for joy, and inſtead of the thorne ſhall come up the firre-tree, and inſtead of the brier ſhall come up the mirtle-tree*, (as in chap. 5.) *and it ſhall be to the Lord for a name, and for an everlaſting ſigne that ſhall not be cut off*: *Good* ſhall be in the *roome* of the *bad*, and *ſweet* of the *ſowre*; *Cedars* for *ſhrubs*, ſerviceable, and *ſeed-bearing-trees* for *barren brambles*, and uſeleſſe fruitleſſe *buſhes*; and then the *barren* and *deſolate ſhall bring forth more children then ſhe which hath an husband*, Gal. 4. 27.

Cant. 4. 12. Iſa. 61. 11. *Sim.*

Theſe *Promiſes* are putting out, and ſpringing forth their *bud* as the *Garden*, that cauſeth the things that are *ſowne* to *ſpringe* forth, even ſo the *Lord* our *God* will cauſe *righteouſneſſe and praiſe to ſpringe forth* before all Nations, and in *Zach.* 9. 17. *Corne ſhall make the young-men cheereſull* (and *fruitfull* to *grow*) *and new wine the Maids*; thus ſhall the *wilderneſſe* be *like* the fruitfull *vallies full of Lillies*, and of the *lovelieſt Roſes* of *Sharon* and *Carmel*.

Thirdly, a wilderneſſe without a way.

Thirdly, a *Wilderneſſe* hath no ready *roade*, nor beaten *path*, nor noted *marke*, but a man may be ſoone *loſt*, let him looke on this ſide, or that ſide, backward or forward, he knowes not *what* to doe, nor whither to goe, for he can get no *Guide*. Now in ſuch a *Wilderneſſe* was the *Church* too, ſhe was at a *loſſe*, and hath been above a *thouſand years*, the *Saints* (poore Soules!) *ſeeking up and downe, hither and thither*, this *way* or that *way*, but yet in a *Wilderneſſe*; yea, many *Profeſſors* formerly have, as the *Lord* hath ſaid, *Jer.* 14. 10. *They have loved to wander, and they have not refrained their feet, but have walked after the imaginations of their owne hearts, and after the Baalim which their Fathers have taught them*. Oh! ſo! ſo were we loſt moſt miſerably *in mens imaginations* and *devices*, and *Doctrines*, too too much, I ſay, to this *day*, for *matter* of true *Doctrine*, and true *Diſcipline*. Well, but what wil

The Church was ſo in it.

Jer. 9. 13, 14.

the

the *Lord* now doe for her *deliverance* out of all theſe *falſe wayes?* and *Wilderneſſe-worſhip?* why he will ſend his *Spirit* to be her *guide* into his holy *truth*, as he hath promiſed; and he himſelfe, *Iſa.* 58. 10, 11. *Will be her light in obſcurity, and her noon-day in darkeneſſe; and will guide her continually, and ſatisfie her ſoule in drought, and make fat her bones, and make her like a watered garden, and ſprings of water never dry*: and in *Iſa.* 30. 21. the Saints ſhall *heare the word*, ſaying, This is *the way, walke in it*; and then they will caſt away all *falſe wayes*, and *worſhips*, &c. as a *menſtruous cloath*, ſaying, *get thee hence*, as to an *excrement*, (the *word* ſignifies) Now the *Father* ſeekes for *Spirituall worſhippers*, to whom he will make out his minde in order to the *Doctrine* and *Diſciplive* of the *Goſpel*, which *is hid to them that are loſt*, and ſuch as are *moſt* in the *wilderneſſe leaſt* ſee it, or ſeeke it; but now the *way* is diſcovered to the *Saints*, who deſire (of all others) to *walk* therein. For it is with a *naturall man*, as it is with every thing elſe that deſires *naturally* to goe to its owne *center* or *place*, but regards not the *way*; as the *ſtone* that falls *naturally*, regards not which *way*, and the *fire* that aſcends *naturally*, aſcends any *way*, and ſo all men *naturally* doe; but *God* hath *promiſed* us his *Spirit to lead us*, and his *Grace to teach us the way wherein we muſt walke*, which is *one* and the *ſame* for all *Saints*, though *others regard it not*. But,

Fourthly, a *Wilderneſſe* is a moſt *dangerous place*, where a man is (almoſt) every moment like to be made a *prey* to the *wideſt* mouthes of the *wildeſt*, mercileſſe, and bloudy *Beaſts*, that ſeeke to *ſatisfie* their *never-ſatisfied* hungers, with ſuch *ſtrangers*. In ſuch a condition hath the *Church* been, ready to be *torne a peices* (every day) by ſuch unexorable enraged *wild Beaſts*, and *bloud-ſuckers*, feeding upon the *fleſh* of the *Saints*, ſuch as have *inhabited* in the *dennes* of *Darkneſſe*, and *cruelty*, (the *Villages* of *Kedar*) they are called in Scripture-language *barbarous*, *cruell*, *mercileſſe*, *Beares*, *Lions*, *Tigers*, *Leopards*, *Adders*, *Serpents*, and what not, to *delineate* their *diſpoſitions* againſt Gods people and *innocent* ones, *their feet are ſwift to ſhed bloud*, and they have *hunted* after the *holy* and *upright ones*, and have *laine in ſecret* to ſet upon them, ſee *Pſal.* 74. 19,

Joh 14.
Cant. 8. 5.
Promiſe is to bring her into the way.
The Lord will be her guide.

Io. 4.

Expoſ.
Iſa. 30. 22.
Spirituall worſhippers in Doctrine and Diſcipline,
2 Cor. 4. 3
Moſt in the forme, leaſt in the Spirit.
Sim.

Sim.
The Spirit guides into the way.

4. A Wilderneſſe moſt dangerous.
Pſal. 55. 23
Pſal. 26. 9.
The Church in ſuch danger.

Mat. 3. 7
Pſal. 104. 21
Pſal. 58. 4
Mat. 10. 16
Prov. 29. 10
Pſal. 11. 2.

74. 19, 20. *O deliver not thy turtle Dove unto the multitude of the wicked, for the darke places of the earth are full of the habitations of cruelty! O let not the oppreſſed returne with ſhame, let the poore and needy praiſe thy name,* &c. The *Church* is this *Turtle Dove*, in daily danger of being *deſtroyed, whilſt ſhe is in the Wilderneſſe*, amongſt the *multitudes* of *mercileſſe* and matchleſſe *Beaſts* of *prey*, whoſe *mercies are cruelties*; yea their tendereſt *gripes* are terrible *griefes* unto the *Saints*, whilſt ſuch ſay in their *hearts*, ver. 11. *Come, let us deſtroy them together*; the *Saints* are ſuch harmleſſe *Doves*, weake, poore, timerous, and mournfull; but innocent, loyall, chaſt, and faithfull to *Chriſt* their *Mate*; and poore ſoules, ſadly *oppreſt*, and perſecuted up and downe, from Country to Country, by an *accurſed* crew of *cruell Kites*, &c. *Birds* and *Beaſts of prey* have ſo hated, and hunted them up and downe, that they durſt not *appeare openly* (till now of late) but lye *lamenting* in ſome by-holes and corners from the cruelties and crafts of thoſe *Cannibals*; but the Promiſes which are pregnant, and *big-bellied* for deliverance in theſe dayes are many, and they are ready to be *Midwived* for the *Churches freedome* from this *comfortleſſe condition*, as in *Iſa.* 11. 5. 6, 7. for firſt, the loynes of Chriſt, and his lovely *Body* the *Church*, ſhall be girded about by *a girdle of righteouſneſſe and faithfulneſſe*, the Saints are an *ingirded*, and an *incloſed company* (as after will appeare:) then the Wolves, Leopards, Lions, Beares, Aſpes, Cockatrices, &c. (though they be ſuch) they ſhall *have no power to hurt us*, but ſhall be glad *to lye as ſtill as a ſtone*, as in *Exod.* 15. 16. So that we ſhall be ſafe out of the *Wilderneſſe* upon the *Mount*, Jer. 32. 41. 44. for the Lord will watch over us *with his whole heart and ſoule, and we may build houſes, and buy lands without danger*; the Lord will be to us *a wall of fire round about us*, which the *Wilderneſſe ones* will be afraid to come nigh, *Zach.* 2. 5. 8. There ſhall be no more a *pricking brier to the houſe of Iſrael, nor a grieving thorne of all them that have hated us*, *Ezek.* 28. 24. 26. with abundance of more *proofes*; but,

Expoſ.

Prov. 12. 10

How perſecuted up and downe.

Promiſes of her deliverance.

Iſa. 65. 23

Wild Beaſts ſhall have no power to hurt us.

Wild Beaſts afraid of the wall of fire.

Mat. 4. 5. Wilderneſs of want.

Fifthly, A *Wilderneſſe* is a place of *greateſt want*, even of *neceſſaries*: there is no *bread*, unleſſe made of *Stones*, nor *Grapes*, unleſſe growing on *Thiſtles*; no *Corne* comes up among their *buſhes*

buſhes and *brambles*; and *Eja.* 34. 11. *There be the ſtones of emptineſſe*; a man may eate his *fingers* that is loſt in a *Wilderneſſe*, unleſſe he hath *bread* about him, (there is much want) and ſuch a *Wilderneſſe* hath the *Church* been in alſo; where ſhe hath wanted even neceſſaries for Soules, *bread of life*, and *food convenient for her*; for as in *Amos* 8. 11, 12. *They did wander from Sea to Sea, from North to Eaſt, to and fro, to ſeeke the Word of the Lord, and yet went without it*; often finding (at beſt) but *Cankers*, traſh and trumpery which *grow* upon every *wilde briar* and *bramble*; ſo that the very *Virgins* and *young men* have *fainted for thirſt*; but bleſſed be the *Lord*, who hath laid it out otherwiſe in theſe *dayes* for his Saints. For as the *ſharp winter* makes the *Spring* ſweet, and the *darke* night the *light* lovely; ſo the *times* paſt doe help to ſet forth our *happineſſe* in theſe *times preſent*, wherein we have plenty of *Mannah falling downe from the windowes of heaven*. How ſweet doth *Honey* reliſh after *Aloes* and *Gall*? O how ſweet is *health* after a ſore *ſickneſſe*? *wealth* after *poverty*? *pleaſure* after *paine*? and *bread* enough after infinite *want*? A great *Courtier* complaining to the *Harbinger*, for that he was laid in ſo homely and filthy a *roome*, was anſwered; O Sir, *You will take delight in it when you are out of it*! and ſo may we ſay to thinke of the *Dungeon*, and *bondage*, full of *darkneſſe* and *filthineſs*, wherein we were *barricadoed* up in former yeares; and as *Darius* ſaid of *Puddle-water*, when he was in great extreamity of *thirſt*, *O ſweet*! ſo now may we that have been in a *Wilderneſs* ſay of the worſt preaching (almoſt) and *Ordinance* we meet with, from the *Goſpel* and the *Spirit*; *O ſweet*! Ah, how did *Hagar* cry when her bottle was dry, that now ſhe and her childe muſt dye in the Wilderneſſe? ſhe wayles wonderfully (poore ſoule) till ſhe ſaw a *fountaine* neare enough; and ſo did we, till the *fountaine* (which is now *ſet open*,) was found, out of whoſe *fulneſs* flowes *ſtreams*, *which make us glad*, Pſal. 46. 4. and as the *glory* of God appeared to *Iſrael* even when they wanted bread, *Exod.* 16. 7. So (as *Ainſworth* ſayes) is *God with us*, and hath appeared in *the Aſſemblies of his Saints*, when they were in the greateſt *wilderneſſe* of want, wanting *bread* for their ſoules; but

Expoſ. The Church in ſuch woſull wants of neceſſaries.

Expoſ.

Verſ. 13.

Sim. O how ſweet are the dayes that approach?

Sim.

Sim.

Sim.

Good ſtore of Manna.

Iſa. 11. 9. Iſa. 35. 2

since I ſay the Lord hath rained *Mannah* amongſt us, *even Angels food*, and hath begun to *feaſt* us with *fatneſſe*, and *fill* us with *gladneſſe*; and in theſe laſt dayes he hath promiſed that the Saints ſhall be *ſwallowed up, over head and eares in the knowledge of God*, as deep as the bottome of the Sea under the waters, yea with the knowledge of the *glory of God*, Habac. 2. 14. *filled by knowing him*, in the *Hebr.* and then ſhall *Corne make the young men cheerfull, and new wine the maides*, Zach. 9. 17. for he hath promiſed to call for the *Corne* (which growes in no ſoyle but *Heaven*) and to increaſe it, *Ezek.* 36. 29. and the fruits of every *tree* (of *righteouſneſſe*) *ſhall be multiplied, and we ſhall be no more a reproach for famine among the Heathen.* The *Saints* ſhall have bread enough and to ſpare, and ſhall be fed with *fatneſſe* and *marrow* abundantly; yea whilſt others are ready to *ſtarve*, they ſhall have *enough*, and eate, *Iſa.* 65. 13, 14. yea, whilſt others have their *tongues cloven* to the *roofe* of their *mouthes*, they ſhall *drinke* full draughts, and *rejoyce* whilſt others ſhall be *aſhamed.*

Pſal. 63. 5 Iſa. 25. 6, 7 Pſal. 65. 4. Saints ſhall have enough, and no more want.

Sixthly, in a *wilderneſſe* a man muſt be a companion with *wilderneſſe-Creatures*, and companies of Wolves, Beares, Foxes, Serpents, &c. ſuch a comfortleſſe condition the *Church* was in even till now, among the *multitude* of ſuch as the Beaſts of *Epheſus*, wanting religion, yea and reaſon; Oh *ſad* condition! when as no *difference* was put between the *cleane* and *uncleane*, but *beleevers* with *unbeleevers*, *light* with *darkneſſe*, *men* with *beaſts*, and brutiſh ones were unequally yoaked, and are at this day in *Pariſh-Congregations* or *Churches* (ſo called) ſo that whereas formerly God might have ſaid of the *Churches* that bore his Image, behold, *they are as one of us*; now the Beaſts may ſay of *Pariſh-Churches* and conſtitutions which belong to the Beaſt; *Behold they are as one of us.* For as the *Arke* (at *firſt*) was carried *on mens ſhoulders*, but after that (in the corruption of times) it was *carried on a Cart*, and by *Beaſts*, till they quite *over-turned it*; even ſo the *Church-Diſcipline*, that (at *firſt*) in *Primitive times* conſiſted of *Saints*, and which was bore up by *Chriſt*, and carried out by the *Apoſtles*, was afterwards corrupted into a *Diſcipline*, carried out by the power of the Beaſt, and

6. With wilderneſſe creatures and companies.

Ezek. 22. 26 2 Cor. 6, 16, 17

So the Church was in the wilderneſſe to this day. *Sim.*

Sim.

and bore up by *Antichriſt*, conſiſting of Beaſts as well as men, I meane of viſible brutiſh ſinners, making the *Church* a *Wilderneſſe* for *Wilderneſſe-Creatures*, till they had quite overturned the true *Church*, (as to appearance) and turned it into a ſtinking ſtall and ſtye. But now let us bleſſe our *God*, who hath brought us into the entrance of thoſe bleſſed dayes promiſed in *Iſa.* 35. 8, 9, 10. *An high way ſhall there be, and a way called the way of holineſſe, the uncleane ſhall not paſſe over it, no Lion ſhall be there, nor ravenous beaſt ſhall goe up* (for it is high) *thereon, but the redeemed ſhall walke there, and the ranſomed of the Lord, &c.* And the *vile* and the *precious* ſhall be *ſeparate*, for God is gathering up his jewels, *Mal.* 3. 16, 17, 18. ſo that a difference ſhall be put between them that *ſerve him*, and them that *ſerve him not*, with many other Propheſies to this purpoſe, which I paſſe by, having produced ſufficient (I hope) to ſatisfie either the rationally *religious*, or the religiouſly *rationall* ones in this point, and of the *Churches Wilderneſſe-ſtate*, and of her recovery, which is comming apace upon us; although this I know, that there be more then many neither *religious*, nor *rationall*, that doe deplore the falling of *Babylon*, and men that mourne for *Tammuz*, who ſay as *Agrippina Neroe's* Mother did, when ſhe was told by *Aſtrologers* that her ſonne ſhould be Emperour indeed, but he ſhould ſlay her in the time of his Empire) well ſaith ſhe, *Occidat, modo imperet.* So ſay many of the *Beaſt*, and of *Babylon*, let them reigne though they ruine, for they cannot abide to heare of their fate. Some *old Jades* there be, that if they be put out of their ſhuffling pace they will doe juſt nothing, neither *amble* nor *trot*; ſo ſome *old Soules* there be that are but ſhufflers in *Religion*, and their *duties* very *unevenly*, brokenly, and *imperfectly*, unſetledly, and *ſuperſtitiouſly* performed; but take them off of their *old pace*, and cuſtomary courſes, and think to put them into a *well-ordered way* and *Diſcipline*, they cannot endure to be ſo *checked*, but will either ſtand ſtill, and leave off all, or elſe will goe on, and in againe, in their old *wonted way*, and confuſed *order*, without *rule* or *reaſon*. Such as theſe are *terribly* prejudiciall againſt the *worke* which our God is going on with, and in that

And quite overturned into a ſtie of Beaſts.

Precious promiſes of her deliverance.

Ier. 15. 19

How many bewaile the fall of Babylon.

Sim.

Sueton. in *Ner.* And would have the Strumpet rule though ſhe ruine us.

Sim.

They will not be got out of the old pace.

Characters of Wildernesse-ones are:
1 Their habitation and abode.
No content to us.

that; I shall shew you a *little* of their *temper*, that they may be knowne. As *first*, these *Wildernesse-spirits* have their *dennes* and *habitations* in the Wildernesse, but *Strangers* (I meane the *Saints*) thinke it *strange* to stay there, though it be but a little, they cannot endure the thoughts of continuance in such a condition; they take no joy, nor content, nor comfort as long as they are in such a *Wildernesse-state*, and *Wildernesse-ones* doe *feed* and fill themselves with what they finde *growing* in a *Wildernesse*, which others cannot *doe*, nor *endure*; So, O how greedily doe some men swallow down the *Doctrines* and *devices* of men! *Ceremonies*, and *Superstitions*! *Traditions*, with abundance of such *old trumpery* and *trash*, Jer. 14. 9, 10. enough to *choake* us. Further, as for your *Wildernesse-ones*, they never complaine that they are *lost* in the *Wildernesse*, for as long as they are there, they are never out of the *way*, come what will; *come* this or that, this religion or that, this *worship* or that, so it be in the *Wildernesse*, where they may run and range about at liberty, and as they list; whilst the *Saints*, (alas) are soone sensible that they are not in the *way*, but that they are out of the way, (*Psal.* 38. 3. 5.) they know not *where*; they call, and cry, and sadly complaine all the *day long*, and goe about *lamenting* for *deliverance*, and every step they take they *tread* with teares and sighs, *Psal.* 85. 9. and full of cares, (*Ephes.* 5. 15.) with teares and prayers, *Hosea* 14. 8. *Psal.* 80. 3. 7. 19. *Jer.* 17. 14. 16. &c. yea, and the rather, for that they see such *company* is not according to their *principles*, but that there is an apparent and vast *difference* between *them* and such *wilde Beasts* and *bruits* abroad.

Enough to choake us.

2 Their food is wild fruit.

3 Never lost.

We are soone lost, and sensible of it.

Psal 94 17
Psal. 55. 22
Psal. 12. 4

Againe, the *Wildernesse-ones* will agree well enough among themselves, although they (*all*) set upon a poore Soule, a *bewildernessed stranger*, and will not agree with him, unlesse to ruine him. But lastly, this *marke* never misses, that the *Wilderness-creatures* are best content with *darkness*, and doe most heartily affect, and welcome the *night* of *darkness*, for then are *they* in their *element*, then they *appeare* most, and *move* oftenest, and *prog*, and *pry*, and *run*, and *rant* about most *busily* for their *prey*, &c. as the *text* sayes; *They love* dark-

4 They agree together to seize on a stranger to their wayes.
5 Best pleased with darkness.

darknesse, because their deeds are evill, Joh. 3. 19. they hate *light*, and hide themselves from it; no wonder then they cannot *abide* the *Gospel*, and that the approaches of Christ *perplex* them, and the *appearances* of Christ *torment* them, who *cry out*, as Matth. 8. *Why comest thou to torment us before the time?* These hate the *true Sonne*, and all *light* that shines immediately from *him* (unlesse it be the *Moon*, the *light* of *nature*, the *Candle of the Lord*) they will not allow of that *light* (the Sun) *of the Lord*, wherein he *appears most excellently* and *eminently*; nay the very *Ordinances* (that are most *speciall*, and *refined*) they are *offended* at, and under the *notion of new light*, they loudly exclaime against *true light*, and *Ordinances*, and *explode* all *Gospel-doctrine* and *Discipline*, the *way* and *worship* of Christ (as *precisenesse*, novelty, and what not?) for indeed they cannot endure an *element* so neare them wherein the *Sunne* moves, or whence he shines, whilst the Saints (who have *sat*, *sobb'd* and *suspir'd* their hearts out (almost) in the former dayes *of darknesse*, whilst they were in the *wildernesse*, and durst not stirre for *fear* of *stumbling* in the *darke*) they are *glad at the heart* the *Sunne* is up, and that that light which hath been *long sowne for the righteous*, they are now about to reap off.

And hate the light.

But those that have a right to these latter daies promises, love & rejoyce at the light.

But as to the *vulgar* people, the Apostle sayes for mee, in Gal. 3. 1. *O foolish people! who hath bewitched you from the truth?* βάσκανε, what *Basilisk* hath look'd upon you? what hath *cast a mist before your eyes*, as if ye were *bewitched?* what makes you so groffely mistake? as to call *good evill*, and *evill good? light darknesse*, and *darknesse light? Antichrist* for *Christ*, and *Christ* for *Antichrist*? what makes yee thinke you *see what you see not?* and take the *flames of fire*, (even of *Hell*) *for the beams of the Sunne* (even as your *heaven?*) and the *true beams of the Sun*, (the *Ordinances*, *Doctrine*, and *Discipline* of *Christ*) as *flames of fire* (your *torment* and *hell*.)

Expos. כשם *Cashaph.*

People are bewitched: why, and how.

O *miserable* wretches! what *Sorceries* and *Witchcrafts* hath the Devill used thus to delude you? who hath bewitched you, that you yet *love* the *Wildernesse? Darknesse? Barrennesse?* and *Bruitishnesse?* to be without *Gospel-government*, or *Order?* Many are so in *love* with the *Beast*, that no other company can

Sim. They give all up to Babel, till they themſelves be made a Babel, or confuſion.

can content them? And as *Xerxes* was ſo zealouſly affected to the *Plane-tree*, that he would needs adorne it with moſt *precious Jewels*, ſo are they with *Babylon*, that they give up all their *Crowns*, and *Comforts*, and *Credit*, and *Riches*, and *Liberties*, and *all* to adorne *Babel*. But are yet yee *ſo fooliſh* ſaith the Text, verſ. 3. or *mad*? or *wild wilderneſſe-headed*? (ἀφρονες) have yee *loſt your wits*? are yee ſo *ſenſeleſſe*, to runne ruine-ward? to keep in *Babylon*? to wait for the plagues of *Babylon*, or to tarry in the *wilderneſſe* till the *Sunne* appeares, and the *Hunter* purſues you into *inevitable* deſtiny? *diſtraction*, and *deſtruction*? The Lord give yee light in the love of his holy truth, to *ſee at laſt*, what belongs to *your peace*; but, bleſſed ſhal be God (and that for ever) who hath called his Saints with an *holy calling*, to *ſeparate* from ſuch *wilderneſſe-creatures* (as *diſtinct* from them &c.) and not to be reckoned *among them*, Numb. 23. 9. and that they may become a *curious Garden* for the *beloved to live in*.

But we are called out.

A call from the Spirit, and the Bride to come.

Wherefore to conclude, the *Spirit* and the *Bride* ſaith *Come*, and *whoſoever will*, *let him come*! Oh obey the *call* of Chriſt, and come *running*, and rowling, *Bowl-like*, well byaſſed for Chriſt into his Churches (his *Gardens incloſed*) though it may be, yee may meet with many *rubs* and *lets* in the way: Neither let it be *ſelfe-love* that ſwayes you; for as there is a difference betwixt a *childe* and a *horſe* in following of a man, the *childe* follows his father *for love*, but the *horſe* for *hay*, lay downe the *hay* or *oats*, and the *horſe* ſtayes, but the *childe* goes (ſayes Mr. *Harris*) So indeed is the Saints following of Chriſt into his *Churches*, and *Hypocrites* very different, for the *Saints* follow, and obey him for *love*, but *Hypocrites* for the *loaves*.

Sim. But not for ſelf-ends.

Saints and hypocrites different entrance into Church-fellowſhip.

Wherefore, *Take heed to thy foot when thou entereſt in*, and yet be *incouraged* all that can be *into theſe Gardens*, to get out of the *wilderneſſe*, and *deſolate place*, and that without *delay*, conſidering the dayes we live in (for as Dr. *Williams* ſayes in *Eliahs-wiſh*, page 2.) It is reported of the *Birds of Norway* that they *flye faſter* then the *Fowles* of any other Country, and that by an *inſtinct* which they have, whereby they know the *dayes of that Climate* to be very ſhort, and not above

Why make haſte into Church-fellowſhip.

three

three houres long, and therefore they haſten with *double* flight and *wings*; So let it be *reported of us* in this *Commonwealth*, that we of all other *Nations* in the *World* doe *diſcerne the times and ſeaſons*, and to finde this *day* do be *ſhortened* for the *Elects ſake*: And that now (as it is high time) wee *make haſte* into the *Lords houſe*, and with *double-winged faith* and *affections* we enter into his *Gardens*. O let us not *delay the time!* Hag. 1.4. or delude our ſelves! but above all other, let us make haſte! Many there bee who cry like *nimble-tongued Tapſters, Anon, Anon*, Sir; but (*modò & modò non habet modum*) make haſte then! I have read that after the *Grecians* had won the City of *Sardis*, that *Darius*, or *Zerzes* (who were Kings of *Perſia*) gave a charge that every day at Dinner one ſhould *ſpeake aloud*, and *remember* him that *Sardis* was taken and *captivated*, he *intending* not to be quiet till he had *recovered* it: So ſhould we every day *remember* the *Church* in the the *wilderneſſe*, reſolving never to be *quiet day nor night*, with *God*, nor *men*, till ſhe be *recovered*, and *reſtored* into the *Garden of the Lord*.

Haſte! haſte! haſte! in *England, Ireland*, and *Scotland*, more then all the world beſide.

Sim.

Sim. Every day remember the Church in Wilderneſſe till ſhe be recovered.

פרדס *Pardes.*

CHAP. IV.

The Church is to be called out of the Wilderneſſe into an Eden, or Garden encloſed, in what reſpects particular Churches are particular Gardens, and our duty to wait for this Reſtauration.

WHat *Fruits have wee* had of all *thoſe things whereof we are now* (or at leaſt ſhall be) *aſhamed?* For unto ſuch as are *aſhamed of their former abomination*, doth the Lord bid us to ſhew *the patterne of his houſe*, which is to be

Rom. 6.21. Ezek. 43.10, 11.

built up in these dayes, as wee shall shew hereafter. In the meane time, now the *winter is past*, our *dayes* of *light* will bee *dayes* of *delight*, and our *wilderness-sorrows* altered seasonably into *Garden-solaces*, and our humane *traditions* for heavenly *truths*, our *wilderness-company*, and *mixed multitudes*, for the *society of the first-borne*, God in *Christ*, *Angels*, and *Saints*; our *darkness* for *light*, our *deadness* for *life*; from being *wilde* to bee *wise*, and our *barrenness* for *fruitfulness*, our *want* for *plenty*, our *dangers* for *safety*, our *coldness* for *zeale*, our *flesh* for *spirit*, our *creatures* for *Christ*, our *earth* for *heaven*, &c. Now what shall we lose by such an exchange? yee that are yet for the old *Administrations*, Will-worships, and ordinances of mens creation? whilst *Ephraim* (whose name notes *fruitfulness*) *shall say*, *What have I to doe any more with Idols?* for why? *I have heard the Lord*, *and observed the Lord*; *I am like a green Fir-tree*, *from me is thy fruit found*: *Who is wise*, *and he shall understand these things* &c?

The happy change.

1 Joh. 1. 3.

Veniente perfecto evacuatur imperfectum.

Col. 2. 22, 23.

Hos. 14. 8.

Christs Church is called the *Garden of the Lord*, an *Eden*, a *Paradise*, &c. In the places forenamed, and in Cant. 8. 13. there Christ is said to *dwell* with the Saints (his brethren) and *companions* in a most *eminent manner*. But why is the *Church* called his *Garden?*

Christs Garden, Isa. 51. 3. Isa 35. 2. Isa. 5. 1. Mat. 21. 23. Jer. 2. 21.

First, because by Christ they are (as a *Garden*) taken out of the *fields*, *commons*, or *high-wayes* abroad, and separate from them (as a peece of *ground* by its selfe) *distinct* and *independent* (with relation to the rest round about) So in Joh. 15. 19. *I have chosen you out of the world*, &c. Eph. 5. 11. *therefore have no fellowship with workers of darkness*, *unfruitfull* ones, and those not fit for a *Garden* of Christ.

1 Taken out and separate distinct from the commons, Num. 23. 9. μὴ συγκοινωνοῦντα.

Secondly, Saints are by *him* an *enclosed people* from them *without*, they are *hedged in by Christs owne hands*, Isa. 5. 2. hee hath *fenced it in*, *and gathered out the stones*, &c. So in Mark. 12. 1. περιέθηκε φραγμὸν Matth. 21. hee *hath round about it* raised his *hedge*. In the time of the *Law* the (then) *hedge* was full of *sharp thorns*, and now by a *Gospel-fence* (as we shall see afterward) wee are *kept in*, and *others out*, that are not *Christs Disciples*; for by his *own rules* he hath *paled his people into a communion of love*, *light*, *life*, and *liberty*; and thus his Church is a *Garden*

2 Inclosed in themselves.

Mat. 21. 33. *Expos.* By Gospel-fences and hedges. Vide Sibs in Cant. 4. 12.

Garden enclosed, Cant. 4. 12. as a *people by themselves*, and separate from them, that are *without*.

Expos.

Thirdly, *He hath planted* this his *Garden* (as he did *Paradise*, Gen. 28. with his owne *hand*, and hath by his owne *labours* and *industry*, ordered his Church, he casts *out the stones*, he cuts up the *brambles*, he (who *whipped out the buyers and sellers*) sets and sowes with singular *heed* (to his *Fathers will*) whatsoever he sees for his *Garden-use*, and every *other plant he puls up by the roots*. See it in Isa. 5. 2. Matth. 4. 33. he hath planted (ἐφύτευσεν) with *great pains*; whatsoever is of his Garden, he will have his owne *handy-worke* in, that the *beauty* thereof may be the greater, &c. and above all the world beside.

3 Christs own planting. *Vide lib. 2. cb. 9*

Mat. 15. 13.

Expos.

Fourthly, this is his *Garden* for *fruitfulnesse* which hee is the *cause* of; when a *Gardiner* sees one of his Grafts bud and beare, he is glad, and boasts of it; so is Christ to see any one to *take well*; but yet in this Christ excels all other Gardiners (as Joh. 20. 15.) that he sets no *Tree* but for Fruits; As *Lucian* fained, the *gods* sate in Parliament to choose their *Trees*, one chose the *Oake* for *strength*, another chose the *Bay-tree* for *greennesse*, another the *Cedar* for *talnesse*; but *Minerva* to the shame of all the rest, chose the *Olive* for *fatnesse*: So Christ to the shame of all others, chooseth *Trees* for *fruitfulnesse*, not for strength, talnesse, or the like, 1 Cor. 1. 28. *Not wise, not noble*, &c. Christs Church is like *Canaan*, a land full of Brooks, Springs, *Deut.* 8. 7. Vines, Figs, Spices, Apples, and all fruits that ripen by degrees, as the *Sun* growes *hotter*, they are to be the choisest, these *Gardens* are to surpasse all others *without*, both for *abundance* and the *goodnesse* of the *fruits*: As far exceeding such as the choysest *Orchard*, or *Garden-fruits* excell common *hedge-crabs*, or *high-way* fruits; So sayes he, Matth. 5. 27. *What doe yee more then others?* else it is a burning blushing *shame* to bee of the *Garden*, and yet to let others bring forth as good fruits, thus sayes *Paul*, 1 Cor. 3. 3. &c. *Are yee yet carnall* (as yee were before when yee were *without*) *Doe yee yet walke as men?* O fie! what not now to live at a *higher* and *holier* rate then others! when your *heels* ought to bee above their *heads* that are *without*. Such *Garden-Saints* by Christ are to become so

4 For fruitfulnesse. *Sim.* Vide *Paul Hobsons* Garden inclosed. All trees in his Garden are for fruits. *Sim.*

1 Cor. 1. 28. *Sim.* Surpassing all others for magnitude, multitude, and plenitude.

2 Cor. 7. 11. Eph. 3. 19.

Cant. 4. 13. 14.

Expos.

Cant.4.12.

fruitfull above others, by having from him *fuller* and *freer* influences then others. *For he is the Fountaine of Gardens and ſtreams from Lebanon.* Thus ſaith he, *I will cauſe them that come out of Jacob, to take root,* Iſa.27.6. *Iſrael ſhall bloſſome and bud, and fill the face of the world with fruits*: So in Hoſ.14.5,6. *I will bee as the dew unto Iſrael, he ſhall grow as the Lilly, and caſt forth his roots as Lebanon,* i.e. in *abundance* of *ſtreams*, and ſweeteſt *ſap-roots* to receive the *ſoule* of their *ſoile*, and the' *heart* of their *dewes*, to reach out, and runne farre; for *his branches ſhall ſpread, and his beauty ſhall be as the Olive tree, and his ſmell as Lebanon then.* Thus they fructifie from Chriſt, as in Joh.15.4,5. *Without him they can do nothing*, and are but as withered branches, ſapleſſe, and fruitleſſe; wherefore bleſſed be they that *bloſſome* in the *Spring* (now) and are not nipped off againe by *Boreas* blaſts, but be well ſett for growing and ripening; for in this *Autumne-harveſt* (which is now nigh us) as the *Sunne* growes hot and high, they ſhall bee gathered (full *ripe*) into the *Fathers floore* or *Garner*: So be it.

Expoſ.

Expoſ.

Sim.

5 The Lords ſpeciall care.

Fifthly, He hath them in his *care* conſtantly, as a man hath his *Garden*, and that moſt of all, for that hee will not ſuffer Swine to ſet footing there (but keeps them without amongſt their bruitiſh brood) So the Lord hath *built a watch-tower* to *over-look* all the Church; So Iſa.27.3. *I the Lord do keepe it, and I will water it every moment, leſt any ſhould hurt it, I will keep it night and day*; *By day* and *by night upon all her glory I will be her defence*, Iſa.4.5. Hee will not ſuffer one Saint to be hurt by the *wilde Boars of the wood*, or the *Foxes of the field*, for he ſets traps to take them, *Cant.* 2.15.

Mat.21.33.

Expoſ. Of leaſt of his Garden plants.

6 His choyſeſt delights are his Gardens.

Sixthly, ſuch a *ſociety of Saints* are his *Garden-delights*, his *Darling-delights*, and he *dearly* loves to *live* and *lodge* there, *Cant.*7.11,12. *to eat and drinke* there, *Cant.*5.1. of his *pleaſanteſt fruits, and ſweeteſt Spices*, Cant.4.16. of *his beautifull beds*, and to *gather fair Lillies*, Cant.6.2. and there his *preſence* is moſt *eminent*, excellent, free, and frequent in the *midſt of his companions*, (viz. the Saints) *Cant.*8.13. to the *raviſhing* of their *ſoules* with his ſweeteſt *loves*, Cant.7.12. there he *loves to walke alife*, Pſal. 132.13, 14. and to ſhew to his Saints *his*

5 Cor.6.17. Rev.2,1.

beauty,

beauty, Isa. 33. 17. Thus is the Church of Christ his choyseſt *Garden*, and therein eſpecially is his *preſence* moſt excellent, as the proper *ſphere* and *orbe* wherein the *Sunne* moves to give his light to the world. Wee know that nothing which is not what it is by nature, can longer be ſo then the *cauſe* continues, and the *working of the cauſe* which *effects* it to bee ſo; as *water* which is not by *nature hot*, will not bee *hot* longer then the *fire* makes it ſo, but *little by little* it returnes to its naturall *coldneſſe* againe; ſo the *ayre* which is naturally *darke*, is no longer lightſome then the *Sunne* makes it ſo, but the *Sunne* with-drawne, it will turne againe to *darkneſſe*; and indeed Chriſt (this *Sunne*) as long as hee ſhines wee are *light*, and ſhall be *light*, but no longer. Now he hath promiſed in *ſpeciall manner* to be a *light in the midſt of us* (his Churches) for there he *delights* moſt to bee: O *that it may be ſaid of all Churches now*, as once *Cæſar Auguſtus* ſaid of *Rome*, That though he found them *bricke*, yet he left them *Marble*! So though Chriſt hath found us a *Wilderneſſe*, yet hee hath made us an *Eden*! or *Gardens-incloſed*! *fruitfull* and *faire*! *pleaſant* and *profitable*! to God and *men*!

Here is the Suns orbe to move in, and to give light to o thers.

Sim.

Sim.

How long we are light.

Sim.

But thus you may ſee in all, and in more then all theſe reſpects, that the Lord is now raiſing up the Saints, and rearing up his *Sion*, as he hath *promiſed*; This bleſſing is already begun, and in theſe *dayes*, Chriſt calls us *aloud*, as *Cant.* 4. 8. *Come with me from Lebanon* (*i.e.* out of the *Forreſt* in the *North*, 2 King. 14. 9. Iſa. 29. 17. where *wild beaſts* were; ſo out of *mixed congregations*, and from *wilderneſſe-companions*, &c. *O my Sponſe come with me*, *looke from the top of Amana* (i.e. *interpretatur turbulentus*, that is, from all *wicked* and *turbulent* ſpirits, that oppoſe the truth. yea a *mount of Tyrants*, void of all goodneſſe, and great *Perſecutors* of Gods people looke from them all) *and from the top of Shenir and Hermon* (*Shenir interpretatur fætor*) *from the Lions dens from the mountains of Leopards*. This is the call of Chriſt to us in theſe dayes, to have us *looke*, *learne*, and *live* beyond this *wilderneſſe-condition*, and all them without, that are enemies to the Goſpel and *Gardenway* of Chriſts Worſhip; for now the Lord (in order to the reſtauration of *Doctrine* and *Diſcipline*) *declares new things*,

This bleſſing is begun in our dayes.

A loud call from Chriſt to come.

Expoſ.

And ſeparate from them without.

Isa.42.9. before they ſpring forth, he tels us of them, *Wherefore ſing a new Song.* verſe 11. *Let the wilderneſſe rejoyce, and all the Villages of Kedar* (Darkneſſe) Let *the inhabitants of the Rocke* (Chriſt) and all that dwell in the *cleſts* of the *Rocke*) *ſhout out from the tops of the Mountains.* Amen.

Expoſ.

Cant.2.14.

Finde no fault with theſe *dayes* then! but wait! Isa.25.9. for the *wine will be beſt at laſt*, and in the *evening it ſhall bee light*; richeſt promiſes are reſerved for us, therefore called the *moſt precious*, 2 Pet. 1.4. *In theſe dayes ſhall the Branch of righteouſneſſe grow up*, Jer.33.14.15. and our bleſſed *Ahaſhuerus* ſhall take in *Eſther*. The face of *Church-diſcipline* ſhall ſhine againe, and the *King ſhall delight in her beauty*, Pſal.45. 10,11. Beſides the abundance of *Scripture-propheſies* prooving of this; I have ſeen many remarkable Propheſies of late, largely *foretelling* theſe *glorious* times. As of one *Methodius* in the yeare two hundred and fifty, in a Treatiſe *de Noviſſimis temporibus*, hee tells us how the *Kingdome of Chriſt*, in theſe laſt dayes *ſhall be lifted up above all mountains*; but firſt, hee ſayes, That many mighty *Iſhmaelites* muſt fall, and then ſhall follow *peace* and *joy to the Saints*. I have alſo met with *Hermas* whom wee read of Rom. 16. 14. (and *Jerome* calls him *Pauls* diſciple) in a book of his entituled, *Eccleſia*, hee mentions *a viſion* which he had given him of the Church from that *time*, to the *laſt age*, what ſeverall *conditions* ſhee ſhould be in: Firſt, he ſaw her like an *Old woman ſitting in a chaire*; The next alteration hee fore-ſaw in a ſecond *viſion* (hee ſayes) of an *Old woman*, onely having the countenance and face of a *Young woman*; In the third, ſhee had the ſhape of a *Young woman*, but ſhee had the haires of an *Old woman*, and *undecent*: But in the fourth, which is reſerved for us, and ready to be revealed theſe latter dayes, ſhee was *lively reſembled* in the *forme* of a *Virgin*, and in the *beauty* of a *Bride* comming forth out of her *Bride-chamber* in great glory, and ſetting forward to meet her beloved *Bridegroome*, as being already ſet out, aud comming forward alſo in his great Majeſty, might, and glory.

The laſt dayes beſt dayes.
Isa 64.4.
Isa.2.2.
Zach.14.7.
Propb.
Rev.12.1.
Propheſies of the Churches reſtauration in theſe latter dayes.
Methodius.

Hermes viſion of the Churches reſtauration gradually
1 An old woman in a chair.
2 An old woman with the face of a young woman.
3 A young woman with old womans hairs in Q. Eliz. and to theſe dayes.
4 A fair Bride coming out to meet the Bridegroom; ſo ſhe is now.

Many more I might produce that *Propheſie* of theſe *dayes*, but doubtleſſe the Scripture hath ſaid enough (had

they

they ſaid nothing) to ſatisfie our ſoules, and to ſet us forward (afreſh) in this *latter-dayes-diſpoſition*, and grace of *waiting*, yea though the *viſion* ſtay, yet to *wait*, becauſe it is for an *appointed time*, Hab.2.3. God doth alwayes, and in every *age* ſtirre up in his Saints this *diſpoſition* of *waiting ſuitable* to the *bleſſings* hee hath to give out, and beſtow upon the Saints. So in *this age* wait! in *beleeving*! and *beleeve* in *waiting*! for the time which they are to bee performed in, is hard upon us; Although alas! how moſt men *live moſt by ſence*? what they ſee that they will *beleeve*, but nothing without they ſee ſome ſignes, (as to their ſenſe and reaſon) of ſuch dayes as are *foretold* of: hence is there ſo much crying out of *Taxes*, and complaining of troubles, and of the *times* in the very *ſtreets*; tell them of bleſſed *dayes*, it is to no purpoſe, for they want *faith* to foreſee them, and (poor creatures! they cannot ſee that the Lords *time* is, and *his day comes*, when they leaſt *looke for him*, and before they be aware of it; even then when *men thinke* he hath forgot his *promiſes*, then is his time to *come at the pinch*, to *blow at the laſt ſparke*, 2 Pet.3.8,9. as when *Abrahams* hand was ready up to cut *Iſaaks* throat, at that *moment of time*, the Lord made him *ſtay*, and *appeared to make good his promiſe*, *then* (as that in *Iſaak all Nations ſhould bee bleſſed* &c.) yea *then* even *then* when *Zion* (even the Saints) may ſay the *Lord hath forgotten me*, Iſa.49.14. *then*, I ſay, the *Lord appeares even in the Mount*; when they are at the *laſt*, and at the *very top*, height, pinch, and point of *all*, then the Lord appeares! and then are they fitteſt for the enjoyments of thoſe *Promiſes*. O how welcome will they then bee to them! Beſides how many poore ſoules are loſt in this, becauſe they cannot ſee *light* through *darkneſſe*, *good* through *evill*, peace through *warres*, and *bleſſings* through *combuſtions* and *confuſions*. Nor doe they underſtand how God doth *infatuate* the *wiſdome of the world*, by working out *greateſt mercies* through *contrarieſt meanes*, and even then to be (moſt of all) making good of his *Promiſes* when he appeares (moſt of all) to work and walke in a *point-blanke*, quite *contrary-way*: When hee promiſes *happineſſe*, he ſends us moſt *unhappineſſe*; when moſt *truth*

The latter dayes diſpoſition is to wait, Iſa.25.9. Dan.12.13.

Micah.7.7. Iam.5.7.

Few can get beyond ſenſe.

Sim.

God appears to perform his promiſe at the laſt pinch.

Pſal.3.1. 12,13, 14.

Prov.22.18. Rom.9.22,23.

Gods ſtrange wayes.

He works by contraries.

For his Churches.

For poor ſouls.

Beleeve and wait. Rom. 4. 18, 19.

Sim.

When little grounds for faith and hope appears.

Contrary means effect that work which will deſtroy the means.

Sim.

Many acts of Providence like Hebrew muſt be read backward.

Sim.

"*truth* is promiſed, he ſends in moſt *errours*; when the *Kingdome of Chriſt* is to be moſt *exalted*, he lets moſt *enemies*, and *oppoſitions* to appeare againſt it; ſo in all other maine *mercies*, as when he promiſes moſt *light*, for the accompliſhing of the *Promiſe*, he lets in moſt *darkneſſe*, Zach. 14. 7. So it may bee in a poore ſoule, when hee is about the *ruine* of a *luſt*, he may ſuffer that *luſt* the more to rage, and even then, when thou thinkeſt there is nothing more contrary to it, it is in order to doe it: Wherefore (my deare friends!) *beleeve* and *waite in hope!* even againſt hope! though in your *ſence*, *reaſon*, or *wiſdome* you ſhould ſee but ſmall ground for it; yet (bleſſed be God!) there is abundance of ſound ground for faith (ſafely) to foot it upon; but were it not ſo as to your ſenſe, yet God hath laid the *earth* upon nothing, but the very *ayre*, and yet makes the *weake ayre* a *foundation* and ground ſtrong enough to ſupport and beare the whole *univerſe* and *globe*. And can hee not? nay will he not? raiſe up, and lay the *foundation* of our *hopes* and *happineſſe* in weak means? in (*the day of ſmall things*) poore and nothing *beginnings*? that appeare to men no more then *ayre*, and (it may bee) ſuch as will vaniſh away? Nay in, and by contrary means that (in *mens wiſdome*) will ſeem impoſſible to effect, or to be a good *foundation* for ſuch a *frabricke* of *hopes*, or bee a ſuitable *means* for ſuch a *delight*, as ſeemes to bee ſet in a *Diameter* thereto, and againſt the *meanes*; although the *meanes* may produce that day and *diſcovery*, yea and *recovery* of *Zion* which not onely ſeem contrary to that *worke*, but which (alſo) the *worke* is contrary unto, and will deſtroy: Wherefore when *the Sonne of man comes ſhall he finde faith on the earth?* to inſtance as *clay* and *ſpittle* (are contrary *meanes*) which *opened the eyes* of him that had faith? Finde but *faith*, and *fire* ſhall *conſume* the *waters* (and all *contrary quenching meanes*) 1 King. 18. 38. and the waters ſhall not bee able to hinder the *flaming* of the *fire*. So many *Acts* of *Providence* (like *Hebrew* characters) are to be read backward, or elſe they cannot be read aright: And ſo you may read many of Gods remarkable *workes* which he is about by *contraries*. As the *Fly* on the *wheele*, ſhee goes on; though the *wheele*

goes

goes *contrary*; ſo doe Gods *workes* goe on, though the *times* and *troubles*, *warres* and *oppoſitions* ſeeme to goe contrary, wherefore by *faith*, let us firmly expect the *irreſiſtable* recovery of the primitive *purity*, and *piety* in *Doctrine* and *Diſcipline*; Doe *Men* or *Devils* what they can to hinder the *brightneſſe* and *beauty* of *Chriſts Churches* in theſe *latter dayes*, yet they will but ſet up the *ſigne* of the *Labour in vaine*, to toule people in to them; For Chriſt ſhall *reigne*, *though the Nations are angry at it, and wrath ſhall come upon his enemies*; *But the Temple of the Lord ſhall be ſet open for the Saints, and the Arke of his Teſtament ſhall be ſeen therein*; yet I ſay not, but *lightnings and thunders, earth-quakes*, *and great haile-ſtones* we may *yet meet with*, Rev. 11, 17, 18, 19. But before I conclude this Chapter: Let all the Churches remember, that God will have his Gardens well-weeded, and his *houſes* well ſwept, wherefore the Lord bleſſe you, as (the good old man) *Jacob* did *tangendo manu approbationis*, *& oſculando inſtinctu inſpirationis*, by his approbation and *inſpiration*.

Sim.

A word to the Churches.

ארץ *Erez.*

CHAP. V.

Chriſts Garden, or Goſpel-Church-State, which is to bee defended, is to bee defined; firſt from the materiall cauſe, or perſons (who are viſible Saints) that are fitly qualified for members.

HAving (hitherto demonſtrated) by ſome proofes, and ſure *Propheſies*, the ſad condition and wilderneſſe-eſtate of Chriſts-Church in the want of true *Doctrine* and *Diſcipline* to this day, and what in theſe dayes we are to expect of her *recovery*, and *reſtitution*, &c. It follows that wee

fetch out what hath lay so long hid (all the time of our *Babylonian captivity*) as the *fire* that was hid in an *hollow place* of old, the *Servants of God* after they had their *liberty* given them to build up the *Lords Temple*, sent to fetch it from thence, where it lay so long hid. (Even so are we sent *at this day* for this purpose, to bring forth what we can finde, though hid for so many hundred years) but in case we cannot doe what we would, we will doe what we can in this case (as *Neemias* did) to gather what as yet lyes in the *dust, and in darknesse*, and so to endeavour to discover unto you (in what is discovered to us, and what I say we can) of *Christs* owne *Discipline* and *Gospel-order*, which ought to be in the *Church of Christ*. Wherefore *first* I shall begin to gather the *wood* together, or the *matter* that the *Church* is to be made up of, and after that (the *water* being *sprinckled*) I hope the *Sunne* (that hath been for so many Ages set, or hid in a *Cloud*) will so breake out, and brightly shine in, and upon us with his *lustre* and *life*, heate and light, as that we shall become a *great fire kindled*; so that all men may marvell at it, and make much of *this holy fire* for future Ages, which shall never more be quite out, or extinguished. For as honest old *Latimer* said to *Ridley*, as they were going to suffer; Come *Brother, this day we shall give a light, and warme all England*; so faine would I be one that might *enlighten* others, now I am litt by *fire from heaven*, and be as a *Torch in the entry* to such as are in the darke, *Et claritate & paritate, & bilaritate*, the Lord grant it, in whose *light as I see light*, I shall shew it, and so I come to tell you *what's the matter*.

2 Maccab. 1. 20, 21. 22.

We are to fetch out what hath been hid many hundreds of years.

First we must gather the wood together.

Latimer. The Authors prayer is that like a light he may be spent to give others light.

Answ. in loc. 3. 9.

To begin with the *Materials*, we lay downe this *Position*, that no persons are fit for such a purpose but *visible Saints*, or right matter to make up this typified Chariot of *Salomon* but the wood of *Lebanon*, Cant. 3. 9. this Chariot is his publick seat, where he is to be seen of all, in *Hebrew Apirion*, and in Greek *Phoreion*, a *Throne* say some, a *Bed* say others, a *Palace* say others, and a *Chamber of presence* say most; but that this Church is all these to *Christ* and his *Saints* say I, and so all; yea, and as (*Sol. Jarchi* sayes beside) the *secret Chamber* (here on this *floore*, and under this *roofe*) for the

Expos. What the Church is, viz. The typified Chariot of *Salamon*, how and why? It is a bed, a Throne a Palace, a Chamber of presence, a secret Chamber. A Couch.

Bride.

Bride and *Bridegroom* to meet in, and to make much of each other in; but I had rather *read* and render it from the word, a *place* much like a *Couch*, carried about and abroad, being *open above*, exceeding faire, glorious, and richly beset with beauty *within*, and in the which *Salomon* sate with much *ease*, and in much *honour* and *state*, from whence he delivered his *Lawes* for his *Subjects*; and thus *Christ* doth answer the *Type* to his Saints, whilst he sits in great *grace* and *Majesty* in this his *Chariot*, and in great *glory* and *triumph* he governs, and gives out his Lawes to his Subjects. Now for the matter that this his *Chariot* is made up of, it must be of *Lebanon, elect trees*, Deut. 20. 19. Ezek. 47. 12. Isa. 60. 13, 14. *The glory of Lebanon shall come to thee*, I meane such *trees as are the tallest* (heaven-ward) such *Cedars* as are the soundest, and will not rot, such *Cypresses* as are the faireſt, *Eccles.* 8. 1. *Psal.* 119. 80. 2 *Tim.* 1. 7. *Jer.* 5. 28. and such *Olives* as are the fatteſt, *Psal.* 52. 8. & 128. 3. and such trees as are the most upright, and the least crooked, or crabbed, the best and most beauteous ones, *Psal.* 7. 10. *Psal.* 64. 10. & 112. 4. *Cant.* 1. 4. *Psal.* 15. 2. and for strength, such as nothing can overthrow, being well rooted and united, *Psal.* 73. 2. 6. *Zach.* 10. 12. *Isa.* 8. 8. 10, 11. but which will stand steddy in all stormes, and against all plots and practises, and powers which no force can conquer, which no Age can decay, (but *they are renewed like an Eagle*) which no fire can burne up (but purifie) which no wormes can eate, or enter into, but who are all wayes, and at all times, and in all places, a sweet savour, 2 *Cor.* 2. 15. to them *within*, and to them *without*. These are the *Saints* indeed, and none but the *visible Saints*, and that are so judged upon pregnant proofes, and strong presumptions) are (*De Jure*) of right to be Members of this Church of Christ; hence are they called, the *Churches of Saints*, 1 Cor. 14. 33. and *Saints called*, 2 Cor. 11. and *sanctified in Christ Jesus*, 1 Cor. 1, 2. otherwise the *types* of the *Mysticall Temple*, (viz. of the *Body of Christ*, the *temple* of his *God-head* to this day) *Jo.* 2. 21. would not be answered, (which ought to be) by the *typified*, for rough unhewen stones were not laid up into the building of the *Old-Testa-*

The matter of this Gospel-Chariot.

Expos. Psal. 1. 3. & 52. 8. & 92. 12 Ier. 17. 8.

Such as are sound, faire, tall, far, upright, strong, and well rooted, are fit for Church-Fellowship.

Such are to be alwayes a sweet savour.

Visible Saints only matter of the Church to be made up of.

Types of it. 1 King. 6. 7

Sim. The Stones of the Temple hewen.
2 Chron. 23. 19 None entr'd into the Temple that were known unholy, or unclean.
All the utensils and materials holy.
2 Chro. cha. 4. & chap. 5.
So now in the Gospel-temple.
* In his holiness of Church-Members, read that Book, p. 88.
The Porters that kept out the uncleane.
Uncleane and uncircumcised ones doe pollute the Temple of the Lord,
And are not to be suffered.

Obj. Rutherford, Baily.

Answ. Expos. Cotton, Hooker, &c.

ment Temple (till they first were fitted, polished, and prepared for the *builders* use) much lesse may this *Spirituall house* of the Lord be built up of any other then holy and hewen, the livelyest and lovelyest stones, 1 *Pet.* 2. 5. besides, all that entered into the *Temple* of old were to be *holy* and *cleane*, and *all the vessels within holy*, 1 Chron. 22. 19. and *all* the *treasures dedicated unto God*, 2 Chro. 5. 1. &c. and all the *materials* were the most choyse and pure; so ought it to be in this *Temple* (for a *greater then* Salomons *is here*) and the *glory* of this *house* must be *greater then the former*; wherefore it must be made up of the most choyse and precious materials; and of such as are dedicated and given up unto the Lord by his Spirit, *Ephes.* 2. 22. Moreover, (Mr. *Cotton* * notes,) that the vigilant and laborious attendance of the *Porters* was *typicall* too, in 2 *Chron.* 23. 19. who were to suffer none that were *uncleane* to enter into the *Temple*, which sayes he, does *typifie* the duty of the *Church-Officers*, to prevent and keep out (as much as they can) *vicious*, vile, knowne, *uncleane persons* from *polluting the Temple of the Lord*, which would be by their admittance into the midst of us, &c, yet if I may not be so strict and curious, I am content to say (this reaches to the thing now in hand) viz. That the *Porters* (and the people by informing the *Porters*) are bound in duty to put by (as much as they may) persons sinfull, and *uncircumcised*, which were not to be *suffered* so as the true Israelites were, *Ezek.* 22. 26. So in *Ezek.* 44 6, 7, &c. for amongst other abominations is this brought in, that *they suffered such as were uncircumcised to be in his Sanctuary to pollute it*, &c. but Object out of *Jerem.* 7. 9. *There were Adulterers, Theeves, and wicked ones*, &c.

Answ. This is answered already by many eminent men, yet to adde a word, you see before in *Ezek* 44. there were *strangers* that had crept in through the *negligence*, or crowded in through *the ignorance* of the Keepers, but they are *condemned*, and highly complained of, as such who have *prophaned the Sanctuary, and defiled his Ordinances, and despised his Lawes, and made his house a very denne of Theeves*, whereupon the *Lord threatens them*, for that they would suffer such to *burne In-*

cense

cense amongst them; but (besides the abundance more of Scriptures which I might use to prove it) I shall produce undeniable reasons to ratifie this *truth*, that it may run in *triumph*, yea in whole bundles of them (that our *Beloved* may be to us *a bundle of Myrrhe, to lodge all night betwixt our breasts*;) and the first sort of reasons run from *Christ* our *King*, and the *Lord* our *Law-giver*.

Zach. 9. 9. Rev. 15. 3. Isa. 33. 22. Iam. 4. 12.

Reas. 1. Is taken out of *Mat.* 16. 16, 17, 18. where Christ our Lord and Law-giver hath promised himselfe to be the *Churches foundation* for ever, and such as are *built up by him*, and *upon him* (as all true *Church-members* must be, that would stand out, and out-stand all *storms*) must be such *Professors* of this *Christ* as *Peter* here was, and that is by such a *profession* as *flesh and bloud revealed not*, but *his heavenly Father*. Now none but *Saints* are such Professors (at least they must be *Saints* in *appearance*) who are able to hold forth the worke of the *Fathers* upon their soules, which consists not in *bare words*, or a verball acknowledging of Christ; for words are but *Cyphers*, which signifie nothing without other *Figures*; And as it was said of *Epicurus*, that he had the habit of a *Philosopher*, but was none indeed; so many have the habits and words of Christians that are not so indeed; and the *Church* that is *built upon the sand*, may and must consist of such, *Mat.* 7. 24, 25, 26, 27. But if the *Grapes* painted by *Zeuxes* allured the Birds to peck at them, would they not much more have flowen at them had they been *true Grapes* indeed? So if such *as* seeme to be *Saints*, and appeare *visibly* (as to our eye) *godly*, are so *good*, and *attractive matter* for the *Church of Christ*, much more then are *reall Saints* so. *Obj.* The *Apostles* admitted all *sorts* of *Professors*, three thousand in one day.

Reasons.
Expos. 1 Christ is the Churches foundation, none are true Church-members, but are built up by him, and on him.
What sort of Professors and Professions requisite?
Ans. affirm.
Ans. negat. not meere verball.
Sim. Many Professors not Christians.
Sim. Reall Saints most attractive matter.
Obj.
Answ.
Expos. What sort of Professors were taken in primitive times.

Ans. First, it is granted, that they were *Professors* then before they were admitted.

Secondly, It does *contradict* the *text*, to say *all sorts* of *Professors*; if yee meane thereby, all that *professe Christ* with their *mouthes* meerly, for the *text* tells us, *Acts* 2. 37. they were *pricked in their hearts*, and at the heart, for the word signifies (κατανύγησαν) a most sad and sore *rent* to the very *soule*, a *punctuall wound* in every part of their *hearts*, as if *Daggers*

Sim. Not only *punctii & repuncti*, but also *compuncti*, a sound worke. Wounded for sin, crying out for Christ. ἀποδεξάμενοι, repenting, embracing the Gospel greedily.

were *fastned* at their *depth* in *them*, and this *word* will shew their *compunction* was sound, for it was not (as now it is with some, *Acts* 7. 54.) to *kick* against *Christ*, but to *cry* out for *Christ* (*him* whom they *had crucified*, for which they were so *wounded*;) besides, they were *sensible* that they were *undone* without *Christ*, wherefore with *wide mouthes* say they to the Apostles, Oh, *What shall we do?* Besides, they *repented*, and *heard*, and *obeyed*, and *gladly received the Gospel*, ver. 41. yea with greedy stomacks, (though many now have hot *Livers*, and cold *Stomacks*) and strong *affections*, yea and *embraced* it (and (as it were) kissed it, for so farre the *word* will have it") with *effectionate acceptance* (*Gratis animis*) and from their soules; yea and therein they continued stedfast, (συναπτεσθαι) *i. e.* strong in the *faith*, without *staggering*, *wavering*, or *shrinking* from their *Professions* and *practise*; yea and in the midst of the greatest trials, troubles, persecutions, perplexities, they were yet most *zealous* and *faithfull*, by an *impregnable assistance*, and an *invincible constancy*. And are not these the *chariest Characters* of true *conversion?* Can yee so under-value this great *worke* of *Gods Word?* surely all sorts of *Professors* could not doe thus: so that I say, such were *all Saints* (in appearance) and such, and none but such are by *Christ's Law* allowable *Members* of *Christ's Church*, although that afterward some will appeare *Hypocrites*, who *crept* in, as *Judas*, *Demas*, *Ananias* and *Saphira*, with divers others. But,

Strong in the faith. In midst of trials.

2 Christ's countermand, Mar. 21. *Expos.*

Secondly, The *King of Saints* hath given *orders* to *attach* such as have (unawares) got in, and have appeared *ungodly*, *when he whipped out buyers and sellers*; he *signified* thereby not only his Law against such as were not found in *holinesse*, after their *unsoundnesse* appeared, but also to *keep them without*, that they might not *enter* in, now the *Gospel-Temple* was to be *built*; no *mixt Congregations* were to be continued, but *Christ* by his *Scourge* and *Whip of Truth* will have us to *cast them*, and to *keep them out*. Thus *Christ* commands, *Matth.* 7. 6. not to *throw Pearles to Swine*, *nor to give holy things to Dogges*, &c. *wicked ones* are so *called* in sundry *Scriptures*, for *Phil.* 3. 2. *Beware of Dogges*, *beware of evil-workers*; so it is in *Revel.* 22. 15. *Blessed are they that may enter in*, *for without are Dogges*,

Christ's command. *Expos.*

Dogs and Sorcerers, and Whoremongers and Idolaters, &c. They that are knowne to be such, must be kept without, or else there will be a *violent violation* of *Christs Law*: Hence it is the *Churches have rule* to proceed with such prophane ones and *sinners* as have crept and crouded in, Matth. 18.17, 18. &c. Hence it is also the professing-friend (at the feast, Matth. 22. 12. in *Church-fellowship* yet wanting the *wedding garment*, was called *into question*, but the Text sayes the *servants went out to gather all.*

Violent violations of Christs Law to take in any but Saints in appearance, and so far as we can judge of them.

Expos.

Object.

Ans. It is true, *All* were said to *be called* by a *publicke call*, but before they *entred* in, their *high-way-rags*, their *hedge-religion*, and *rayments*, were to be laid aside, else the Lord would never have laid it in his dish, *What dost thou here without it?* nor would he have been put to a *Nox-plus*, and not have had a *word to say*; nor should he have been for the want of that (had it not been *necessary*) cast out and punished, but by all these (and abundance more I might produce) to prove this first reason.

Answ.

All called by an outward converting call.

But they are not to enter in till fitted.

2 Are bundled up together out of severall Propheticall *Scriptures*, for in Isa. 60.21. *The people also shall be all righteous, they shall inherit the Land for ever, the branch of my planting, the worke of my hands, that I may be glorified.* So in Isa. 35.8, 9, 10. *It shall be called the way of holinesse, no Lion shall be there, nor ravenous beast goe thereon* (meaning *unclean* and openly knowne *sinners*) but the *redeemed shall walke there*: *And the ransomed of the Lord shall returne, and come to* Sion with songs, &c. So in Isa. 52.1. *From henceforth shall come into thee no more the uncircumcised and unclean.* So in Zach. 14.21. *In that day there shall bee no more the Canaanite in the Lords house.* So in Joel. 3.17. *Yee shall know that I am the Lord your God dwelling in Zion my holy Mountaine, then shall Jerusalem be holy, and there shall no strangers passe through her any more.* So in Isa. 33.24. and in Rev. 21.27. *In no wise shall enter into it any thing that defileth, or that worketh abomination, or that maketh a lye, but they which are written in the Lambs Book of life.* It is not denied, but there is sin in a *Church*, but not a *Church* in sinne (as one may be said to have *drinke* in him, and yet not to be in *drinke*) I meane *sinne* so *seen*, and *knowne*, and yet *allowed* of, or (at least) not duely

Reason 2.

All the Prophesies are full to foretell, that the Church in the latter daies shall consist of Saints and such as so appear.

Such are in the Lambs book of life.

Sim.

Accounted necessary in the Law times, and the Baptists time. August. in Mat 3. Act. 19 4.

duely proceeded against, by *censure* and *reproof*. Now in this sense nothing that *defileth* doth enter; the best Church may have *spots on her*, but not *in her* (i.e. *tolerated* as before) no not in her worst estate. Besides, in all that was before mentioned as in the *Law*-time *typical* (and so *Prophetical*) in the *Baptists* dayes, there was even then an *apparent repentance and visible* profession accounted *necessary* before *admission*, unto *baptisme*, Mat. 3.6. Luke 3.3. how much more must this be so before *admission* into *Gospel-fellowship* for (as *Aug.* sayes in *Tom. 4. de fide & operibus*) the *Pharises*, and *Sadducees* that came to his *Baptisme*, were forced to swallow a *refusall*, and a bitter *reproofe* to boot, Matth. 3.7. *for a generation of vipers*, he neither *admitted* of *scandalous* persons, nor must wee into *Christs-Church*, till there appeares a *repentance*, and *reformation*; But,

The Baptist admitted not of scandalous, nor of bare professours.

Reason 3. Ierom 31,32. The sweet and unseparable relation that is betwixt God and his Saints, Christ and his Church, Christ our Husband.

3 Runnes from that most *familiar relation* which is between *Christ* and his *Church*, *God* and his *Saints* in such a *fellowship*. He is their *Husband* Eph. 5.23. *Isa.* 54.5. and *married* unto them, Jer. 3.14. Rev. 19.7. Hos. 2.19,20. and they are *presented* unto him as a *chaste Virgin* to these *Espousals*. 2 Cor. 11.2. Now he is not thus related to *prophane* and *scandalous* persons (though the *Ranters* doe call him the *friend of Publicans and Sinners*) such, with whom Christ hath so *inseparable*, and *insuperable communion* which are Saints called; and such must the Church consist of (*i.e.* of such, and onely such as far as may be judged) whose *husband* hee is: But some will object.

Object. Christ is Husband of mixed Congregations too.

Say not the Scriptures otherwise; as that *tares are amongst the wheat untill the harvest*, Matth. 13.25.38,39. and have you any *Church* in the *Scripture* all of *Saints*? not having one *Judas*, *Ananias*, *Demas*, *Hymenaeus*, *Philetus*, nor *Diotriphes*, nor others? our owne experience is otherwise in all Churches, where there be *good* and *bad*, *Lambs* and *Rams*, *wheat* and *chaffe*, *sound* and *unsound*, and yet Christ is called their *Husband*.

Answ Expos.

First, for the *Scripture* alleadged, it is allowed of, if we give it its own weight, without any other *grain*, or the least addition to it; for see v. 38. the *field* in which they are, is *the world*, and so wee say to the *end of the world*, in the world will grow

grow *good* and *bad* together; but yet grant it (with moſt) to be meant the *field of the Church* viſible (which is rather a *Garden*) yet this is not an *Injunction*, but rather a *Prediction* of what will bee, for without doubt, wicked men will bee in the Church in all ages; but that is not the point; for this it is that wee ſay, and ſay againe, that ſuch as are knowne openly to be ſuch ſinners or hypocrites, are neither to bee *taken in*, nor *tolerated* in the Church of *Chriſt*, of which hee is the *Husband*. And although our preſent *experiences* (beſides the *primitive* and *paſt*) expreſſe much of this nature, *viz.* that naughty, corrupt, and ſinfull men have been, and yet are in every Church; yet we will beleeve ſuch were not openly *knowne* to be ſuch, when they were *admitted members* of any true Church of Chriſt, whether paſt, preſent, or to come; yes ſay ſome.

Judas was knowne by Chriſt to be an *hypocrite*, when admitted.

1 But he was not ſo knowne unto the *Church*, for all the reſt of the *Diſciples* did not ſo much as ſuſpect him (*Eccleſia non judicat de occultis*) therefore they could not take *cognizance* thereof, for hee ſeemed a very holy Diſciple to the reſt.

2 The knowledge *Chriſt* had of him as one, (before hee appeared ſuch a one) was *extraordinary*, but wee are ſpeaking of an *ordinary* way of *diſcovery*, as when *ſin* breaks out, and *hypocriſie* appears; Beſides,

3 There was a *ſpeciall* reaſon in it, that he was received, *viz.* to anſwer the *will of God* given out in *Pſal.* 41.8 &c. yet this is certaine, neither he nor any elſe appeared *hypocrites* or *wicked ones* openly, and ſo known to be, when *admitted* either into that, or any other *ſociety* of Saints; although there was, is, and will be in every particular *Church* of Chriſt ſome that ought not to be; For if this *fellowſhip* of which Chriſt himſelfe was *Paſtor*, and is for a *Patterne*, and had but twelve (a ſmall number for the *moſt* are not alwaies the *beſt*) had a *Judas*; much more may others. Even as *Davids* houſe which is ſet for a *Patterne* for future ages, *Zach.* 12.10. was not without an *Amnon*, an *Abſolon*, and others;

In the Church none members but ſuch as appeared fit, ſo in all ages, in the true Church of Chriſt.

Object. in *Judas*.

Anſw.

1 Not known openly to the Church to be an hypocrite when admitted.

2 Chriſt knew him ſo by an extraordinary Spirit.

3 Great reaſon for *Judas* admiſſion.

Chriſts fellowſhip is the patterne, yet *Judas* was in it.

Sim.

2 King. 15.25.

even Gods owne *Arke* may nourish *Monsters*, as *Noahs Arke* did *Cham*; yea, and as some *filthy Toads* might bee found to lye under the stones of the *Temple*; so may some wicked dissembling *Hypocrites* (saves Dr. *Hall*) and yet the *Temple* be the Lords for all that.

Sim. Gods own Ark may have beasts and toads in it.

Sim. 2 Sam 23.4, 5, 6.

Furthermore, the *visible Church* is called his *Holy Temple* 1 Cor.3.16, 17. which ought not to be *defiled*, 2 Cor. 6.16. and therefore is made up of *living stones*, 2 Pet.2.5. that is, of *visible Saints*.

2 Christs Church is Gods holy Temple.

Also it is called the *Lords* house and *habitation*, Heb.3.6. Eph.2. 22,23. 1 Pet. 2.5. wherein he *walks* and *lives*, and takes his *rest*, which *holinesse becomes*, Psal.93.5. *for ever*; therefore the *holiest* are the *fittest matter*.

3 It is the Lords house.

The *Church* is called his *household*, Eph.2.19. Now if *David* could not *endure a wicked person within his doors*, Psal. 101.3,4.5. Much lesse will the Lord allow it. But to bee briefe.

4 His Household.

Lastly, the *Church* is *Christs body*, 1 Cor.12.26,27. and *Christ is the head* of every particular *Church* gathered, *Col.* 1. 18. *Eph.*5,23.&c. Now such as are united to *Jesus Christ* by his *Spirit*, 1 *Joh.*1.3 7. and have speciall *communion* with *him* as their *Head* (as to receive vertue and vitality from him) are to be received as members of his *Church*, whereof hee is *Head*: And none else, but such as the Church is perswaded of (upon Testimony given in) to have such a *relation* to the *Lord Christ*, and whom in the *charity* of her *judgement*, and in the *judgement* of her *charity*, shee freely accepts of for such, and in whom they finde the *graces* of *Christ*, and the gifts of his Spirit in some measure, and from whom they have some *answerable* fruits, whereby they may be able to judge *charitably*: for to receive a member which hath not virtuall power, and operation from the Head, is against reason, yea and that reference and correspondence of members with the head.

5 It is Christs Body.

All these relations teach us what manner of persons Church-members ought to be.

The Church must judge of them according to orthodox rules of charity. *Vid. Hooker* 1 *lib.* 2 *ch.*

Object.

But hence it is that many hypocrites are taken in, who seem to have *high injoyments*, and *large gifts*, to wit, *Ranters* and such like, &c.

Answ.

No! It is not *hence*, but *thence* (I meane by *running* from these

theſe *rules*) that ſo many *Hypocrites* creep in, as *Gal.* 2. 4. for it is not enough to have *heightened conceptions*, quicke *apprehenſions*, admirable *gifts*, excellent *parts*, and thereby to *plead union* with *Chriſt* (our *Head*) from the *influence* of *common graces*, and *injoyment* of great *gifts* (as *Ranters* may have very *raviſhingly*) to make a man fit for ſuch *fellowſhip* of Saints; no not though he *prayes*, *preaches*, *diſcourſes*, &c. like an *Angel*, if the *Church* conceive him not a *Saints-called*, by ſome *evidence* given in, or other, whereby the Church doth judge (him in *union* with his *Head* (Chriſt) according to the *Influences* of *ſoule-ſanctifying* and *ſoule-ſaving graces*. *Simon Magus*, I make no doubt but had many *common-gifts* and *graces* (which had a *holy* face) by which he paſſed by *Philip* and crept in: but yet had his *hypocriſie* appeared, and that they were but counterfeit *Coin*, I am confident *Philip* would have dealt with him home, and have given him his owne as well as afterward *Peter* did, *Acts* 8. 20, 21, 22. And ſo (as *Tertullian* ſayes) even *Judas* was honeſt and eminent at firſt to ſee to; ſo here be many *Blazing-ſtars*, and dangerous *Comets* which doe ſhine *brighteſt* as to ſight (as *Ranters*, *Hypocrites*, &c.) but evermore portend and preſage eminent and imminent evills to the *Church* they are in, unleſſe much mercy prevent: a many ſuch *meteors* may ſeem *fixed ſtars* for ſome time, ſo long as they are aloof off, and high, and ſo cozen us, till they come to fall, and then wee finde they were but Deceivers, made of earthly, ſlimy, fleſhly matter.

Thus have I offered the third *bundle of Reaſons*, and reach to the

4 *Reaſon*, which is taken from the *ends*, for the which this *Goſpel-order* and *Church-fellowſhip* is inſtituted, the which none but *Saints* (at leaſt ſo viſibly) are able to anſwer, which are of ſundry ſorts; ſome few of them I ſhall inſtance in, but not inſiſt on; for I feare I am too large, and then *ten to one* but ſome will ſay, my *Pen* is *long-winged*, and my *preaching* is *long-winded*, which is accounted an ill-favoured, and an impardonable fault (in *Dublin*) I am ſure; but to be briefe.

Jude v 4. Not gifts, or parts, to pray, preach, &c. that doe fit & qualifie us for Church members.

But union with Chriſt the Head by ſaving and ſanctifying graces (ſo called.)

Sim.

Others are but blazing Deceivers, who muſt, and will fall of themſelves.

Reaſon 4. None but Saints can anſwer the ends of the Inſtitution of Goſpel-Diſcipline.

1 The honour and glory of God, which none but Saints can.
Others cannot.

2.
The promotion of the true light & knowledge of God.

Others cannot answer this end.

3.
Edifying one another.

Others cannot.

4.
Saint-like love.

Others cannot learne this lesson.

1 The *maine end* of this *Gospel-Discipline* is to set forth the *honour and praises of God as a peculiar people*, 1 Pet. 2. 9. Heb. 2, 12. Ephes. 3. 21. now none but *visible Saints* are fit to answer such an end. Others indeed would be a chosen and peculiar people to *dishonour God*, to rob him of his glory, to *Crucifie* Christ afresh, to bring a *reproach* upon the *truth*, and to *scandalize* the *Gospel*, but for nothing else in *Christ's Church*.

2 Another end of this *Gospel-practise* is to promote the true light, and to let in more of that *knowledge of Christ*, which it is *eternall life* to know; now none but the *Saints* are said to reach this end, *Ephes.* 5. 8. and in 1 *Jo.* 1. 6, 7. *If we say we have fellowship with him, and walk in darknesse, we lye, and doe not the truth. But if we walke in the light, as he is the light, we have fellowship one with another.* Now prophane ones, as Atheists, scandalous persons, and such like, are fit for the promotion of *darknesse*, and for the putting out of the true *light*, but are not at all fit for fellowship upon this account.

A *third thing* to be shot at in *Gospel-fellowship*, is the mutuall *edification of one another*, and the *building up of the body in Christ*, 1 Thes. 5. 11. Ephes. 4. 29. 1 Cor. 14. 26. now none but *Saints* doe hit this marke, for *wicked ones* would serve to *pull downe* and *destroy*, but not to *build up in the most holy faith*, *Jude* 20.

4 *Furthermore*, a maine thing we must not omit, is an open-hearted *Saint-like love*, by the *same Spirit of love* which *Christ* bare to us, *Joh.* 15. 12. *Ephes.* 5. 2. 1 *Thes.* 3. 12. 1 *Jo.* 3. 22. &c. now none but the *Saints sit close to* this duty, (and they hardly too in *these dayes*) or that can *live* up to this *end*, for indeed *sinners*, so knowne, will serve for nothing more (and for little lesse) then to *set at variance*, make breaches, and rend the *body*, being *filled* with *unexorable* (yea *unexuperable*) hatred, and malice against the *Saints*, by the same spirit which their *Father* the *Devill* was filled with against Christ. Many other *ends* might be mentioned, for the which *Saints* are *enchurched together* according to the *Gospel* which I shall shew hereafter in the *last Book*; but neither to

those, not *these ends* can any others but the *Saints* (at least so *visibly*) be said *to live up*. This is no worke for them (therefore) there is no *way* in Christs-Church for *Drunkards*, *Swearers*, *Sabbath-breakers*, *Blasphemers*, *Persecutors* of *Saints*, *Scoffers*, or *scandalous*, or such as may *cause* a *Curse* to pursue us, and *Gods wrath* to be *revealed against us*, by the *with-drawment* of his *presence from us*; but for nothing more as I know of; thus by *all these reasons* I have (and by many more I might *impregnably*) *proved*, that only *Saints visible* (*so judged of by sufficient evidences* given in to be such) are competent *Members* of a *true Church* of Christ, which (ought to be) *a company of Saints called to be Christs Spouse*, and *Temple of the Lord*.

Nor answer other ends of Church-fellowship.

None but visible Saints suitable matter. 1 Cor. 1. 2.

Obj. Some may say with Master *Rutherfurd* (as *Cotton* and *Hooker* notes) but such *termes* are given to the Church of Christ as *invisible*.

Object.

Ans. 1. There is no such distinction in Scripture, but *Christs Church* is so called, whether *visible* or *invisible*.

Ans.

No Scripture distinction of visible and invisible, but all one Church, 1 Tim. 3. 15. 2. So *Ainsworth* against *Bernard*, p. g. 174. and *Robt. Sos* Justif. of separ. p. 112.

2 *Paul* stiles them such (as a *visible body*, if they will have it so) 1 *Cor.* 3. 16. 2 *Cor.* 6. 16. 2 *Cor.* 11. 2. saying, *Yee are the temple of God*, and what *agreement hath the Temple of God with Idols? and I will walke in the midst of you*; but who will be further informed in this subject may see Mr. *Hooker's* Survey, 1 Lib. 2 Chap. where they have the *terme opened*, the *question stated*, and the *conclusion* proved. Well, a word of use, which is;

Use 1. To reprove (whilst I prove) *Parochiall Churches Antichristian* (which I shal shew in all the *essentials* of it) for in this first we finde how foulely they fall short of being *fit matter*; for the veriest *ranting*, revelling, and reviling *Swines*, that *swill* upon the *earth*, the most notorious *Drunkards*, and vicious *wretches* that are, are *Members* of such *Churches*, and so held (*De jure*) but this is from *beneath* of their *Father* (the *Devill*) and of his *bottomlesse-pit-smoak*, the *constitution* of which comes from the *busie braines* of men: for about *Constantines* time this *corruption* began to be great, and was brought on, as it was in *Dionysius* his dayes (before him) Bishop of *Rome*, who sent out his *Edicts* (not to *emparadise*, but to *emparish* the people) which I have spoke to in *Chap.* 2. and in

Use 1. Parish Churches, as Churches Antichristian.

When Parish-Churches began in *England.*

England, *Honorius Canterburiensis* was the *first* that I finde, pragmaticall to promote this *confused*, this *corrupt*, and *Christ-crucifying*, Christ-slighting, and Christ-destroying Church-state: who desire to be more satisfied herein, may be pleased to peruse either *Selden de Decimis*, or *Polydor. Virgil. lib. 4. c. 9.* or else Mr. *Hookers* Polity, or Mr. *Jacobs* Attestation, or honest *Paul Baines* Diocesan Triall, or else Mr. *Burtons Vindication of the Independant Churches*, and they may receive it in full, and write it in *folio*. But a burning shame it is, so much of the *Whores fore-head* should be still in some men, as to maintaine them to be *Churches* (and to call them such) and *Saint* them to boot) but blessed be the Lord, that Christs *Church* of his owne institution can be built up amongst us here in *Ireland*, and that the *Honourable Commissioners of Parliament* are carefull to keep up Christs, and to keep downe *Antichrists* Institutions.

Obj. Many Saints in our Parish.

Object. *But*, say some, *All are not such in our* Parish *as you speake of, viz. scandalous persons, but we have many precious Christians, and Saints.*

Answ.

Ans. 1. Are there any *Scandalous*, and not *Members* of your *Parish-Church*? Do not your *Minister* give the Sacrament, and both *Seales* to all? without putting difference between the holy and prophane? this is contrary to *Christs rules* and *order*, and most *dangerous* and *detestable*.

Obj. Our Minister godly.

Obj. *But our* Minister *is an honest man, and does not so, but puts a difference?*

Answ.

Ans. 2. Why does he not then call them that are godly out of that condition and Church-state, which he seemes to separate them from, in making the difference, which till then is but mocking God, and Christ, &c.

2 He gives (as some do) the *Lords Supper* as a right Ordinance, but in a wrong order; but to answer,

Answ.

2 Yet ye are not therefore a Church of Christs *own order*, because yee have some, many, though they should bee most, (which is scarce in any Parish) *precious to God* (which should consist of none else) for a little *leven* levens the *whole lump*; so doth not a little *sweet meale* sweeten the whole of our lump) and what taste hath a little spoonfull of honey

honey in a vessell of vinegar?) Nay were there as much honey as vinegar, yet the *worst* would taste *most*. Here I know, they would faine bring in the former objections, which are fruitlesse, and frustrate. *Sim.*

In the best Churches have been as bad men, as in *Corinth*, &c. *Object.*

This before in page 52. &c. but they were not known such, when they were taken in, nor were they tolerated when so knowne, for they must all be *true Professours*, and not prophane ones, or such as have cut a *Covenant with hell and death*, as the *word signifieth* in Isa. 28. 15. which is taken from a *Simile* of such as were wont of old to cut *asunder* the *beasts they sacrificed*: So doe *Hypocrites* and *prophane* ones their *hearts*, for they divide their hearts into two חלקים and so *sacrifice* them in part to the service of *sinne*, *Satan*, and their owne *lusts*, Gen. 15. 17. Jer. 34. 18. These have *cut* a *Covenant* with *hell* and *death*, though sometimes they seem to *cut* a *part* for *God*, and to allow him, a (small) *portion* of their hearts. *Answ.* *Expos.* בריתכו ברית *Sim.*

Most of our *Parish* are great *Puritans*, and old *Professours*. *Objct.*

Yet it is not enough so to be, which was proved page 62. and which appears, 2 *Tim.* 3. 5. although it is enough *so to bee*, for *Parish-constitutions* and *National Churches*, yet not for *Gospel-ordered Congregationall-Churches*. For although a *mud-wall* may be made up of any thing, seeing it consists of all kindes of *stuffe* and *trash*, though ere so mixed and base; yet *Pallaces* must be built up with better *materials*, and so must the true Churches of Christ, which are his *Pallaces*. *Answ.* *Sim.* Churches as Christs Pallaces must be made of the best materials.

But these come all to heare Gods word, they keep his *Sabbaths*, and have Christs *Ordinances* dispenced amongst them, &c. *Objct.*

What of all that? Christs *Ordinances* were amongst the *Jewes*, and they heard Christ, and his Disciples gladly; and so 1 *Cor.* 14. 23, 24. *Heathens*, and *unbeleevers*, *heare* the *word*; *Herod* heard *John* gladly, and now in *New-England*, the *Indians* doe diligently *heare* the *word*, but alas! alas! it *Answ.* Hearing of the word without the Church.

is

is *living* the *Word*, and *doing* the *Word*, is requisite in every *member* of *Christs-Church*. But let us lay aside these, and all other objections, and all *Parish-Churches* too, and put on apace for *Sion*, let us face about, and bid faire for *Church-communion* according to Christs owne *Discipline* and *Doctrine*; for the which none are *fit matter*, and allowable, but *living Saints* (so in *appearance* as to us) and whom wee have no cleare *cause* otherwise to *judge* of; which brings me to the second *Use*.

Use 2. Depart yee out of Babylonian bondage, and Parochiall captivity.

Depart yee, Depart yee, saith the *Lord*, Esa. 52. 11. for as Mr. *Hooker* concludes (in his *Survey*, *lib.* 1. *chap.* 2.) *Parish Precincts* give not a man right, nor make him fit *matter* for the true *Church* of *Christ*; but this we shall presse by *unanswerable argument* afterwards: in the *interim*, this doth very much *vindicate* the *Churches* that are Christs for *matter* from the *wide-mouthed* malice of *wicked-mouthed* men, though *Hypocrites* perhaps have crept in: for as the *Giant* in *Gath*, 2 Sam. 21. 20. was a true man, though *deformed* with superfluous *fingers* and *toes*: And as *Naaman* was a *true man*, though a *Leaper*; so may the *Church* be a *true Church* that hath such as do *deforme* her in her, and such may bee in her that are not of her; but an Hypocrite is like a *wen* in the *body*, which seemeth to belong to the *whole*, but indeed doth take away the *credit*, and *steale away* (as a *thiefe*) the *comfort* of the *whole*, though it bee skinned over with the *fame outside*, which the *true members* of the *body* have: So I say, *Hypocrites*, who pretend and appear *outwardly*, *one* with the *Church* as submissive, reverent, and *worshippers* of God as any, but *within* they are *corrupt*, *hard*, and *swelling* against the *truth* and *Gospel*; these doe more *hurt* then *good*, although as the *Ivie* about the *Tree*, which seemeth to imbrace it with much affection, whilst (indeed) it takes away and steales from it, and doth but starve it, and hinders its growth, so they doe seem to *cling* close to the *Church* as if they were of it, when indeed they are not, and doe wrong and rob from the Church, and are the *greatest hindrances* of the Churches growth that can bee: Wee in *Dublin* have had this *experience* at a *deare rate*, by reason of some *painted Pictures*, who crept in, and indeed, *Wolfe-like*

Sim.

Sim.

Hypocrites in them, that are not of them.

Sim.

Sim.

Hypocrites hinder the Churches growth.

We in *Dublin* had this by wofull experience.

(as

(as it is well knowne) who *looked towards heaven*, and howled, but it was to *eat the fleſh of others*, and to make the *bretbren* their *prey*, which ſome of us felt ſorely, and found them *Kite-like* flying aloft, but yet looking low, and keeping their *eye* on ſome of the *innocent ones* for their *prey*, wherefore let the *Churches* be *wary* in their *admiſſion of members*; for many times the *emptieſt veſſells* make the greateſt *noiſe*, and ſound moſt, and readieſt, but it is becauſe they are hollow *hypocrites*, & have their *retrograde motions*. And ſo we may ſay we found them at *Dublin*, like thoſe *wandring ſtars*, which (though they be carried about with the reſt in the *orbe*, and ſo muſt be moved the ſame way with the reſt, yet they) have their *ſilent* and ſecret *motions* whilſt they creep back another contrary way, which is indeed their owne proper motion: And to warne the *Churches* they muſt know it, that we have found them that had ſuch *motions*, and clandeſtine counſels and *courſes*, untill their ſecret *contrivings* and *conventiclings* appeared *openly*, and *broke* out into an open *inundation* of *miſchiefes*, malice and menacings, againſt the *Church* to deſtroy her, and then like the *Fecedula* (that *Pliny* ſpeakes of) they faced about, and fell off of a ſudden, and changed their *colour*, *forme*, *viſage*, and *ſong*, and all at once as appeares in the ſecond *Booke*, *Chap.* 5. I remember the *Riddle*, which was propounded to *Athenæus*; How a man, and no man; with a ſtone, and no ſtone, could kill a Bird, and no Bird, upon a Tree, and no Tree: He reſolved it thus, That the *man* was an *Eunuch*, the *ſtone* a *Pumice*, the *Bird* a *Bat*, and the *Tree Fennel*: But ſuch as wee are ſpeaking of, and have met with, doe make a reſolve to this *Riddle*, viz. *ſeeming Saints*, but yet no *Saints*, onely *Eunuch-Chriſtians* at the beſt, having a *zeale*, but not true *zeale*, being *Pumice-like*, hollow, empty, rough, and raſh, and not *according to true knowledge*, their *Profeſſion* being but a *Bat-like profeſsing*, *mixed* with carnality, and *forbidden uncleanneſſe*; and like *Bats*, neither *birds* nor *beaſts*, but *participant* of both: Their *faith* and *conſcience* being but a *ſtraw-like* faith, and *Fennel-like* conſcience, ſoone falling, and failing, and as deceitfull as a broken reed. But it may be like *Dyers* with *Logwood*, they

Sim. Some like wolves looked upward, when they howled for lambs to be their prey.

Sim. They have retrograde motions.

Sim.

Caution to the Churches have from our woefull experience

Sim.

A Riddle.

Sim. The Riddle opened in, and by hypocrites.

1 Eunuchs.

2 Pumice.

3 Bats.

4 Fennels.

Sim. They had need to ſet on a good colour.

Sim. And to ſtudy tricks to keep their credit.

Sim. Like a faire white houſe, within a houſe of Office.

Sim.

Sim. A heavy action againſt them at the laſt day.

With a *Judas* kiſſe they betrayed us, and gave us up to the croſſe.

Our experience (the miſtreſſe of fools) is to teach other Churches.

may ſet *fair* gloſſes, and *varniſhing* appearances, pretences, and *reports* upon their ſudden *change*, and ſubtle *colours* (for't) but if they doe, they cannot hold: For when a *ſhower* comes, their *gloſſe* will be gone, and they ſhall ſtand for a *Sea-marke* to all *Saints*, and *Churches*, like an *Adverb* (*quaſi*) with the *Verb cave* to poſterity; though as yet like decayed *Merchants* they muſt (and doe) ſtudy *tricks* to keep up their *credit* of being *honeſt* and *rich*, wealthy and *wiſe*; and the *more* they *decay*, the more ſhew they will make of *ſufficiency* and of all *well* on their ſide. I am *ſorry* to ſay this, the Lord knows, but that I ſee them (of whom I ſpeake) in *profeſſion* like *white-chapple*, but in *poſſeſſion* as *foul*, and corrupt as the *common Sewer*, and unſavoury in the *noſtrils* of all ſort of *men*, ſo that they had need to weare *Muske* and *Pomander* enough to *conceale* their *ill ſent*. The Lord lay it upon them for their *good*, that have given ſuch (knowne) *offence* to the *Saints* of *God*. For as *Joſephs brethren* held up their *Brothers coat* to *Jacob*, ſaying, *ſee here! is not this thy Sons coat which is defiled with blood?* So ſurely will *Sathan* take this *advantage* one day againſt them for their *rigorous* uſages of ſome of the *harmleſſe ones* to hurt them, and *grinde them*, when he ſhall ſay, *See here theſe hypocrites!* theſe *Profeſſours!* what have they done to thy *Church?* have they not *wounded* her? have they not *broken* her a peeces? have they not bruiſed her limbs? racked her *members*? and put her *bones* out of *joynt*? have they not *betrayed* their *Brethren? threatned* them? *conſulted* againſt them? and *ſought* out by *falſe Witneſſes* to *ruine* them? *ſee here!* are not theſe thy *Sons garments*? thy *Childrens coat*? yea, even Chriſts *ſeamleſſe coat* that they have *defiled*? rent, and torne, and *wronged?* Theſe kinde of *Profeſſours* like *Simon* of *Cyrene* ſeemed for a *time* to carry the *Croſſe* with us, but it proved to be *for us*: And (indeed) when it was ſet up, they were not *nayled* to it, but they *nayled us* unto it, and (I am ſure) I may ſay *Chriſt* (in his *Church*, and in their *perſecuting* of the *Saints*) unto it; But I muſt *ſpare them*, though they *ſpare none* that are not of the *ſame temper* with them; yet this is to *warne* the *Churches* of ſuch, yea and to vindicate the *Churches* from *malicious*

men.

men and mindes, whose *mouthes* are open at such advantages, and on such occasions; for 1 *Joh.* 2. 19. *They were not of us*, and indeed, such *Cyphers* are of *good use to us* when they are in, for they make the *true figures* of more value and validity.

But to proceed, wee see then who are most *suitable matter*, and how much it concernes the *Churches* to be serious in their *accepting* and *receiving members*; for as it is *Acts* 2. 47. *The Lord added daily to the Church such as should be saved*; and onely such are *allowable matter* and *lawfull members* whom the *Lord adds*, that is to say (by *way* of *Ordinance*) *none* else, but such as (wee are perswaded) *shall be saved*, and whom the *Lord* hath *received*, Rom. 14. 3. to whom the *Lord* hath given *saving grace*, and *sound faith*; and also *unfained hearts to give themselves* up to God in *Gospel-fellowship* that are to bee received (of *right*.) Such as are in a *visible state* of *Salvation* are to bee received into Christs visible Church; But

Secondly, *Hypocrites* hold off! here is no *room* for your *company*! for as by the *Law Swans* are *forbidden*, who have *white feathers*, but *blacke flesh*; so are you by the *Gospel*, who seem to bee what you are not; The *beautifullest feathers* have not alwayes under them the *sweetest flesh*, nor the *finest outsides* the *fairest in*. The *Devill* is *blacke*, but he can appeare the *white Angel*, or *Angel* of *light*: So can *hypocrites*, they are also *forbidden* in Levit. 11. where the *Bats* and *Sea-Mewes* are to bee accounted *uncleane*, because they are *Mongrels*, and so are yee: How dare ye then to *enter* into such a *temple* as the *Communion of Saints* is? seeing none but upright *soules*, *single-hearts*, *sincere Saints*, and *unfained Professors*, are (of right) to be *received*. The *Oake* that is rotten at the heart, will never be *good* for the *building*, wherefore *stand* by! *stand* by! or you shall be thrown by! (untill you are better and fitter for the *builders use*.) The *stones* that are for the *building* must be *picked out* by Christ, the *builders hand*, although (perhaps) at present, they are in the *heaps* abroad, which are in *preparation* to the *building*, as *Builders* use to have, in one place *heaps* of *Lime*, in another place *heaps* of *stone*, in ano-

Hypocrites must be, that the sound may be manifested.

True matter must be of the Lords owne adding, and ordering; Hence in Act. 2. 41. 5. 14. this manner of being made a disciple, is expressed by the word προσετιθεντο added to, or incorporated.

2 Hypocrites hold off.

Sim. For they are forbidden in Law and Gospel.

Sim. Fit matter are sound and sincere.

Sim. The house is in the builders hands.

As yet in heaps in moſt places.

But muſt bee a fair ſtructure.

They without gather up the chips.

The matter before fitted, muſt be tryed by ſaw and hammer.

Hypocrites will fall from the building ere long. As *Demas*.

Judas.

Their hypocriſie will ſoon appear to all. *Sim.*

To the ſcandal of the Goſpel. *Sim.*

Church-members miſcarriages are minded by all, and in every mouth

ther *rubbiſh*, rude (at preſent) and undigeſted *materials*, and a tumultuary *noiſe* of *hammers* and *axes* abroad, which are very *buſie* to ſet up the *fallen Tabernacles of David*; but ere long every thing ſhall bee *ſet in order*, and a beautifull *ſtructure* laid, whilſt *others* (without) ſhall gather up the *Chips*, which we leave behinde us to *warm* them with; but for this more in the *next Chapter*, yet in this, I muſt tell you that the *ſtones* which are appointed for this *glorious* Fabricke muſt (firſt) *paſſe* under the *ſaw* and *hammer*; For it is dangerous to put in a *rotten*, *unſound ſtone*, which will quickly *fall out*, and make way for many others to follow, enfeebling thereby the *whole Edifice*, as in 1 *Joh.*2.19,20. *They went out from us, but they were not of us, for if they had been of us, they would* (no doubt) *have continued with us*, but they went out, *that it might be manifeſt they were not of us*, i.e. *us*, *What us?* why us that have *unction*, and are *ſincere* reall *Saints*; for yee *have the unction from the holy One*; But they were *hypocrites*, and therefore *fell away*, as *Demas* did, 2 *Tim.* 4.10. who was but a little before *Pauls fellow-labourer*, Phil.1.19. as well as *Marcus* and *Ariſtarchus*, but he did *diſcover* himſelf after, and ſo did *Judas*, though a long time hee was well thought off amongſt his *brethren* and *fellow-diſciples*, inſomuch as he was made the *Deacon*: So no doubt (Sirs) but your *hypocriſie* will bee as ſoon *diſcovered* if yee dare to enter with unſound, unſettled, and unſincere hearts, as others have been; for the *weeds* in the *Gardens* are ſooner diſcovered, and rooted out againe then they are in the fields or common high wayes; but conſider then, O what a *ſcandall* you will bring upon the Goſpel! (as they did at *Dublin*) when your *wickedneſſe* wil appear to all the world! O what *reproaches* to *Religion*! *diſhonours* to *Chriſt*! *diſcredit* to the *Gospel*! and *tramplings* upon the *truth*! will be laid in your *diſh* at the *laſt day*! yee being the *cauſe* of it! For as it is with the *Sunne*, and *Starres*, if a *thouſand ſtarres* be *eclipſed*, none takes *notice* of it, nor mindes it; but for the *Sunne* to be *eclipſed* it is *ſad*, and ſo accounted, then every one talkes of it and looks at it: and ſo it is when *Church-members* do the *deeds* of *darkneſs* that (of al men) ſhould be *lights* to others (as *Chriſt* ſayes in *Matth.*4.15.) a little

abs

aberration makes every one to minde them, and mark them, and *report* of them abroad, when many a *thouſand* of others (*without*) or of *wicked* ones may be guilty of the like, and not bee *looked* upon, (as *Par.* ſayes on *Rom.* 11.) It is not a *formall* Religion, an *old Profeſſion*, or a *high conception*, that either felicitates or facilitates your *admiſſion*, but you muſt have *truth* in the *inward parts*, and have *grace in your hearts*, for yee may have it in your *heads*, and yet prove but a new *Ranter*, or an old *Proteſtant* at the moſt; None but the (indeed) *holy* muſt enter into theſe *beauties of holineſſe*, the *more holy* we are, the more like our *Head*, and the fitter for *Church-members*, without *which we ſhall not ſee the Lord*, but wee ſhall (rather) *pollute the Sanctuary of the Lord.* Thus much for the *matter*, and the fifth Chapter.

New Rantors nought. Old Proteſtants not enough. But aſpiring growing Saints are ſutable matter.

אשה *Pillegeſh.*

אצילים CHAP. VI.

This Goſpel-Garden, *or* Church-ſtate *of* Chriſt's Inſtitution, *and* Order, *is further* defined *from the* (ſecond *eſſentiall*) Formal cauſe, *which is Firſt*, *a viſible* Segregation; *and Secondly*, Aggregation. *To the* firſt, *Firſt*, *in this Chapter wherein it appears how all Saints are*, *and ought to be ſeparates.*

THis *Kingdome* of *Chriſt* is not of *the world*, though in *the world*, for the *Saints* embodied by *Goſpel-rules* in *unity* (which makes the *Forme* of a true *Church* of *Chriſt*) muſt of neceſſity be firſt *called out*, before *called in*; out of the world before into the *Kingdome* of Chriſt, out of *Babylon* before into *Sion*; for it is an infallible *rule*, that a

Genus cum formaconſtituit ſpecies.

The forme hath two parts.
1. Separation.
2. Conjunction: *vide* Mr. *Owens* Eſheoll, or rules to the Reader.

viſible ſeparation from the world, and all falſe wayes, worſhips, &c. and a viſible application to Chriſt Jeſus, his wayes, worſhips, &c. is of abſolute neceſſity in *Church-union*, and *communion*, wherein conſiſts the full eſſence of the *forme* thereof. Wherefore to keep ſtill to the compariſon, this *Goſpel-fellowſhip* is fitly called the *Lords temple*, 2 Cor. 6. 16. 1 Cor 3. 17. *made up of living ſtones*, 1 Pet. 2. 5. A Spirituall *Temple*, conſiſting of particular *Saints*, taken out of the multitudes without, here one, and there one, and united together into *one body*; and like as the ſtones and materials for *Salomon's* Temple, were picked out of the heaps, that lay abroad here and there, to make up *one building*, ſo are the Saints into one *body*. Now the firſt part of the *forme* to be conſidered is, *viz.* the *calling*, and culling out of the world, and from the heaps without thoſe *Saints* which are ſelect *Members* of *Chriſts-Church*, according to the order of the *Goſpel*, which we ſhall prove alſo from Prophecie, precept, and practiſe.

2 Chron. ch. 2. ch. 3.

Sim.

The firſt part of the forme, is their ſeparation from them without doors, viz. the multitudes and heaps abroad.

1 Proved by Propheſies that Saints muſt be Separates.

נִבְדָּלוּ

Niphal. And ſet looſe to bonds and bondages without.

Firſt, It is fore-told that ſuch a ſeparation muſt be, for even a *Balaam* was brought (againſt his will) to fore-ſee from the top of the rocks, and from the height of the hills, that Iſrael *ſhould be a people dwelling alone* (ſeparated from, and) *not reckoned among the Nations*, without, *Numb.* 23. 9. So in *Iſa.* 52 1 2. *Awake, awake, put on thy ſtrength O Zion! put on thy beautifull garments O holy City! ſhake thy ſelfe from the duſt! ariſe, and ſit down O Jeruſalem! looſe thy ſelfe from the bonds of thy neck, O captive daughter of Zion.* So in ver. 11. *Depart yee, depart yee, go yee out from thence, touch yee no uncleane thing, goe yee out of the midſt of her, &c.* So *Iſa.* 62. 10. *Goe thorow, goe thorow the Gates, prepare the way, caſt up, caſt up the high-way, and gather out the ſtones, &c.* So is the *precious* to be taken from the vile, in *Jer.* 15. 19 and the *cleane from the uncleane, the holy from the prophane*, Ezek. 22. 26. See *Exod.* 33. 16, 17. *For wherein ſhall it be known, that I and thy people have grace in thy ſight? Is it not in that thou goeſt with us? ſo ſhall we be ſeparated, I and thy people from all people*; and in the latter dayes eſpecially, the Lord promiſes to *make up his precious jewels*, Mal. 3. 17, 18. and to gather them up together, not only from the *droſſe*, and out of the *vile*

Preciouſ ſeparate from the vile, cleane from the uncleane.

Expoſ.

rubbiſh,

rubbish, but also into *one bundle* by themselves; *and then* (sayes he) *shall yee discover*, (and see an apparent and an undeniable difference) or *discerne* between the *righteous* and the *wicked*, *him that serveth God, and him that serveth him not.* Furthermore, in *Hosea* 4. 15. *Though Israel play the Harlot, yet let not Judah offend; come not yee to Gilgal, nor goe yee up to Beth-aven.* So in ver. 17. *Ephraim is ioyned to Idols; let him alone, their drink is sowre, &c.* This kinde of with-drawing, and gathering from, is also mentioned in many other eminent Prophesies, as in *Ezek.* 28. 24, 25, 26. *There shall be no more a pricking brier to Israel, nor a grieving thorne of all that are round about them, that despised them; but when shall this be?* see the next verse 25.) *When I have gathered Israel out from the people among whom they are* (yet) *scattered, and shall be sanctified in them* (in their Churches and Societies) *in the sight of the Heathen* (in the sight of all them without, called *Heathens* often, whilst the *Saints* under the Gospel are called, (and so in these Prophesies) by the name of *Israel, Jacob, Zion, Jerusalem*, &c.) So *Ezek.* 34. the whole chapter, and in vers. 12, 13. *I will seek out my flock, I will deliver my sheep out of all places, where they have been scattered in the dark and cloudy day, I will bring them out from the* (other) *peoples, and gather them out from the Countries, and will feed them on the mountaines of* Israel *by the rivers,* verse 16. *And I will seek them that were lost, and I will judge between cattell and cattell,* verse 17. and as for my *flocke,* verse 19. *They eate that which is trodden with your feet, and they drinke that which is fouled with your feet, I, even I will judge,* vers. 20. *between the fat cattell and the leane: And they,* vers. 28. *shall no more be a prey to the Heathen, neither shall the beasts of the Land devour them,* but *they shall dwell safely,* and none *shall make them afraid, neither shall they beare the shame of the Heathen any more,* vers. 29. So in *Ezek.* 36. 24. For I will *take you from among the Heathen, and gather you out of all Countries, and will bring you into your owne Land: then will I sprinckle cleane water upon you from all your filthinesse, and from all your Idols will I cleanse you.* Also, *Ezek.* 37. 21. Behold, *I will take the children of Israel from among the Heathen, and will gather them on every side, and bring them out into their owne Land,* verse 27. *My Tabernacle also shall be with them, yea,*

Good from the bad.

As Israel was gathered out from others, as a people by themselves, so are the Saints now to be.

Delivered and brought out (by the Spirit of the Lord)

God will judge for our former injuries. And he will save us for future.

And separate us from them without. And gather us into our owne Land of Canaan.

And then be our God, and we his people. And his Sanctuary ſhall then be in the midſt of us.

I will be their God, and they ſhall be my people. And verſe 28. *The Heathen ſhall know that I the Lord doe ſanctifie Iſrael, when my Sanctuary ſhall be in the middeſt of them for evermore*; but before the *Lords* Tabernacle (a Type of Goſpel-order, and Church-ſtate) and *his Sanctuary be ſet up*, in the midſt of *them*, they are firſt, *a people called out*, and ſeparate from them without, who are called *Heathens* abroad, as other Nations were in oppoſition to the *Jewes*; ſo is that in *Micha* 4. 6, 7. *In that day* (ſaith the Lord) *I will aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And the Lord ſhall reigne over them in Mount Zion, from hence-forth and for ever*, over them that are thus gathered *out*. Hence alſo is that in *Revel.* 18.4. *Come out of her my people, that yee be not partakers of her ſinne, and that yee receive not of her plagues, &c.* By all theſe Propheticall Scriptures (and by many more) this *truth* triumphs, and hath apparent teſtimony for it, viz. That the *Saints* are a ſelect number of *Separates* from the *world*, and from all falſe wayes, worſhips, Doctrines, and Diſcipline whatſoever.

The Lord ſhall reigne over them eſpecially that are thus gathered out.

Proved by poſitive precepts that Saints muſt be ſeparates.

Wiſdome calls for it.

Expoſ.

Secondly, Let us ſee what *Precept* there is for it; in the firſt place, he who is the *wiſdome of his Father*, would have us to *ſeparate from the company of fooles*, in Prov. 14. 7. Prov. 9. 6. Prov. 4. 14. And in *Epheſ.* 5. 11. Συγκοινωνεῖτε *Have no fellowſhip* (no commerce together, nor concurrent communication, or complyance to trade with) *with the fruitleſſe workes of darkneſſe*; and in the Leviticall Law, *Levit.* 20. 25. 26. a *ſeparation* is required. So in 2 *Cor.* 6.16, 17, 18. for what (Κοινωνία) fellowſhip, or communion, or what (Συμφώνησις) ſweet conſent, or harmony, *can light have with darkneſſe*, or *beleevers with unbeleevers? Saints with Sinners?* or *Gods Temple* (whom yee are) *with Idols? wherefore come out from the midſt of them* (ἐκ μέσου αὐτῶν) that are ſuch, *and be yee ſeparate ſaith the Lord* (ἀφορίσθητε) i. e. ſeparate apart from them, as ſuch who are *excellent*, and *elect organs* (unto the Lord) and *touch no uncleane thing, and I will receive you, and will be a Father unto you, and yee ſhall be my Sonnes, and my Daughters, ſaith the Lord Almighty.* So 2 *Tim.* 3. 5. ſuch as *have the forme* (though large *Profeſſors*, aged, and of long ſtand-

Required in the Leviticall Law.

Expoſ.

Separate ſaith the Lord.

And then I wil be a father to you.

Expoſ.

ſtanding) *yet denying the power, from ſuch turne aWay,* ἀποτρέπου, or *Turne off*, draw off, not onely to *ſhun* them that we may not *ſhew* them, or bee *like them*, but alſo ſo as to *labour with them*, and to *win them* into the *ſound* and *good old way* of Chriſt, which is of *longeſt ſtanding* (for *truth* is *older* then *error*.) So in *Acts* 2.39,40. is there the *like call*, with the *promiſe annexed*, which is to as *many as the Lord ſhall call* (the word προσκαλέσηται ſignifies both *advocare*, *avocare*, and *evocare*, to *call out*, and *ſeparate from*) ſo that in verſe 40 it follows, with *many other words did he teſtifie and exhort*, ſaying, *Save your ſelves from* (i.e. σώθητε, doe yee ſet your *ſelves* free from, get away, and forſake, or *ſeparate from*) *this untoward generation*, or this *generation of frowardneſſe* (τῆς σκολιᾶς ταύτης) from their abominable aberrations, carnall cuſtomes, depraved manners, and from the *crookedneſſe* of this *generation* of perverſe people, which you are yet amongſt. *Make haſte* out, to *ſave* and *ſeparate your ſelves* from them.

Expoſ.

Them without are a generation of frowardneſſe and croſſeneſſe.

Now wee finde it follows, thoſe *that believed, did ſo*, and were a *people ſeparate from the reſt*, Act. 19.9. by *entring into fellowſhip with the Saints*. Verſe 41, 42. and verſe 47. it appeares without the leaſt exception; *For they that were thus called out from them* (without) *continued ſtedfaſtly in the fellowſhip*, (and then were called the *Church*) *in breaking of bread from houſe to houſe, praying God, and having favour with all the people*, that is, with them *without*; that they did *ſeparate* from, ſo ſweet, ſo good, and Goſpel-like was their *converſations*, that they without could not condemn them, but commend them at leaſt, if not be *convinced* by them, as 1 *Pet.* 2.12. and 1 *Pet.* 3.1. *Mat.* 5.16. But for further proof that Saints are to bee ſuch *Separates*, ſee *Rom.* 1.6,7. 1 *Cor.* 1.2.9. where they are called, κλητοὶ ἁγίοις ἐκκλητοὶ from whence *eccleſia* comes) ſuch are *called out*, and ſeparate from the *world*, and falſe wayes. So ἐκλήθητε εἰς κοινωνίαν, they are ſaid to be called *out into the fellowſhip* of Chriſt; ſo that firſt there is a *calling out*, a *comming out*, a *ſeparating from*. Beſides you ſee *poſitive precepts for it*, *Pſal.* 45. 10,11. *Rev.* 18.4. with many other places; but to the third ſort of proofes.

Beleevers did ſeparate from ſuch.

Then cal'ed a Church, and not before.

Hence *Eccleſia* the Church is called. 1 Cor. 1.9.

3 By the *practiſe* of all the *primitive Saints* in *Church-*

 ſocieties

3 Proved by the practiſe of Chriſts Prophets, Apoſtles and all Saints in Primitive times.

Jeremy ſeparated.

Calvin in loc.

societies in *Chriſt's* and his *Apoſtles* dayes, and many yeares after; It appears the *Saints* were *Separates* (ſuch as I *ſpeake of*) wherefore wee know no *cauſe* either that we ſhould *complaine* againſt it, or *queſtion* it; *Jeremy* (although a *Prophet*) yet he *ſeparates* from *Jeruſalem*, *Jer.* 37.12. Then *Jeremy went forth out of Jeruſalem to goe unto the land of Benjamin, to ſeparate himſelfe from them in the middeſt of the people, for they would not obey the word of the Lord*, and therefore the *Lords wrath* was now ready to be revealed againſt them, and *Jeremy* would *withdraw* (ſeeing them ſo *refractory*) from them in their ſight; ſo ſaies he in Jer.9.2. *Oh! O that I had in the wilderneſſe a lodging place of wayfaring men! that I might leave my people, and goe from them! for they be all Adulterers, an aſſembly of treacherous men!* But beſides, we know the *Jewes* that were the *people of God*, in a *peculiar* manner, were firſt *called* out of *Egypt*, and ſo were ſeparate from other *Nations*, and ſo looked upon as a *people by themſelves* in Exod. 19.5. Deut. 7.6. So is it ſaid, *Iſrael ſhall dwell alone*, in Deut.33 28,29. and not be ſuffered to be mixed among them without, as in Num.33.52. to the end. So Exod.24.12.15.&c. and it was a judgement that *Jeruſalem* ſhould be mixed, Jer.9.11. Now every Saint is a *ſpiritual Jew*, as appeares in Zach.8.23. Rom.2.28. or one *inwardly*, and Saints are his *peculiar people*, and *choſen ones*, 1 Pet.2.9. the true *children* of *Abraham*, Gal.3.7. *called out of Egypt* the houſe of *ſlavery* into *Zion*, as *dwelling alone* from them that are *without*. Thus in Joh. 15.19. *Yee are not of the world, but I have choſen you out of the world, therefore the world hateth you.* As ſoon as the people of *Iſrael* paſſed out of *Egypt*, the *Egyptians* purſued them, upon hot ſpur, with *Armies* and *boaſts* of *threatnings* and *injuries*; even ſo deals the world with the *Saints called out* and *ſeparate from* them, therefore no wonder wee muſt learne to *take up the croſſe, and follow him*, before we can be *Chriſts diſciples*; for Chriſt called them firſt *out of the world*, before he *called them into the Church*: And in the Acts of the Apoſtles, Act. 19.7,8,9.&c. And in all the Epiſtles of the Apoſtles to the *Churches*, the Saints are ſaluted as *Separates*, or *called out*. Now is *there not a cauſe?*

Iſrael a ſeparate people.

So every Saint is a ſpirituall Jew.

So are the Diſciples of Chriſt.

Sim.

Who are therefore hated.

1 For hath not the Lord laid it as a *command* upon Christians so to doe? how then dare we delight in a condition which he *countermands?* besides, *Dear Sirs!* what comfort can you have in *Babylons streets?*

Reason 1. Christs commands.

2 If you are *guilty* of her *sinnes*, yee are *guilty* of her *sentence*, if that be true in Rev. 18.4. to partake of her *courses* is the way to partake of her *curses*: So not to separate from any sinfull unwarranted wayes of *worship*, or the like, is but to *run the hazard* of her *ruine*, and neither to seeke *preservation* from her wickednesse, nor *protection* from her *woes*.

2 Those that partake of her sins, partake of her sorrows.

3 Besides to have yet such fellowship with *fools*; society, or converse with unsavoury, carnall, or *disorderly* persons publishes a loud and lamentable spirit of disobedience, and proclaimes (exclaimingly) a corrupt heart, not halfe (enough) *endeared* to Jesus Christ; for Christ is for his *Ordinances*, in his owne *order*, and doth delight in the *purity* of them who walks amongst the best mettals, in the *middest of the seven golden Candlesticks, with the seven starrs in his hand*, Rev. 2.1. the Saints separated are the *golden Candlesticks* Christ walkes so sweetly among, or in the midst of.

3 It publishes disobedience not to be such, and a corrupt heart, *plenis faucibus*.

Quest. How far reaches this *Separation* which you speake of?

Answ. First, *Negative*. Not from our *duties* in our *Callings*, which none what ever ought to be without, or to neglect our worke, 1 *Thess.* 4.11. 2 *Thess.* 3.10,11. (which some slothfull *Ranters* would have.)

1 None ought to be without Callings.

2 Nor yet from the *duties* of our *Relations*, whether as *Husband* or *Wife*, Eph. 5.22.25. 1 Cor. 7 13. *Parents* and *Children*, Eph. 6 1.4. Col. 3. 20,21. *Masters* and *servants*, Eph. 6.5.6.9. Col. 3.22. Col. 4.1. or *Rulers* and *Subjects*, Rom. 13.1,2,3. Tit. 2.9. 3.1. But to owne them in their respective *relations* for the Lords sake.

2 None must separate from their duties.

3 Nor yet so to separate from them *without*, as not to have civill converse with them, 1 *Cor.* 5.10. in *buying*, and *selling*, or such necessary *trading*; much lesse so as not to *love them*, and lay out to doe them good, and to seek their soules *welfare*, 1 Tim. 2.1. Gal. 6.10. to be at *peace* with them, Rom. 12.18. Heb. 12.14. and *pious* before them, 1 Pet. 2.12.

3 Nor to separate from civill converse.

1 Pet. 3. 1. Now in none of these *fences* are the Saints called *Separates*, although they (without) may be separates from the Saints (thus separating) in their *affections*; But

Answ. 2. What it is to separate.

Secondly, *Affirmatively*, 1 To separate from all sinfull *wayes* and *worship*, &c. so as not to *walke in them*, or *with them*, after the *manner* of *them* that are *without Christs Church*, Eph. 4. 17. 1 Theff. 1. 9. Rom. 12. 2. Hos. 14. 8. Isa. 30. 21, 22. &c. 2 Cor. 6. 16, 17. 2 Cor. 5. 16. Gal. 2. 14. Eph. 2. 2. &c.

1 From all false wayes and worship.

2 From familiarity with the adversaries of the truth.

2 It is, not to bee too familiar, pleasant, and delightfull with *any* that are at *enmity* and *variance* with the truth. A man may passe through *Æthiopia* unchanged, but he cannot dwel there but be discoloured; so there may be civil commerce (as we said before) with the wicked and yet Saints keep their integrity, but this cannot be, if we have too much familiarity with them (saies *Hal.*) Men are, as the *Astronomers* say of the star *Mercury*, good, or malignant, according to their conjunction with others; wherefore as *Moses* separated *Israel* from *Corah*, saying, *Num.* 16. 26. *Depart from the tents of those wicked men, and touch nothing of theirs*; so must we separate from them that doe oppose *Christs way*, or *upbraid* the Saints, and so as to discover themselves *ill-affected* to *Christs Kingdome*, or *jurisdiction*, and be so far from *familiarizing* with them, that wee must bring *them bither*, saies Luke 19. 27. and abhorre them, Psal. 26. 5. Psal. 119. 115. For this is the *Lords Law*, to bee at a distance from *evill doers*; so sayes *David*, Psal. 139, 21, 22. so Eph. 5. 3, 4. 13. 1 Cor. 5. 12. Matth. 24. 49. 50. Gods anger is against such as doe but *company with drunkards*, &c. for they are a *shame to their father* Prov. 28 7. and *themselves* Prov. 29. 3. A very *Plutarch* could laugh at such as would have been counted as wise as *Plato*, and yet in *Alexanders* company be drunke; and indeed *Nebuchadnezzars* judgement is some mens joy, *viz.* to have fellowship with beasts; But wee must beware; for who can sleep with dogs and not bee full of fleas, and so with *sinners* in continuall *communion*, and not be full of *sinne*.

Sim.

Sim.

Sim.

Have nothing to doe with them.

Gods anger is against such as do keep company with them.

Sim.

Sim.

3 It is to *avoid* the *vices* of their best *Orders*, and *Ordinances*,

nances, and to have no *fellowſhip* therein, although they ſeem full of *reaſon* and *Religion* too, *Col.*2.20,21. Thus *Rev.*18.4. *Gal.*4.9. Away, away, with them now! that are but poore (πτωχα) *beggerly* at beſt, and no more able to ſupport a ſoule, then one *Begger* is to relieve another; thus, ſaith *Paul*, Gal.1.14. who was ſo hot? ſo high for the *Jewes Religion* as I? (ſayes he) who *traded* ſo *zealouſly* in, and for our *Fathers traditions?* untill---what? *untill* verſe 15.16. *Chriſt was revealed in me* (and ſo *unvailed* to me) and then *I conſulted no longer*, that is (προσανεθεμην) I asked no more *counſell* of, nor *comfort* from theſe frothy, *fruitleſſe* things, *whereof we are now aſhamed*) with *fleſh and blood*; but I bid *farewell* (or *fare-ill* rather) to all thoſe *Trumperies* and *Traditions* which I *doted on before*; and thus the Saints are the preciſeſt *Separatiſts*.

By all which, as it plainly appeares, that *Pariſhes* want this part of *Church-forme* for the conſtituting of them *true Churches*, ſo alſo might I by what appears, preſſe the *practicall part* of this point, from the *pregnancy* of the proceſs produced, being *twiſted together* from the *Propheſies*, *Precepts*, and *practiſe*, into a *threefold cord*, not to *be broken*, but (if the *Lord will bleſſe you*) of *ability* to bring you into *Chriſts way* of *ſeparation* from *Pariſhes* and *Traditions*; For you that will not *ſeparate* from ſuch *falſe wayes*, *worſhips*, and the *world*, muſt bee ſeparates from Chriſt, ſayes Mr. *Owen* (my honoured friend) in his *Eſh-Col*, or *Cluſter*. But mee thinkes ſome will ſay?

Sirlas you alwaies have been in all things (ſo in this) you are too ſtrict and preciſe, for ſuch *Separates* are *Schiſmaticks*, and ſo many *learned Miniſters call* them that leave off their comming to Church, and following our Miniſters, &c.

I Such *Separates* (as I have here given you an account of) are not *Schiſmaticks*, unleſſe to Antichriſt; but on the contrary, ſuch as doe not thus *ſeparate* are *Schiſmaticks* to their owne ſoules. A canſeleſſe ſeparation from a true eſtabliſhed Church of Chriſt, walking according to *Goſpel-order* (although it may be guilty of ſome ſleight errours in

3 No fellowſhip with them in their orders and ordinances out of Chriſts way *Expoſ.* As *Paul* ſeparated from Iewiſh Churches, Diſcipline orders and ordinances.

Uſe. Pariſhes have not this part of the Forme. Which is twiſted up of a threefold cord to draw us out of Pariſhes into Churches;

All men are ſeparates from Chriſt, or ſeparates for Chriſt and which is beſt?

Object.

Anſw. 1. What Separatiſts are Schiſmaticks, and what not.

Extra-essentials and *Circumstantials*, or things of easie concernment) is in *Gospel-account* a sad *sinne*, ! 2 Tim. 4. 16. Heb. 10. 23. 25. 39. but a causeleſſe *cominuance* in a falſe way, *Antichriſtian worſhip*, and diſorderly *diſcipline*, is no leſſe (at leaſt) as appeares before) being contrary to ſo much *poſitive Precept*: for ſuch a ſeparation from *Parochiall conſtitutions* (which I have proved to be at beſt but as *civill*, and at worſt a Chriſt-wronging, *Chriſt-rending*, and *Antichriſtian Church-ſtate*) and from ſuch *unwarrantable* wayes of *worſhip*, and unruly *Religion*, is but to obey the *Precept of not partaking in other mens ſins*. And thus the Saints are, and ought to be *Separates*, and not *Schiſmaticks*; which Papiſts and Prelates have ever branded and ſtigmatized the deare Saints for, in their ſeparatings from them: *vide Zanche*, on *Heſ.* 2. 8. and which Popiſh trick trades with many yet, who make merchandize of it.

A ſin not to ſeparate from falſe Antichriſtian Church-States, And pariſhes, as Churches are ſuch.

2 Suppoſe *learned* men be of that minde; ſo were they learned that accounted Chriſt a *Blaſphemer*, and a *fellow not fit to live*, Joh. 9. 29. and that *branded* the *Saints* for *Sectaries*, Acts 28. 22. and *ſeditious*, Act. 24. 5. and *Hereticks* Act. 24. 14. and in every age have ſuch been Chriſts *enemies* in the *graine*; and many for the *tree of knowledge*, loſe the tree of Life, *vide chap 9. lib. 2.* are not the *Jeſuites* learned too? and who do more miſchief? For as Dr. *Sutton* ſaid in's Sermon for Magiſtrates *page* 11. as the Ape that ſaw a Chefnut in the fire, and not knowing how to get it out, ſpied a Spaniel by the fire ſide, and ſnatched his foot to take out the *Nut*; even ſo does the Devill many times make uſe of learned ones, to fetch his food out of the fire, though they ſcorch for it, whom he makes to ſerve him in it.

Anſw. 2. Learned men many times moſt enemies to Chriſt and his true Churches.

Sim.

3 If they do leave off your *Pariſh-Churches* as *Pariſt-Churches*, yet it hath been proved, and will be more abundantly, that they are no *Churches*, and therefore they ought to doe it, or they ſinne in not doing it; and beſides thereby they alſo wrong us, that ſay wee *gather Churches* out of *Churches*, for it is no ſuch matter; yet were it ſo, (as Mr. *Burton* tells Mr. *Prin*, *page* 27. of his *Vindication*) there is example for it, both by *John Baptiſt*, our Saviour Chriſt, and his Apoſtles,

Anſw 3. Pariſh-Churches, no Churches.

Churches gathered out of Churches.

Matth.

Matth. 3.5.7. *John* 4.1. *Act.* 2.40. who did (all of them) gather Christian *Congregationall Churches* out of the Jewish *Nationall Church*; and so it may be (yea and must bee) in these *semblable* times of *Reformation*; but wee say they are no Churches for matter and forme, and so shall prove them all along to bee but *Synagogues* of *Satban*: And to say more (with Mr. *Hooker*) such are not of *right* matter (because Parishioners) for no *civill rule* can (properly) convey a *Church-right* to any man, because they are (*in specie*) specifically distinct each from other, therefore cannot meet, no more then two dire& *Mathematicall lines* (not in the least *oblique* but) that are *distant* and *distinct* from each other can meet, though *drawne* out *ad infinitum*. Besides most Parishioners oppose all that is in order to *incburch* them, and (as *Hart* hath it in's *Char.* p. 15.) they converse with godly *Gospel-Ministers* about *Religion*, as if they were in *Spaine*; and a *searching Ministry* is as bad to them as the *Spanish Inquisition*; and all the questions we can ask them are suspected for *Examinations*, & they are afraid of some secret that will be picked out of them, and that they shall be discovered; such a *bondage* are the poore *blinde* people under, and so kept by some (pretending) *Ministers*, whereby *the blinde lead the blinde into the ditch*.

Parish churches are Sathans Synagogues. No Parish-rule conveyes a Church-right.

Sim. Parishioners opposite to Churches.

Sim.

But wee have the *word of God* well preached, and the *Sacraments* dispenced in our *Parish-Churches*.

Object.

This was answered in the former Chapter, that the word *preached* makes not a true visible Church: for then might the *Natives-Irish* here be called, *A true Church*, and the *Heathens* in the *East* or *West-Indies*; but there must bee a *yeelding* due *obedience* thereunto, and a *visible subjection* to Jesus Christ, before they be fit for his Church. The reason is, because *preaching the word* is an *adjunct separable*, and not a note *essential* and *inseparable*: for certainly as *sensitiva facultas* is in a man, yet not the true note of a man, because it is but a *common adjunct*, and not *proprium in quarto modo*, as wee say: So preaching of the Gospel is in the Church, but not the note of the *Church* (as all the Popish and Antichristian Antagonists would have it) because it is a common adjunct, and others have it also. But for the Sacraments, as I said before, they

Answ. Word preached is no indelible, nor undeceivable note of a true Church.

Sim. But a common adjunct.

Sacraments muſt be (of right) diſpenſed as Chriſts Ordinances in Chriſts order *i.e.* no where but in the true Church.
Expoſ.

they muſt be *adminiſtred* in *due order*, and to *due perſons*, and in a *due way of worſhip* and *Diſcipline*; otherwiſe, without doubt, *Saints* may and muſt remove and *ſeparate* for Gods greater *glory*, and their *better*, and more *ſpirituall edification*, as Pſal. 55.6. And I ſaid, *O that I had wings like a Dove, for then would I flye away, and be at reſt, I would haſten* v.8. *my eſcape*: Why ſo? would *David ſeparate* ſo? what is the reaſon? ſee verſe 11. *Wickedneſſe is in the midſt thereof, Deceit and guile depart not from her ſtreets.* Wherefore (deareſt Friends) read with a *reſolution* to ſubmit, and that yee may no more be *ſeparate* from *Chriſt*, nor *Schiſmaticks* to your owne poore *ſoules*, the *Father* of our *Lord Jeſus* fill your hearts with that *Spirit* which writes theſe things unto you. Little *Children!* *Fathers!* and *young men* looke about you! for wee live in *theſe laſt dayes*, wherein we expect moſt (*Joel* 2.) plentifull *outpowrings* of that *bleſſed Spirit*, which *convinces* the world of *Truth*, *Righteouſneſſe*, and *Judgement*, Joh. 16.8.

A word to all friends to ſubmit to Chriſt.

☞

☞

And to conclude, thinke it not enough to have outward Ordinances in *Pariſh-Churches* (though (God knows) they be but as *Pharaohs lean kine* eating up the *Fat*) as the *preaching* the *word*, the holy *Sacraments*, &c. why *Sirs!* to let them looſe and run ranging about without bit or *bridle*, may be to your *coſt*, and it may be they may daſh your *brains* out at laſt; but it is *Chriſt* muſt curbe and *correct*, and *direct them*, that they may be *adminiſtred* in due *order* to you within his *line* and *limitation*, and then they will be *bleſſings*. It is upon *record* of *Auſtin*, that he would not ſay *his mother gave him milke*, but *God* by his *mother*; ſo will God by theſe *means* and *Ordinances feed*, and *fatten* your *ſoules* in *Sion*, and in his *particular Churches*, and *Aſſemblies*. But alas a day, how lamentably men live as to *Chriſts order* & *Ordinances!* ſo they be but rich, and bear a *religious* outſide, as K. *John* once ſaid of a *Buck* when he had opened it, *O it is fat, and yet it never beard Maſſe!* So becauſe many thrive, and live in credit, rich, and accounted religious that are not of the Churches, many make little of it; but I hope the Lord will convince them by his light. And ſo much for the firſt part of the *Forme*.

Sim. Outward Ordinances out of Chriſts order may do more hurt then good.

Sim. Carnall reaſon keeps many off Church-fellowſhip.
Sim.

CHAP.

צבא *Zaba.* Chap. 7.

אגדה or *Aguddah.*

This shewes the second part of the second part of the Forme of Church-fellowship; First, that the Saints separate (as before) are to be knit, gathered, and united together into one Body.

THe first part of the *Forme* is well proved, but it is likely not so well approved, without the second doe second it, viz. That the *Saints* separated from the worlds false-wayes, and worships, and from all *Parochiall Churches*, unwarrantable *Discipline* and *Directories*, doe forth-with set upon *Christs* owne way and worship, Discipline and Doctrine delivered to the *Saints*; for after they come out of *Babylon*, they must hast away into *Zion*, or else they will be lost in the *Wilderneſſe*. For what is the cause of so much complaint all men (with the *Ministers*) make up and downe? and deplorable *out-cryes* of many that are mixed? and *loud lamentations* are heard out of the *Wilderneſſe* of many *wooded, wilder'd, and wandring?* and at a most *miserable losse?* And what is the reason of all this I pray? that so many *Professors* that have been (abundantly) precise and strict in their *practises*, and curious in their *conversation*, and such (free) *frequenters* of the meanes? daily and diligent *followers* of their *Ministers*, and so exceedingly *holy* in times past, have since their separating from *Parishes* and *Popish Institutions*, and *Injunctions*, forsaken all publicke *Dispensations*, denied *Ordinances*, followed *Familiſme*, and run on even to *Ranſiſme*.

Secondly, 2. Part of the forme is after separation from the false, & conjunction in the true way. Forth-with hast into the Churches. Else we shall be lost in the wilderneſſe.

One reason many Professors formerly strict turne Familists, Seekers, Ranters, and such like.

In the Answer, godly eminent Ministers so accounted, must be reproved in the Countries.

Hag. 1. 2. 4. The Lord expostulates with them.

And what is the reason of all this? Indeed *I* am ready now to reprove those *Ministers* (whom most imagine without reproofe) though able and (otherwise) accounted (eminently) *godly*, yet too too slack and remisse in setting forward the *building* of the *Lords house*, that say, it is time enough, and what needs such haste? whilst they (themselves) dwell in their seiled houses, the *Lords* lyes waste, and worne out of mind; O sad! *Consider your wayes, saith the Lord of Hosts*! How can yee be content to sit at ease? to hold good Livings? and to feed upon the fat of the flock? and yet so (easily) to neglect them, as to let them stray in the *Wilderneſſe*? Oh! are not such, (who make the soreſt and saddest complaints of them they call *Anabaptists*, *Seekers*, *Familists*, *Ranters*, &c.) are not such very much the cause of their miscarriage? For seeing *Saints* must separate from such false wayes and worships, why doe they not lead them then into *Christs* owne wayes, and worship, according to *Gospel-order*, but suffer the poore soules (and out of honest *zeale* I am perswaded at first) to be lost, in strange, and straying, untrue, and untrodden paths. Truly, truly, in all my applications to some very learned, godly, and most eminent Preachers, with all the pregnant and pressing Arguments I could provide for this purpose, that I might prevaile with them for, and perswade them unto this *work* of the *Lord* as *Fellow-labourers* with me therein; I found their Answers they made me (me thoughts) ever to smell too much of the grease of *great Livings*, or else of *man-pleasing*, or else (and for the most part) of *Tyth-oppressions*; they may thank themselves that so many run into erroneous wayes. For besides, a *Segregation*, a visible *aggregation* to the Lord *Christ*, in his wayes and worship (with the *Saints separate*, making up *one body* of *Beleevers*) is of an absolute, and undeniable necessity, and followes next; which I now come to.

Ministers most complaine, who are most the cause of their owne compliers.

What answers some of them have given the Author, when he hath prest upon them Gospel practise.

Why many Ministers are against Independency, as they call it.

Such *Saints* as are separate from *Parish-wayes*, and Popish *worships*, &c. being ashamed of them, and of all the follies of those false *Church-states*, are forthwith to see the forme and fashion of the *Lords house*, and not before are they to enter in, *Ezek.* 43. 10, 11. and this is the Lords Law, *ver.* 12. now to

Expose

to such I shall *shew the forme* which followes, for in the *formation* of this *new Creation*, Christian *Beleevers* are to become *first* one body; *secondly*, a body *Independent* (as it is termed by most) But to the first in this Chapter, viz. That Saints *separate* as before from the *multitude*, (as *Acts* 19. 9. it is said,) when *divers were hardned* and *beleeved* not, but *spake evill of the way before the multitude, that the Disciples separated*; so I say, such *Saints* are to make up *one body* together (*distinct* from them without, and all others) and this is *obvious* to every eye, out of the abundance of *Scriptures* and *texts*.

Whom the forme is to be shewne to? What it is? 1. One Body. 2. One body Independent.

To begin with the *Simile* of a *Body*, for Saints *enchurched* are so called *the Body of Christ*, Rom. 14. 4, 5. 1 Cor. 12. ver. 13. 27. Ephes. 5. 30. 32. Col. 1. 20, 21. though *members in particular*, 1 Cor. 12. 14. 20. now *all* the *members* are to make up *one*, and but *one body*; and so are the *Saints* (every *member* of Christ) 1 *Cor.* 6. 15. to be *united together* into *one body*. Hence it is (as Mr. *Bartlet* observes in his *Modell*, cap. 6. (as I thinke) for I have not his Booke) that the *blessed Spirit* speakes so often of *injoyning*, and *putting Saints into joynt* Gal. 6. 1. 2. If a *Brother* (a Member) be *slipt out of joynt*,) or bee *overtaken in a fault*, (either before he was aware of it,) or else read it with the *Septuagint*, ἐὰν προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι although he be easily caught by a *corruption*, and taken (with too much delight) in the *Action* (for the *Simile* runs from the receiving and entertaining a friend with free affection, and readinesse (in delight welcoming him, and with joy) although he thus fall by a foul stumble, as I rather *read* it (from παρὰ & πίπτω *Polye. Lyser.* or παρὰ & ἄιρω (now παρὰ *minuit rem*) for a *fault*, is a *fall*, yet wee which are *Spirituall*, *restore* such a one; that is, (καταρτίζετε) *set such a one in joynt againe*, as *Chirurgions* deale with a *broken bone*, or *one out of joynt*, by *handling* the *same* sweetly, lovingly, *tenderly*, so that thereby it may *become* as *sure* in, as *well-set* and *strong* as ever it was; so is it here, *put him into his* proper *place* againe, by which the *Church* is compared to a *Body*, and a *Brother* to a *Member*. Thus also in *Ephes.* 4. 11. Christ left here (behind) *Pastors*, and *Teachers*, and why? for the *perfecting* the *Saints*, ver. 12. the word is (πρὸς & καταρτισμὸν) for the *well-ordering*, (Tit. 1. 5) esta-

1. Christ's Church is his Body, how, and why? All Members make up one, and but one body.

Expos.

Sim. If one member be amisse it must be restored into use and order againe, for the good of the whole body, which cannot misse that one member.

Sim. That is, candidly with all sweetnesse of brotherly-like spirit, and christianity.

Every member is to be in an apt place, &c of the body.

Sim.

1 Cor. 12. 21. 22 and to be content therewith.

Vide Zanch. de Eccles.

2. Christ his Church is his building.

Expos.

The forme of his building. What it is.

Sim.

Rightly ordered to make all one. The Lords house fitly framed together.

Expos.

All one in another, and every one on, and in Christ the foundation. v. chap. 14.

Expos.

establishing and *constituting* of them according to *order*, in a *symmetry* and suitable proportion of *place* and *power*, Rom. 12. 4. as is in a *humane body*. There is a *comly*, apt, *commensurate*, and marvellous *wise*, and well appointed *Location*, for every *member*, *joynt*, *artery*, *sinewes*, and *veines*, and every *one* is to be content with his *owne proper* (and therefore the *only profitable*) *place*: now if any one be out of his *place*, the whole *body* is thereby put to *paine*; so that the *Simile* holds here also; for this is the beauty and perfection of the *body*, when no member is amisse, &c. wherefore some read the text, *Ephes.* 4. 12. *for injoynting of the Saints, the worke of the Ministry*, &c. but to the next Metaphor. *Christ's Church* is compared to a *Building*, so sayes he in *Mat.* 16. 18. *Upon this rocke I will build my Church*; to build, that is (*in unum corpus congregare*) to *gather together* many *particular parcels*, out of the *heapes without*, and rightly to *order* and *dispose of them* into *one structure*; it is an apt and a convenient collection of the *severall* and *sundry essentiall parts* which make up the *Integrum*, or of the which the whole is built up. Now in this there must be a wise, a suitable, and proper ordering, and disposing of every *particular* of which the whole *consists*; so as that all may serve (as I said before of the *Body*) for the *time*, *use*, and *place* most answerable thereunto, and fittest for the whole building. Thus the *Saints* are called the Lords house, *Heb.* 3. 6. 1 *Tim.* 3. 15. *fitly framed* together, *Ephes.* 2. 21, 22. or *compleatly*, orderly, and in *congruity* (οἰκοδομὴ συναρμολογουμένη) *built up together*, *an habitation* to the Lord *through the Spirit*. So, 1 *Pet.* 2. 5. That is, the *Saints* are so knit, pinned, united, nailed, and glewed one to another, and all (every one) to the foundation Jesus Christ, *Ephes.* 2. 19. 1 *Cor.* 3. 11. that one would thinke they were no more *many parcells*, but all *one substance*, and *out of one*; and so as they will not be parted asunder (nor can they) without the hazard of the whole. Thus when *Saul* assayed to joyne himselfe to the Disciples, *Acts* 9. 26. is meant not only to *injoynt*, alluding to that above of *body*, but also (κολλᾶσθαι) to adjoyne, cleave, and be glued unto them, relating to this *Metaphor* of the *building*, where many things are *carved*, (as all

all things are *cut*) framed, and *glewed together*, which were (*before*) at a *distance*, and which then are not *easily disjoyned*, but are *faster* then *ever* before. But,

3. The *Church* of *Christ* is compared to a *City*, *compacted together*, *up to which the tribes of Israel goe*, Psal. 122. 3, 4. So *Psal.* 46. 4. yea the *holy City*, Rev. 21. 2. and thence the *Saints* are called *Fellow-Citizens*, in *Ephes.* 2. 19. now as all the *houses*, *streetes*, *trades*, *corporations*, and *societies*, *persons*, and *peoples* (though many in *particulars*) yet make all but one *City compact*: So is it in the *Church of Christ*; all *Saints*, *Sexes*, *Children*, *Fathers*, and *Young-men*, *Callings* and *conditions* make up one *Body*, and are to make up but one *holy City*. Besides, there be sweet *immunities*, *enfranchisements*, *promises*, and *Priviledges*, *Lawes* and *Ordinances*, which none have *propriety* unto, or (halfe so much) *profit* from them, as the *Saint-Citizens* have (which shall be shewne if the *Lord give leave hereafter*) and none are *admitted* to be *Free-men* of such a *City* but *by their consent*, vote, and acceptance: and so much is made out in *Zach.* 2. 11. Many shall be *joyned to the Lord in that day*, *and shall be my people*; *joyned*, that is, they shall *mutually give up themselves to God*, i. e. that is, with the *concurrent* knowledge and *consent* of each other, in the Hebr. vid. *Buxtorf.* so also is that in *Jer.* 50. 5. *Come let us joyne our selves to the Lord*, &c. all this fairely delineates the *Forme* of *Christs-Church-state*, and *Gospel-Discipline*.

3. Christs Church is a City compact.

Sim. All streets, houses, peoples, &c. make but one City. Saints Citizens.

Sim. The immunities, Priviledges, lawes of this City, which belong to the Freemen thereof. None admitted free-men of this City, but by the Citizens consents.

Expos. Buxtorph and *Shrindler.*

4. Furthermore, his *Church* is called an *Army with banners*, *Cant.* 6. 4. 10. and why? but because all *men*, *bands*, *companies*, *regiments*, *colours*, and *Captaines* are but to *make up one Army*; though there may be many men to one *Company*, and many *Companies* to one *Regiment*; so all the Saints are but to make up one *Church* and *Body* together, being *united* to make up the *forme*; and then are they *faire as the Moone*, *cleare as the Sunne*, and not before. But besides, the Church is,

4 This Church is his Army. All men, companies, colours, Captaines, make up one Army.

5. Compared to a *Kingdome*, Joh. 18. 36. Heb. 12. 28. &c. Mat. 21. 43. to show, as all *Families*, *Villages*, *Townes*, *Cities*, *Countries*, *Shires*, doe make up but *one Kingdome*, and are all under one *rule*, *law*, and *power*; so all the *Saints*, together gathered

5 Christs Church is his Kingdome.

For all Cities, Shires, countries &c. make up but one Kingdome.

6 Christs Church called heaven. And why?

All Elements, Firmaments, Orbes, Stars, &c make but one heaven.

All Saints in one are so.

Mr *Jacob.*
Mr. *Ursin.*

Sim.

Reason 1. Because they have All one Father.
All one originall Law.
All in one Covenant.
All hewn from one Rock.
All bear one Image.
All lay in one womb.
All of one Seed.
All lead by one Spirit.
All called into one hope.
All one joy.
All one glory.

thered and *embodied*, doe make up one *Church* of Christ, or *Kingdome of God*, Luke 10. 11. Matth. 13. 19. The *Church* is,

6 Compared to *Heaven* also, *Matth.*13. 11.24.31.33.44, 45,47. *Matth.*3.2. *Matth.*11.11,12. Now the *Saints*, which are to be *high*, above the earth, and the *Throne* of *God*, and filled with his *glory*, and decked up and *enamelled* with *shining lights*, *Stars of grace*, and *spangles* of *glory* most sweet and lovely; the *Sunne* (Christ) moving in them, and (*circularly*) round them, and such as are seene *plainly* to bee what they are by a *kinde* of *Ubiquity*, who ever they are in the *Horizon*, or this *Hemisphere*; I say, such *Saints united together*, in a body to make up *one Church*, are one *Kingdome of Heaven*, even as all the *Firmaments*, *Elements*, *Stars*, *Planets*, and *Constellations* together, &c. doe make up one visible *Orbicular* Heaven. Mr. *Jacob* in his *Treatise* sayes, *A true Church is one Congregation*: so sayes *Ursin*, and others.

But thus much may serve to prove the *Forme* of *Christs-Church*, which is to bee all *one*, *one* body, *one* building, *one* City, *one* Army, *one* Kingdome, *one* Heaven: O how sweet is such a communion! this Forme is the (*forma*) *beauty* of *all*. As the *sweet cluster* of *grapes*, which gave taste of the Land of *Canaan* was bore betwixt two; so in such communion, we may finde and feed upon the *fruits* of *Canaan*. But now to the Reasons.

First, Why this is so *requisite* that *Saints* doe *associate* into *one body of Beleevers*, is gathered from the *Oneness* of *all* Saints; For *all have one Father*, Mal.2.10. Jo.8.41. *all*, *elect* in one *originall love*, Eph.2.5. *All* are in one *Covenant*, Hebr.8. 8,9,10,11. *All* have *one Christ* and *Mediator*, 1 Tim.2.5. and *All* hewn from *one* and the *same Rocke*, Isa.51.1. *All* beare *one Image*, Rev.15.1. Rev.7.3. *All* lay in *one wombe*, and have the same *mother*, Gal.4.26. *All* borne by the same *seed*, 1 Pet.1.23. 1 Joh.3.9. *All* are lead by one *Spirit*, Rom.8. 14. Joh.14.26. Eph.4.4. 1 Cor.14.12.26. *All* called into *one hope*, Eph.4.4. *All* have of *one joy*, 1 Cor.12.25,26. Phil. 4.4. Joh.15.11. and 16.22. and *All* eye and enjoy *one* and the same *glory*, Eph.3.21. 1 Pet.2.9. 1 Cor.10.31. 2 Tim.4.8.

Hence

Hence it is that Chriſt praies ſo earneſtly to his *Father* for this *Oneneſſe* to his Saints (in communion) in, and with *him*, Joh. 17. 11. both for them that were *preſent*, and to *come*, to the worlds *end* in verſe 20, 21. Hence it is the *Apoſtles* tooke ſo much paines *in all places* to preach up this *Church-way* for Saints, to live (as in one *Family*) together in *unity*, 1 Cor. 1. 9, 10. &c. And otherwiſe they will much degenerate from the *principles* of *Saints*, Pſal. 16. 3. Beſides, for that *unity* and *entity* are *convertibles*, and this is the *meanes* to keep up both, in the *bond of peace*, and *love*, and *perfection*, Col. 3. 14. and Eph. 4. 3, 4. Act. 4. 32. But

Chriſt prayed for this oneneſſe.

Apoſtles tooke great paines to preach it.

Unity and Entity convertibles.

Secondly, *Saints* not *ſeparate* from the *multitude*, loſe much of their *luſtre*, light, and *glory*; for the *Forme* makes them *faire as the Moon*, Cant. 6. 10. but when the *Saints* are *in one body*, then their *beauty* dazles the *eyes* of *others*, as many *beams* of light together, gathered into one; or as many *ſtreams* met into *one*, runne with force, and fiercely. *David* ſayes, *O how amiable are thy Tabernacles*, &c. Pſal. 84. 1, So Chriſt, Cant. 2. 10. *Riſe up my love, my faire one, and come away!* So in verſe 13. So Cant. 4. 1. *Behold thou art faire my love, behold thou art faire.* So in verſe 7. *Thou art all faire my love, there is no ſpot in thee* (but there may be on thee) So in verſe 8. Chriſt calls her to *ſeparate* from the *mountaines of the Leopards*, opened before in page 45 and then it followes, *Thou haſt raviſhed my heart my ſiſter, my Spouſe, thou haſt raviſhed my heart: and how faire is thy love, &c. My garden incloſed, &c.* So in Cant. 6. 9. *My deare!* my *undefiled is one* (Saints ſo *in one body* united) and then follows, *She is the onely one, ſhee is the choiſe one, the Daughters* (Profeſſours) *ſaw her, and bleſſed her, and the Queens* (Sarahs true *Churches*) *and the Concubines* (Hagars, falſe *Churches*) *admired at her comelineſſe and beauty, and praiſed her*, ſaying, *Who is this that looketh forth as the* (*Aurora*, the *Damaske* red) *morning? faire as the Moone? clear as the Sunne? terrible as an Army with banners?* Saints then thus *embodied*, are *embroidered* with *beauty*; but if they be not, no wonder if the world (nay *good men* many times) will not *owne* them for *excellent ones*, which otherwiſe they ſhall, *or be aſhamed*: for the *Forme* is (in a ſenſe) the *life* and *lovelineſſe* of every thing,

Reaſon 2. The beauty and lovelineſs of Saints embodyed.

Sim. His Tabernacles amiable His Spouſe fair

שמור

Such emb'd'ed excel in beauty.

Informitas materia duplex vel excludens formam vel formæ ſubjectum. Th. Aq. 1. 66. 1. 9.

Sim. Without form deforme.

thing? what were a man without his *Forme*? and if the *Forme* be misplaced that makes him a *Monster*. What *beauty* doe yee behold in a *Picture* (though the colours be laid on) before the *Forme* be drawne? Suppose peeces of *Timber* should be carved curiously, and *guilt* gloriously, for the *builders use*, and also *stones* most *artificially* polished painted, cut, and carved; yet they lose their *lovelinesse* with lying among the *multitudes* and *heaps* abroad, and about; but when they come to be put up, & orderly to be placed in the *building*, there is a great deale of *beauty* in them, and pleasant *grace* from them. Thus will it bee, and is it with *Saints builded* up, and in *body together* according to *Gospel-order*, & *quanto formae est nobilior, tanto magis dominatur materiae*, say the School-men.

Sim.

But in one body their excellency appears.

Reason 3. In great confusion, and disorder till then.

Thirdly, Till thus in *body* they are but in *confusion*, and *disorders* among them *without*, and trod on by every foule, and *fooles* foot, and as much *wronged*, defaced, and defiled as may be; *As polished stones*, that lye among the *filthy rubbish*, so they will aske much paines to *picke* and *cleanse* againe before they can be *fitted* for the Lords house; but when they are *embodied together* (as before) they are in their *order*, which others joy to behold, *Col.* 2.5. and so, as the members that are fitly placed in the body, and properly employed, doe appeare alwayes *orderly*, decent, and comely to the *whole body*, and are helpfull one to another thereunto, *Rom.* 15.2. 1 *Cor.* 12.25. For as the *Philosophers* observe that there is a twofold *motion* in all *naturall things*, *one* whereby they move to preserve themselves, and the other to preserve the whole *universe*: So must all *Church-members* have their twofold *motion*, *viz.* 1. For *themselves*. 2. For the *whole*.

Sim. But in body in order and proper place.

Sim.

Reason 4. Till thus embodied, they do not their duties one to another. Mr. *Bartlet*. The Author abused for him in *Dublin*.

Fourthly, *Saints*, unlesse thus in *society*, fall fearfully short of *doing their duties* to one another *in love*, *unity*, *peace*, *admonition*, *exhortation*, *tenderneſſe*, *patience*, *watching*, *participating*, *comforting*, *edifying*, or brotherly *reproving* of *one another*. So if a *Brother* offend or *sell it to the Church*, and to *strive to excell to the edifying of the Church*, &c. Now how can these *rules* (requiring *obedience*) bee *practised*, but by such *Saints* as are *embodied* into a *Church* of *Christ*? but this Mr. *Bartlet*, I remember, in his *Model* mentions (a man I have made much

much uſe of, and for whoſe ſake I have ſufficiently ſuffered from ſome in *Dublin*, (whom I feare) fuller of *beat* then of *Heaven*, having no more of his booke (which the Lord will one day witneſſe (to their faces) then I beare in my breaſt, *omnia mecum*, &c. But to paſſe by ſuch blowes and buffetings of *Satan*. I ſay, the *Saints* ſo embodied, are beſt provided for their *duties* one to another: And as in a bundle of *ſticks* one kindles *another*, ſo doe they. *Comes facundus in via pro vehiculo eſt*, and as one helpe another, ſo *all* together like *Bees* labour to bring in hony (all) into *one hive*. So every one hath the Spirit πρὸς τὸ συμφέρον 1 Cor. 12. 6. to bring into the ſtocke, or *common banke*, or to *profit withall*. O then how ſweet are they to *God* and men? who are as ſo many flowers bound together in one noſe-gay. But

Sim.

Expoſ.

Fifthly, The ſweet ſoule-raviſhing and enamouring *iſſues*, which are the infallible *ſequell* of *Saints ſo embodied*: O the excellent *priviledges*! Cant. 2, 3. 4, 5. Cant. 5. 1. Cant. 6. 2, 3. Cant. 7. 10, 11, 12. Pſal. 92. 12, 13, 14. their precious *promiſes*, Hoſ. 14. 6. Iſa. 59. 22. the ſingular delights which the Lord takes *amongſt Saints* ſo *embodied*! Rev. 2. 1. Pſal. 132. 13, 14. Pſal. 26. 8. 2 Cor. 6. 16. 18. Cant. 8. 13. above all others, Pſ. 87. 2. *The Lord loveth the gates of Zion more then all the* (other) *dwellings of Jacob*: More then all. Now ſuch as are not in *body together*, are deprived of the *life* and *excellency* of theſe, as I ſhall ſhew hereafter (I hope) *convincingly*, if the Lord pleaſe, but onely this I adde, That the ſpeciall benefits which beleevers ſo embodied, doe enjoy, are laid like *Tiles* one over another, every day, till the whole *roofe* be covered, and the *raine* kept out.

Reaſon 5. The ſoule-ſweet iſſues of ſuch a Goſpel-order. Priviledges. Promiſes. The Lords delight there above all.

Sim.

Sixtly, Which I would not omit (though I might more fitly have found it before) is, hereby the *Saints* are abundantly *better fortified* both to *defend*, and (*occaſionally*) to *offend*: for to inſtance againſt *Enemies*, they have an *united force*, and they need not to feare an *Adverſary*, no not an *Army* if they be but in *one*, for they are indeed *terrible* (then) *as an Army with Banners* diſplayed, *Drums* beating, *Trumpets* blowing, *Guns* playing and diſcharging, and all in *good order*, keeping *Ranke* and *File*. Why they need not to *feare* for their *ene-*

6. *Reaſon* The united ſtrength of Saints in ſuch Goſpel ſociety

Vis unita fortior

Such Saints are the ſureſt, and the moſt ſucceſſefull Souldiers.

mies then muſt fall before *them*, in *Joel* 2. 7. 8. 10. *They ſhall run like mighty men, they ſhall climbe the wall like men of warre, and they ſhall march every one on his wayes, and they ſhall not breake their rankes, neither ſhall one thruſt againſt another; the earth ſhall quake before them, the Heavens ſhall tremble*, the *Sunne* and the *Moone* ſhall be *darke*, and the *Starres* ſhall with-draw their *ſhining*; thus are the *Saints* in their united ſtrength a terrour to the *world*. Well might the Queene of *Scots* ſay, Shee feared more the prayers of that one man *John Knox*, then ſhee did an Army of thirty thouſand men. For when *Gog* and *Magog* doe gather together to battle, in *Revel.* 20. 8, 9. as the *ſand of the Sea, they compaſſe the Camp of the Saints about, and the beloved City*. But what ſucceſſe have they? Why *fire comes downe from God out of heaven and deſtroyes them*, or *eates them up*; that is, out of the *Churches*, according to *Rev.* 11. 5. *If any man will hurt them, fire proceedeth out of their mouthes and devoureth him*. If any man dare to *wrong* them (ἀδικῆσαι) or to deale *injuriouſly* or *unjuſtly* with them, he muſt in this manner be killed. Now all the *Saints* (and ſo the *Churches*) are ſuch witneſſes, and out of their mouthes, by their *prayers*, and powerfull *breathings*, which will admit of no *deniall*, they can conquer and conſume their greateſt adverſaries. Beſides, the *enemy* hath not that like advantage againſt us, when we are *linked*, as when we are alone. As it is ſaid, that *Siculus* (being on his Death-bed) bid his *Sons* bring a Quiver of Arrowes, and being brought, would have them breake them altogether in the Quiver, but they could not conquer them, though they all tried; then he bids them breake them aſunder *one* by *one*, which was ſoone done. So (ſayes he) my Sons, if yee'le breake aſunder, yee'le be broken eaſily, and throwne aſide; but if yee *unite*, none can conquer you; as long as yee live together *in one*, yee will be too hard for every one. So alſo in a *Faggot of Wood*, there is no breaking the whole together; but to take out ſtick after ſtick, that will make it eaſie to get the maſtery of the whole.

A terrour to the world.

Expoſ.

πῦρ φλγω. Fire proceeds out of the mouthes of Churches to deſtroy Gog and Magog.

Expoſ.

By the Spirit of the Lord.

Sim.

Unity unconquerable. *Sed infirmitas infirmitas.*

Sim.

Sim.

Saints united in one, too hard for the whole world.

Thus the Saints *united together* into *one*, will be too hard for all the *world*, but otherwiſe the world will have the *advantage*, and they may be *eaſily broken*, and ſcattered about with

with ſtormes; ſo when they carrie on Gods *cauſe* with one ſhoulder, and by *one conſent*, according to *Zeph.* 3. 9. it goes on in poſt, and againſt all oppoſitions. For as Mathematicians ſay, the ſtrait line is alwayes weakeſt, but the circle is the ſtrongeſt, and holds; ſo the Saints in Fellowſhip are ſtrongeſt, and hold beſt, becauſe one is injoynted into another; and thus the *Saints* ought *unanimouſly* and *joyntly* to *conteſt together* for the truth, *Jude* ver. 3. and *joyntly* to *labour together* in, and for the Goſpel, 2 *Cor.* 6. 1. and *joyntly* to put forth together, for the *purity*, *priviledges*, *orders*, and *ordinances* of Jeſus Chriſt, *Gal.* 5. 1. and *joyntly* to receive *together* reproaches and wrongs, *Heb.* 10. 33. *Gal.* 6. 2. 2 *Cor.* 12. 26. 2 *Tim.* 1. 16. and *joyntly* to refuſe *ſubjection* to any perſons, principles, or practiſes, contrary to the *word of truth*; and thus by their *joynt powers*, oppoſers will be *repulſed* to their *ſhame*, and *loſſe*; and by their *joynt-prayers heaven is taken by violence*, and the *Lord* is overcome, *Acts* 12. 5. by their *joynt-praiſes*, and ſhoutings of joy, the *Heavens* and *Earth* filled with *raviſhing melody* and Muſick, *Rev* 14. 2. As the many beames of the *Sunne* contracted into a little *Burning-glaſſe* doe *glow*, and *burne* with abundance more *light*, *life*, and *ſtrength*; ſo Saints united doe; Yea moreover, as one *Member*, or the *Arme* can *act* not only by its *owne*, but alſo by the ſtrength of the *whole body*, to which it is *united*, (according to the *bodies ability*;) even ſo a *Saint* embodied may *wraſtle* with God, and againſt a *ſinne*, &c. by the *ſtrength* of the *whole*, beſides his *owne*, as hereafter will appeare. But thus much for the *reaſons*, though I might have added more.

Sim.

Their joynt powers, and joint prayers able to conquer heaven and earth.

And joynt-praiſes fill heaven and earth.

Sim. One member can act by his owne power, and by the (virtuall) power and influence of the whole body.

Vſe. By all that hath been *penned* upon this *point* it appeares plainly, that *Pariſh-Churches* have not the *forme*, nor the *face* of a *true Church of Chriſt*, according to *Goſpel-order*; for they have none of this *union*, fellowſhip, or *injoynting into one*. The *Devill* hath ſet his *black* and fowle *cloven-foot* of *diviſions* and *diſſenſions* in every *Pariſh* upon the earth; yet the *God of this world*, the *Prince of Pariſhes* hath *blinded* their eyes, and they will not beleeve, 2 *Cor.* 4. 4. O what perſecutions of the *Saints*, oppoſitions of *Chriſts* ordinances! *Menaces* againſt his *Miniſters*! what deſperate *Oathes*! deviliſh

Vſe. Pariſhes no Churches of Chriſt in this point of forme. For we proved before with the School men, *Ubi partes non habent rationem materiæ, ibi totum non habet rationem formæ.* So that they are neither matter nor forme,

The Devils black cloven foote is ſet in the midſt of them all over *England.*
Why Pariſhes ſo devoyd of matter & form, and ſo full of ſame?

curſing! horrible *lying*! deteſtable *libelling*! monſtrous *malice*! palpable *cheating*! and unſufferable ſlanders! yea and what not is in every *Pariſh*? and what is the reaſon? read what Chriſt ſaith, *Joh.* 8. 23. *Ye are from beneath, but I am* (and my *wayes* are, and *worſhip* is) *from above, ye are of this world, but I am not of this world.* And as *Rev.* 9. 1, 2, 3, 4, &c. out of the *bottomleſſe pit aroſe ſmoake, as the ſmoake of a great furnace, the Sun and Ayre were darkned by reaſon of the ſmoake, and out of the ſmoake came Locuſts, and unto them was given power as the Scorpions of the earth have power; and it was commanded them that they ſhould not hurt any green thing* (a *Saint* in his viridity full of *ſap*, and in the *ſpring*) neither any tree (a flouriſhing Saint in his *virility* and well grown,) *Pſal.* 1. 3. *Pſal.* 52. 8. *Pſal.* 92. 12. *Jer.* 17. 8. *but only ſuch men as have not the ſeale of God in their fore-heads.* Theſe *Locuſts* of Hell, theſe *Ægyptian* plagues (which have *Scorpion-ſtings* in their tayles, ver. 10. whilſt the faireſt out-ſide and *faces of men*, ver. 7. yet are ever *running* and ready for *battle*, ver. 7. ver. 9.) have ſeiſed upon the ſpirits of many men more *ridged* then *religious*, and they doe eate them up. See but what hot *contentions*, *Suits* at Law, *Plots* to doe miſchiefe, deſires to *perſecute* the people of God, *devices* to make them odious among men, *Jer.* 18. 18. and what not? came along with this Soule-comfortleſſe, bottomleſſe-pit ſmoake, when your *Pariſhes* were conſtituted? and tell me then, if *Pharoahs leane ill-favoured Kine* doe not *eate up the fat*! Gen. 41. and if the *withered* wild *blaſted eares doe not devoure the full* and faire *eares*! See if (as yet) amongſt many the Magicians rods doe not turne Serpents, and ſeek to eate up *Aarons*, though *Aarons* ſhal devoure theirs ere long, and *Truth* ſhall triumph over *errours*, *Chriſt* over *Antichriſt*, *Faith* over *fallacies*, maugre all their malicious & miſchievous diſpoſitions and oppoſitions; and *their water* ſhal be turned into *bloud* ſpeedily, and all *their Fiſh ſhall dye*, that ſwim now in their Elements, and croaking *Froggs* ſhall cry in every place, I meane them that give now and then a *little leape* (and that is all *upward*, and ſuch (will) alſo *dye*, and then their *duſt* ſhall be turned into *Lice*, and their *pleaſures* to *plagues*; then *boyles* and *blaines*, their *contagion* and *corruption* ſhall

Expoſ.

In Pariſhes what plagues aroſe from their conſtitution.
The worſe, wicked, ill-favoured Kine eate up and deſtroy the others of the Neighbours that are better.

Exod. 7. 12. and errours and ſins doe ſwallow up truths.

Propb. Ægyptian Plagues muſt come upon them as in Iſa. 10. 24, 26.

shall appeare to all, whilst the *Lords owne Israel*, and *Saints* shall be *safe* and *free*. This shall bee shortly: but in the *interim* how *Parishes swarme* with *Egyptian flyes*, let *wise men* judge, whilst *Serpents* lye by the *way-side*, *Gen.*49.17. and *bite us*, or rather (backbite us) *before we are aware*, not openly (in our sight) but *crookedly*, and craftily, treacherously, and *behinde* us. *Dublin* hath the most of this *Tribe of Dan* that ever I met with.

Although as yet many like Dan do bite us behind, or backbite.

Moreover many an *Adullamite*, Gen.38.20. might wee finde here in this City, for if their occupations were but printed upon their foreheads (as some of them have full *forebeads*) wee should heare and see their *trading* and *delight* is to serve an *ill-master*, and to runne upon *ill arrands*, to cog, to carry tales, to dissemble, lye, and flatter, and to have *faire faces* (as of men) but to sting as *Serpents* and *Scorpions*, being bound to hurt the *Innocent*, and harmelesse ones.

Many an Adullamite we meet with in Parishes.

But I say no more, only that such Parishes fal infinitly short of the true *Forme* of *true Churches of Christ*; and I can confidently assert, such Synagogues, as I said, matter-lesse and form-lesse; or if some fit matter may bee found amongst them, yet they are but as the *Philosophers* say (of the earth, when it was a *Chaos*, and without forme) *materia* (*prima*) *informis*, *sine formâ & normâ*, the first matter, which is without forme and order; and which is (*semper passiva*, sayes *Tho. Aquin.* 1.54.3.3.) to suffer another *nature* and *workmanship*, Eph. 2.10. till then, wee may say of them as in Zeph. 2.15. *How are they become a desolation, and a place for beasts to lye downe in?* And why so? (as *Mayer* sayes) but because no difference is put betwixt the righteous and the wicked, therefore it follows, *every one that passes by, shall hisse and wag his hand*; and Zeph.3.1. *Woe to her that is filthy*, &c. which is מיואה or *provoking and disobedient*; such are your *Parish-Churches*? And they put mee in minde of that place in the *hot sands* of *Africa*, where wilde beasts of all sorts meet together to drinke, and there are the strangest monsters got; whence the Proverb is, *Africa aliquid apportat novi*. And so in *Parish Churches*, all sorts meet, and many *monsters* are made, by reason of such who are not fit for *civill society*,

Parishes a Chaos. *Sim.*

Sim. Materia informis.

Expos. Parishes are stalls for beasts to lye down in. *Sim.*

much leſſe for *Saints*. And a Heathen ſaid, *Qui æquo animo malis immiſcetur, malus eſt*; he muſt needs be bad that likes and allows of ſuch a *mixture*: And I might alſo mention the ſaying of one, *That as often as he had been among ſuch men, hee returned home* leſſe a man then he was before: Wherefore common rules of reaſon may *dictate* this doctrine to us. The *Lacedemonians* would enquire of the carriage of their children, by the condition of their Play-fellowes; And as *Socrates* ſaid to *Alcibiades* (the *Parragon* of *beauty*) *I feare not thee, but thy companions*; ſo may wee ſay to ſome *honeſt* men. And indeed it is a ſad thing: for will the loyall wife ſtill keep that company which her husband diſlikes? *ſheep* loſe wool, that will keep in the wilderneſſe among the buſhes; ſo doe men (be they ever ſo good) loſe much that will continue in *Pariſh-Churches*, which are upon their *deſtiny*, being too *old to live longer*: for the Lord will diſcover their *filthineſſe*, their *whoredomes*, their *Idolatries*, and *abominations*, even unto their *Lovers*, and they ſhall loath them. But the *Bramble* of *Rome*, which hath brought ſo many unto *obedience*, *ſhall be burnt* up, and a ſtrong *voyce* ſhall ſay, *Rev.* 18.2. *Babylon is fallen, is fallen, and is become an habitation of Devils, and the hold of every foule ſpirit, and a cage of every uncleane* (and hatefull) *bird*: and verſe 9, 11. 16. 18. And then the *Kings* and *people*, and *Merchants* and *Ship-maſters* that have *traded with her* from time to time, and have had of *her commodities* to carry to other *Nations*, and have brought away of her *Trumperies* and *Traditions*, will *bewle* and *lament*, and yet ſtand a far off for *fear of her torments*, verſe 15.

Wherefore come out of her my people, Come out of her, and verſ. 4. which is the laſt *word* I have to ſpeak upon this part of the *Forme*, to intreat you all for the *Lords ſake*, and for your *ſoules ſake*, to *ſeparate* from (as before) all *Parochiall* and *Popiſh worſhip*, and *wayes* of *Babylon*, and come hither:--harke--how Chriſt *beckens* thee (poore ſoule!) into *Zion* to dwell with him there in his *Diſcipline*, and *Tabernacles*, Pſal. 67.2. there is *beauty*, Iſa. 52.1,2. there is *power*, Iſa. 40. 29. there is his *preſence*, Iſa. 4.5. there is *deliverance*, Iſa. 54.17. there is *pleaſure* and *joy*, Pſal. 46.3,4. there is *plenty*, Iſa. 25.6. and peace,

Sim.

Sim.
Pariſh-Churches have their fatall blow. Ezek. 16. 36, 37 Judg 9.15. The Bramble ſhall be burnt up in the day that burneth like an oven, Mal. 4.1.

Sim.
Babylon falling. Thoſe that traded with her bewail her.

Uſe
A call into Zion into the Churches of Chriſt. Out of Babylon and Pariſh Churches. Chriſt beckens to thee.

☞ In his Tabernacles and Churches are beauty, power, his preſence, ſafety, deliverance, pleaſure and joyes, plenty, peace, bleſſedneſſe, & ſalvation, all powerfull motives.

peace, Isa. 48. 18. and *blessednesse*, Psal. 56. 4. and *salvation*, Isa. 46. 13. What can yee aske for more? How can yee then *acquiesce* in such a carnall corrupt Church-state? mingled with more *visibly ungodly*, then *visibly godly*? If wee mingle *bright* and *rusty mettal* together, the *rusty* will not become *bright*, but the *bright rusty*; and thus a *rusty companion* (saith *Seneca*) rubbeth some of his rust upon a man that is honest, and faire-conditioned, civill, and well-given; but the honest man cannot make the other any *better*, or *brighter*. As a weake eye is not strengthned by looking on a strong eye, but on the contrary, a strong may water by looking on a watry eye; the sound man may lose his health by lying with the sicke; So I say, it is dangerous, and (doubtlesse) a provocation to the Lord, and a *tempting him in the Wildernesse*, to continue yet in communion with such mixed multitudes in Parish Churches, whereby wee grow worse and worse; As a good horse put into the Teame among a company of Jades, doth but learne to shuttle, and become heady and untoward; and so such as will have communion with the multitudes, learne many ill-favoured tricks, and are made the more obstinate and untoward; but for shame let us haste in to the *Lords Sanctuary*, and enter into the *communion* of *Saints*. The least small coale raked up in ashes will live long, and so will the least *Saint*, and the least *grace* bee kept up, and nourished in the *true Churches* of Christ; which will bee (it is likely) extinguished, whilst they are *out of them*, and not *wrapped* up, and kept *warme* in them. Wherefore it will bee our continuall comfort to enter into such communion; for I can name some that have been in abundance of *doubts*, *troubles*, *suspense* and *uncertainty*, till they were well informed and fully satisfied of this way by *the word and spirit*, and ever since their soules have been *swallowed* up in divine *solace*. As *Archimedes* that matchlesse *Mathematician*, after he had hammered his *braines* about a *difficult conclusion*, leaped, and danced, and cryed εὕρηκα, εὕρηκα, *I have found it, I have found it*; (so as Mr. *Hoskins* hath it) the *Saints* cry out, *We have found him*, *We have found him*; Wee *have found Christ* in his Ordinances, *Christ* in his *Saints*,

Great hurt to the godly to continue in Parish Churches.

Sim.

Sim.

Sim.

Sim.

Sim.

Happinesse of such that are in Christs Churches.

Sim.

In Serm. 4. p. 32.

Spirit, Christ in his *graces*, *Christ* in his *Churches*, *Christ* in his *Doctrine*, *Christ* in his *Discipline*; Wee *have found him*, Wee *have found him* (but yet nothing to what is to come.) Thus far for the seventh Chapter.

CHAP. VIII.

כִּסֵּא *Cisse.*

The third part of the second part of the Forme, viz. *Saints separate, and gathered into* one body *as before, are a true Church of Christ for* matter *and* forme; *and every such particular Church hath as full compleat power as any, without the least subordination, power, or authority of any Church whatsoever.*

A description of the Church in her most conspicuous parts. Cant 4.1,2,3, &c.

Exposit.

1 Doves eyes. The most discerning members that are light to the body.

2 Comely, haire, Saints That hang and live on Christ the Head.

Mount Gilead.

THrough the grace of Christ (the *Head* and *Husband* of his *Spouse* his *Church*) we have handled the *Faire Forme* of the *true Church* of Christ, being very *beautifull* and *faire*, having *Doves eyes* (i.e. such as are the able *discerning* and directing *members* of the *Church*, faire, full, clear, as *Num.*10.31. and *chaste*, and ever (as it were) glazed with teares) and having *comely haire*, *i.e.* the *ornament* of her *head* (who is Christ) thus are all the *Saints*, and sincere *beleevers* to their *Lord Christ*, an ornament (and *a glory to him*, Isa 43.7.) such as *hang* (dependingly) upon him, *their Head* (not else, *Col.*2.19.) being nourished by him, and growing from him, and very smooth, neat, not rough, rugged, &c. that appeare from *Mount Gilead*, that is a *pleasant and plenteous place*, Jer.22.6. and signifies a *witnesse* or *testimony*, and so I take it, for then *Saints* appear *lovelie*st, *livelie*st, longest, smoothest, and sweetest, from *Mount Gilead*, *i.e.* the *Testimony* of *Christ*, the *witnesse of the Spirit*, and the *Word*, and *Scriptures*

truth

truths and *Ordinances* which do beare the *Testimony of Christ*, when their *soules* are satisfied as in *pleasant* and *plenteous places*. *Gilead is mine*, Psal. 60.7. and *Manasseh is mine*, &c. Furthermore, her *Teeth* are like a *flocke of sheep that are even shorne, which came up from the washing bearing Twins, &c.* Cant. 4.2. Cant. 6.6. in the *Chaldee* it is, thy *Priests and Levites*. For *Teeth* are such as the *Church* eats with, chews, digests, and divides by, and receives for the *use* of the *whole body*; and I beleeve her *Ministers* must be *such*, who receive, *eat*, chew, feed, digest, and *divide the word of God*; and all that is hardest of *digestion*, for the the rest of the people and *Saints* service, to the *capacities*, and for the *concoction* of all the *body*. But *they are even*, i.e. not *one longer*, nor one *shorter*, which would bee both *uncomely* and *hurtfull*, but they must bee *all even*, and equall, and *Brethren*, Matth. 20.25,26,27. not *one higher, nor one lower* then another, which would also bean *hindrance to the bodies welfare*, for then they would be *wanting*, or at least *hindring* in the use *of feeding* and *chewing* for the *Church*. Away with *Rabbies*, for *yee are all brethren*, there is no *superiority* nor *subordination* to be *suffered* in *Christs Church* by way of *Dominion*, which is the *point* I am now upon; For they must bee all *equall*, and *even-shorne*, as *come up from the washing*, that is, *white* and *lovely*, comely, and *cleane purged*, and *purified*, and *fairly washed* (never more need then now that the *Sons of Levi* be *purged* with *Fullers Sope*) so that as some (already) have been *rubbed* hard, over and over, and are at last *shorne*, and *come up out of the washing bearing Twins, being fruitfull*, and *bringing forth* (as *Ewes*) though with *hazard* and *hardship*; and as *Teeth even set* in the gums doe give a good *decorum*, and *both rankes in each jaw* full and faire, are of *excellent* use, and *exceeding comely*, so ought they to bee in, and to *the Church* of *Christ*, that *others beholding their good orders may rejoyce*, Col. 2.5. of all men (also) they must not bee *barren*, but *bearing-twins*. Besides her *lips are like a thred of Scarlet*; *Metonymically* manifesting the *excellency* of the *Doctrine* of *Christ*, which comes from *her lips unto others*, Zeph. 3.9. which is described first, from the *matter* most *excellent*, first *deeply dyed* in the *blood of Christ*, 1 Cor. 1.17. Secondly, being most *pure* and

3 Her Teeth are the Ministers of the Gospel that chew, divide the word aright, or members qualified with the gifts of prophesie, and interpretation.
Even.
They are not to be one longer, &one shorter, one higher, and one lower, but all equall. Iam. 2. 1,2,3.
Very white and lovely. Mal. 3. 3.
Many Ministers have been, and must be rubbed hard, before white.
They are to be very fruitful.
And very orderly.
4 Her lips.
Her excellent word and doctrine.

For matter.

3.

high-prized, Lev. 14. 14. Thirdly, *Lively* and *lovely*, Cant. 5. 16. Joh. 17. 3. and for the *Temples uſe*.

2 For Forme well woven, twiſted, &c. The Churches haire-lace to binde up the Haire (that we ſpoke of before) together in one.

Secondly, from the *Forme* like a *thread* that is well *woven*, ſtrongly *twiſted*, and *finely*, and *freely ſpun* out by the *Spirit of God*, 1 Cor. 2. 4. 12. being very fine, thin, ſubtle, pure, and of a moſt *divine ſubſtance*, and alſo (as the *Churches haire-lace*) being to *binde up the people of God*, to, and about their Head, *viz. Jeſus Chriſt*: And *her ſpeech is comely*, i.e. *lovely*, gracious, *ſweet*, and deſirable, as in Eccleſ. 12. 9, 10, 11. Prov. 16. 23, 24. therefore in Hebrew *Navah*, is, being very *amiable*; ſo are the Scriptures full of *lovely myſteries*, *lively hiſtories*, triumphing *truths*, comforting *counſels*, and counſelling *comforts*. *Her temples are like a peece of Pomegrannet*. The *Temples* are thoſe between the eyes and ears, which the *Chaldee* calls the *Kings Governours*, and *Keepers* of *Iſrael*; but I meane, ſuch as are *high* in *Chriſt* their *Head*; through which runne many *vitall veynes*, for, and into the *body*, and ſuch ought all *over-ſeeing*, and *directing*, governing, and *guiding-Elders*, to bee like a *peece of Pomegrannet* (i. e. *fruſtum*, or *fragmen*) a *cruſt*, or *fragment* broken off, which is over-*full* and *flowing* over with *juice*, ſirrup, and ſweetneſſe, &c. in the *ſight of all*; and beſides, this ſhews the benefit of this *Church-Diſcipline*, and more then (meer) *Eccleſiaſticall politie* that I ſpeake of, being abounding in *juicie ſirrups*, and *ſweet ſavours* to the *meaneſt* and moſt deſpiſed *Saint*; for although there may bee an *outward ſharpneſſe* to the fleſh, yet there is an unſpeakable *inward ſweetneſſe*, and ſpirituall ſolaces to the ſoule to bee had here, and to be got in this *Government*, as will appeare hereafter: but beſides, like the *Pomegrannet* which is *full* of ſweet *ſeed*, odoriferous graines, well united *together*, and *gathered* into *one body*, every one in order pointing up to the *Crown*; ſo is this *Goſpel-government* full of ſweet *juyce*, and ſappy *ſeeds* (or Saints) well-coloured, and all in *order* preſſing after the ſame *perfection*, and *verticall point* of *glory*, being *gathered together* into one *diſtinct body*. But to *delineate* her *beauty* more at large. *Her necke is like the Tower of David* (ſayes the Text) *builded for an Armory*, *wherein hang the bucklers and ſhields of mighty men*. The Neck is that part between the *head* and *body*, *and*

Full of ſweetneſſe, and ſavour.

All pointing at the Crowne, and preſſing after perfection in Chriſt.

7 Her Necke.

Expoſ.

united

united to both, and is of *necessity*, through which passes, and repasses whatsoever is *usefull* for *both* to the *nourishment* of both, and each in, and by other.

Now I am of opinion the *Ordinances* doe thus, and are (as the *necke* between the *Head* and *body*) between *Christ* and *people* to *bring both into union*, and into (unseparable) *fellowship*, as *Heb.* 8. 10. by the *Spirit*; so that both the *head* and *body* may be *nourished* through them, they as *conveyances* of the *vitals* to the *Animals*, and of the *Animals* to the *vitals*, that the *one* may be *refreshed* by the *other*, and all be by a *mutuall* and *redamantine love* (which is the *life of union*) so that through this *Necke* the body is abundantly *nourished* by the *vital spirits* from the *Head*, I mean by the *sanctifying* and saving (so called) *graces* of the same *Spirit* in Christ *our Head*; those then that despise *Christs Ordinances* doe (as much as in them lyes) *behead* the *Church* of Christ; A cruell Act! Have a care! But then like the *Tower* (*Migdall*, great and strong) of *David*, Nehem 3. 19. 25. 2 Sam. 5. 8, 9. an *Armory* (the word is *Thalpiioth* of *Thalab* to *hang*, and *Piioth*, sharp two edged weapons) to hang *swords* in, the *two edged sword* of the *Spirit* hangs there often, and the soules *bucklers* and *shields* of *Defence* are (ordinarily) *found* in this *Armory* of the *Churches*, and *Helmets*, and *Head-peeces*, and *Breast-plates*, and what not, for every *Souldier* of *Christs* under his *Banner*, and *Command*; for the *Church* is to be in a bitter warfare continually; and let a Saint but come hither, bee he of what *size* soever, hee may bee *armed* out of this *Armory* of the *Churches*; yea the stoutest *Champions* that march against *Christs enemies*.

Furthermore, for *her two breasts*, they *are like two young Roes twins, which feed among the Lillies*. *Her Breasts* are both an *Ornament*, as *Ezek.* 16. 7. and for use necessary, Isa. 66. 11. and indeed to take the two *Testaments*, so called, they are both an *Ornament*, and of necessary use to all the *Churches of Christ*, though some (for whom my heart akes) I feare runne the *folly* and *madnesse* of that *malicious Apostate*, who called the *Bible* a *Bawble*, but hee proved a *Babel*. The truth is, these *Breasts swell* with *sweet milke*, and *consolations* doe drop out againe even for the *Babes* (that are weake) Isa. 66. 11.

The Ordinances which as means unite Christ and people, head and body together by the Spirit.

Who be-head the Church. The neeke (in Heb. *Thuvaar*) *Expos.* An Armory for swords. The two edged sword of the Spirit in her Ordinances. The Souldier of Christ of any size or stature is fitted in this Armory for his warfare. 8 Her two breasts. For Ornament and for use. Old and New Testament. Julian the Apostate called the Bible a Bawble.

The ſe breaſts be full of milke for babes.

The Authors judgement is, the Word and Spirit are the Churches two Breaſts, which are alwayes ſo full and faire, and freſhly flowing and feeding.

Moulin. The picture of the true Church. All faire.

Second part of the Forme. Every Church is equally Independent.

Proofes of particular Churches equall, and alike power in ſeven Churches of *Aſia*.

1 *Pet.* 2. 2. they are full indeed of what is abſolutely cheriſhing to the *Churches* Children, and therein are many precious *promiſes*, and ſweet *truths* (eaſily) to be digeſted by ſuch babes as doe eagerly hunger, call and cry for them, laying full hold on them, drawing and ſucking much ſweetneſſe out of them, which are as *Twins*, being both *borne of one, out of one ſpirit*, and for one end, and from one God. 2 *Tim.* 3. 16. but I had rather read them the *Word* and *Spirit*, *feeding among Lillies*. For ſo are *Saints* white, pure, pleaſant, lovely, living beſt in low vallies, and well moyſtned at their root, and ſuch are fond (to *ſucke* from them as before, and) to entertaine them; and as *Moulin* once ſaid, that in the times of *Perſecutions*, whilſt they burnt us for reading of the *Scriptures*, we burnt to be reading of them.

But thus I have (beyond my intention) examined this *Epithalmion* which is ſung in *ſpecie*, and paints out (*Prophetically*) the picture of a *true Church* called into *Goſpel government*, and that upon the breaking of the *morning Sunne*, and the day *ſpringing* from on high, *ver.* 6. for then it followes, thou art *all faire my Love*. Now in this *deſcription* her beauty being diſcovered ſo eminently, from her moſt *viſible* Members, it needeth not to ſpeake of more then ſuch as are moſt *conſpicuous* to the eyes of all at this preſent.

But to proceed to the ſecond part of *this part* of the *Forme*, which is; That *every particular Church* of Chriſt, gathered together into *one Body*, according to *Goſpel-order* (as before) hath as free, as full, and as compleat a *Church-power*; and *Authority*, to order all affaires within her owne *body*, as any *Church* whatſoever, excluding all ſorts of *Superiority*, that may be (poſſibly) claimed in point of *Church-power*; and that *par in parem non habet imperium*, equall *Siſters* have equall *powers* and *priviledges*, will be proved an undenſable truth.

In the *progreſſe* of which I beleeve I ſhall (much) uſe Mr. *Bartlets* method (as *my memory* wil admit me (for I have no other Booke of his then my *breaſt* at preſent) ſee in *Rev. chap.* 2. & *chap.* 3. the *ſeven Churches* of *Aſia*; and we finde a full and an alike *power* in every *particular Church* of *Chriſt*; therefore in *chap.* 2. 2. to the Church of *Epheſus*, the Spirit ſayes,

ſayes, *Thou canſt not beare them which are evill, and thou haſt tried them which ſay they are Apoſtles, and are not, and thou haſt found them lyars, &c.* To this Church of *Epheſus* (ſayes *Perkins* in loc.) God gave a full *Juridicall power* either to *admit*, or *keep out*, *examine*, or *caſt out*; *ſuſpend*, or *what not*? that was needfull in any true *Church* of Chriſt. So in ver. 14. To the *Church of Pergamus*, *I have a few things againſt thee, for ſuffering them that hold the Doctrine of Balaam.* So in ver. 15. And *that thou haſt them that hold the Doctrine of the Nicolaitans, which thing I hate*; and thus in ver. 20. *to the Church of Thyatira for ſuffering that woman Jezebell, which calleth her ſelfe a Propheteſſe to teach, and ſeduce, &c.* Now, why ſhould God lay theſe ſins to their charge? were it not in *their power* (within themſelves) to *reforme*, and remedy? and how could they have power to take in *ſome*, or to caſt out any; to *excommunicate* ſuch *ſeducers* and *ſinners* as theſe, were it not Gods *laſt Will and Teſtament*? and to cleare this further, yee may marke this, that Chriſt blames not any *one Church* for the ſins ſuffered in *another*, not the Church of *Sardis*, for the ſins of *Laodicea*, nor of *Laodicea* for the ſins of *Pergamus*, nor *Pergamus* for the ſins of *Thyatira*, &c. but every one for their *owne ſinnes*, becauſe God gave each of them ſo *plenary a power* (and all *alike*) for ſuppreſſing ſin, ſuſpending perſons, excluding offenders, and keeping of good and *Goſpel-order*. And there is great reaſon for it, for without this authority no *Church* could continue a Church, and all the reaſons alledged to the contrary are diſallowed and invalid; which being ſo obſerveable in theſe *ſeven Churches*, it ſeemes evidently *Independency* was then Orthodox; that is, ſuch a ſort of *Independent Diſcipline* as is here handled; to wit, that one Church hath no dependency upon another, but hath as abſolute a *power* as any other whatſoever, without *ſubjection*, or *ſubordination*. Beſides, in all the *Epiſtles* of the *Apoſtles* written to *Churches*; they write to Churches, as diſtinct Churches, without dependency upon any but *Jeſus Chriſt*, their head, King, and Law-giver, *Acts* 15. 22. 1 *Cor.* 5. 4, 5. 1 *Cor.* 14. 33. *Rom.* 16. 1. *Col.* 1. 2. being *all* (equally) *the Body of Chriſt*, Col. 1. 24. the *Spouſe* of Chriſt, *Epheſ.* 5. 24, 25. *all being* (equally) *Queens*,

Expoſ. To admit or keep out, examine or caſt out, or the like.

Expoſ. Nor one Church blamed for another, but every one for her owne ſins, being abſolutely Independent (as to others), and diſtinct. Independency Orthodox in thoſe dayes. Without any ſubordination. Proofes in the Apoſtles Epiſtles to Churches, as diſtinct Churches each from others. All alike one Head. All alike Queenes. All alike Siſters.

All alike Candleſticks, and branches of the ſame Candleſticks, ſtreams of the ſame Fountaine, and beames of the ſame Sunne, and branches of the ſam: Vine, all alike opening and ſhutting, admitting, examining, choo ſing officers, adminiſtring cenſures, re-admitting. Church-officers are but Servants. Doctor *Whitaker.*

Queens, and *Sarahs* (as Mr. *Cotton* ſayes) none *Hagars* or *Concubines*, Gal. 4. 26. 31. all being alike *Siſters* of one *Mother*, and none Servants, or Slaves, *Cant.* 8. 8. all of them being Candleſticks of the ſame make and Metals, amongſt whom Chriſt equally walketh, *Revel.* 1. 12. *Revel.* 2. 1. or alike branches of the ſame one Candleſtick, and beames of the ſame Sunne, and ſtreames of the ſame Fountaine, and branches of the ſame Vine, and ſo they are equall in all things, all having equall and like power of *opening* and *ſhutting*, *binding* and *looſing*, Mat. 16. 16. admitting of *Members*, *Acts* 9. 26. *Deut.* 1. 13. *Acts* 6. 23. *Acts* 14. 23. trying the ſuſpected, *Revel.* 2. 2. chooſing their own Officers, *Act.* 1. 15. 26. and *Deut.* 1. 13. *Acts* 6. 2. 3. *Acts* 14. 23, &c. and of adminiſtring Cenſures, *Mat.* 18. 17, 18. 1 *Cor.* 5. 4. 5. or re-admitting, or rather receiving, 2 *Cor.* 2. 5. 6. and in caſe the *Elders* be appointed by the *Church* to execute their Decree, yet it is (*in ordine ad eccleſiam*) with reference to the *Body*, the power being theirs; ſo as that eminent man Doctor *Whitaker* (*De contig. queſt.* 5. *pag.* 178, &c.) affirmes, all *Church-power* principally to appertaine to the whole *Body*; and to her Officers, but accidentally, and as occaſion ſerves (as *cum aliqua virtus duobus ineſt, uni eſſentialiter, alteri accidentaliter*) by many faithfull arguments; and he inſtances in the *heat* in *water*, or *iron*, which is in the *fire* firſt, and *eſſentially*, and then comes into the *water* or *iron*, or the like. And in *Fulk, contr. Rhemiſt.* in 1 *Cor.* 5. 4, 5. we finde him full for this, *Sect.* 3. and he quotes *Muſculus*, *Calvin*, *Zanchy*, and others to beare witneſſe with him, that the whole power is the *Churches*, which ſhe can give out, and take in, though ſhe may (if need be) referre the execution of it to her *Officers*, they doing it faithfully, not in their owne power, and according to their owne wills, but hers. *Sim.*

Doctor *Fulk.* *Muſculus*, *Calvin*, *Zanchy.*

Pareus. Popery to take away the power of the Church, and give it to Miniſters or other Officers.

Pareus I remember in the ſame place ſayes plainely, that it is a *currant* peece of *Popery*, to apply the *power of the whole* to one or other, as their owne; which is an *old uſurpation* of the Popes, and therefore ſayes he, 1 *Cor.* 5. 4. *with the power of our Lord Jeſus*, &c. power, which is *Novatus*, does there intend the execution of *Church-power*, as well as the

power

power and *authority* it selfe, which is absolutely the *Churches*, although *Paul* was the *mouth* of the *Church* to declare it; and sadly does he lament the Churches neglect of her Office in this kinde, fearing left thereby she should be abused (as she hath been abundantly) and become a *mixt company*, which he complaines of highly. Thus *Dudley Fenner* in his Treatise *De sacra Theologia* (a pretty peice) *lib.* 7. sayes, &c. Thus that honest old *Cartwright* in his *reply* to *Whitgift*, pag. 184. sayes, *Paul* knew the rule of *Christ* well enough, in *Mat.* 18. when he *commanded* and communicated the power of *excommunication*, and Church-censures to the whole body, 1 *Cor.* 5. 2. 2 *Cor.* 2. it being the *Churches*, and not in the *Ministers* or *Officers* power, which he proves out of *Cyprian*, &c.

Expos.

Dudley Fenner

Cartwright.

Cyprian.

But I should not here needed to have *heaped* up such *Testimonies* of great, grave and learned *Writers*, were it not to stop the *mouths* of that *spirit* of malice, and spight of men which *belches* out *bug-beare* words against the *way of Christ* and *order of the Gospel*, and whoplease to be confirmed in this point may peruse, Mr. *Cottons Keyes*, Mr. *Bartlets Modell*, Mr. *Hookers Survey of Discipline*, with many others that may carry more *authority* with them then I can, to convince others, by whom (through Gods grace) I received speciall *satisfaction*, who have gathered out the *Testimony* of the most learned, eminent, able, and *famous* men of *many generations* to bee of this *judgement* of *Churches equality* or *fulnesse* of *power* within their owne *bodies*; so that it is not a new, singular, and upstart opinion, as our Adversaries say.

Mr. *Cot.* Keyes. *Bartlets* Model. *Hookers* Survey And the Testimony of learned famous men for many generations.

Besides, it is all the reason that can be, they be all *alike*, having *all alike* but *one Head*, Col. 1. 18. Eph. 5. 23. as will appeare hereafter, and he being a *Head* (alike) unto *all*, and being *alike* unto *every Church* of Christ, *King* and *Lawgiver*, Jam. 4. 12. there being no other, all which might (methinks besides all the *Prophesies*, the *Precepts*, the *Primitive Practises*, and *equall Priviledges* of *all Churches*) bee enough to pull *downe* all *topping power*, to *justle aside* superiority, and that *Popish usurpation* of *subordination*, and throw it into the *dust* or *smoaking*

Reason. Because all have alike one and the same Head.

The great difference between Presbyterians and Independents.

ſmoaking pit from whence it came; And call up for a *Co-ordinate* and *equall power* to ſtand in the ſtead. But becauſe this is the *maineſt Doctrine* of *difference*, between the *Presbyterian Diſcipline*, and ours, I ſpeake the more amply upon it, and ſhall take my liberty in the enſuing Uſes; but muſt ſay in the mean time that God abhors that *haughtineſſe* and *ambition of ſpirit*, which mounts up like a *Prelate*, whether in one or other: And indeed it hath appeared in *Popery*, *Epiſcopacy*, *Presbytery*, and ſo will; that all *Prelaticall Diſcipline* is *condemned of old*, and the higher it gets up the *Ladder*, the nigher it is to its end, and the likelier to bee *turned off*, and into the *darke* world. How many worthleſſe men like *Apes* and *Monkies* will not bee quiet till they have got up to the top of the houſe, and when they are there, what doe they but make *mowes*, and *faces* at *Paſſengers*, fling off the Tiles, and play ſuch like ridiculous and miſchievous feats? And indeed, I doe not know how to excuſe them that are ſo *covetous* and *ambitious* to bee *Paſtors* and *Teachers* in the *Independent Churches*, and when they get in, they are like little *Lords*, and not as *ſervants* to all; and I ſadly feare it, that more have ſought for it then can performe it, or then know what a *Cure* belongs to it. How many have *Cæſars* heart of pride (and may have his end) who ſaid hee had rather bee firſt in the leaſt *Village*, then ſecond in the *greateſt*: and how many like *Pſapbon* teach the *Birds* (that are at their beck) to call them (as they did him, *Magnus Deus*) rather *Gods* then *Men*, and to have their perſons in admiration, and to make them follow them, as *Dogs* follow their *Maſters*, for feare of being caſt out of doores upon their anger. O ſad! *Sed altitudo non eſt valida*, ſayes *Chryſoſt.* 20. *in Epiſt. ad Rom.* This cannot laſt long. How many Townes, Houſes, Cities have been burnt to aſhes by ſuch ſooty exalted *Chimnies?* (wherein all the ſoot of the houſe may be found for the moſt part) who like *Lords* muſt *over-looke* all the reſt? How many are they that like the *Worm-wood* ſtalke (and *Starre*) grow the bigger, the bitterer? I ſpeake of ſuch as would be higheſt, and be like a Counter, that (in account) lyes for a hundred at leaſt, when alas, we ſhould

Prelacy condemned, and ready to be turned off.

Sim.

Sim.

Prelaticke proud Paſtors in Independent Churches as bad as any.

☞

Much miſchief done by ſuch.

Sim.

Cornw. Eſſayes.

☞

ſtudy

ſtudy to be loweſt, as the beſt *Corne* in the *Fanne*, and the ſoundeſt lyes next the *boſome*, and in the *bottome*, but the *Chaffe* will be *above*; But the Lord abhorres them; and in the *Law* his *Sacrifices* were not *Lions*, but *Lambs*, not *Eagles*, but *Doves*, and in the Goſpel, *the firſt ſhall be laſt*. I remember the *Cynick* coming into the *Kings Chamber of preſence* glorioufly hung, looking where to ſpit, at laſt ſpit in the Kings face, ſaying, *It was* fit he ſhould *ſpit* in the *fouleſt place*; ſo will God one day ſpit on the *face* of *Prided Preſbytery* and *Prelacy*.

Uſe 1. But in the firſt place, it is plaine then that your *Pariſhes* are *falſe-Churches* in this part of the *Forme*; for their *conſtitution* conſiſts in a *dependency* upon other *Churches Cathedrall* to them, and they are (by their *Cannons* and *Inſtitutions*) to be in ſubjection to an *univerſall*, viſible, *Nationall*, and *Dioceſan Church*, which blunt *Zuinglius* calls *devilliſh*, proud, and *Popiſh arrogancy*, for any to claime any right, *rule*, power, or *ſuperiority* over any Church of Chriſt whatſoever. Thus *Keckerman*, and *Aretius* both cry out upon it, and the latter in his *Problemes* produces Chriſt's *prohibition* of *upper* or *ſuperiour power* to his Diſciples and Apoſtles, *Mar.* 10 86. *Luke* 22. 25, &c. and ſayes, none but *Antichriſt* dares be ſo *ſawcy* to uſurpe it, it being the *Throne* which is ſet up for *Chriſt's* ſelfe in his *Church*. O then how dares the rigid Presbyterian be ſo red-hot for a *Diſcipline*! as dangerous and deſtructive to *Goſpel-order* as the other! ſeeing *Popery* and *Prelacie* are (*termini convertibiles*) ſo nearly related to each other, that if *Prelacy* thus live, the *Pope* cannot dye; and if nothing elſe, yet ſuch kinds of *Church-diſcipline* would keep him up in his Chaire. For grant the *Pope* to be but (holy) *Father*, and *Rome* the holy *Mother-Church*, that may call her *Daughter-Churches* to account, and give them *Orders*, and *Commands*; and will not this Doctrine keep up the *Pope*? then let the wiſe judge; and the ſelfe-ſame ſpirit of *Prelacy* had the *Biſhops*, to *Lord* it over their *Brethren*, and to Canonize high *Commiſſion-Courts*, thereby to call others to account, to lay their Commands and Lawes upon them, or elſe to puniſh them, being of the ſame nature (though the

God abhors ſuch ſpirits of pride.

Uſe 1. Pariſhes no Churches in this part of the Forme. For they have dependency upon Dioceſin, Nationall Churches. Zuing. Artic. 34. p. 254, 255. Keckerman. Aretius's Problem. None but Antichriſt ſo ſawcy. Presbyterians too bold in this. Prelacy and Popery *termini convertibiles*. Presbyterians and all Prelatick ones keep up the Pope, *vide* ch. 8. §. 1, 2. Papiſts have *Rome* the Mother Church to call others to account, and to whom others were to make their appeale. Prelates and Biſhops had their High Commiſſion Courts of the

name changed) with the *Popes power*. And now such a proud *Prelacy* would the bitter *Presbyterians* promote tooth and naile, by setting up *Classes*, that thither peoples might make their appeales, and from them receive *rules* and *orders*, or else *plagues*, punishments, *fines*, or *imprisonments*; and severall sorts of *Classes* they would set up, that men might appeale from one, and apply to another, from the *particular* to the *Provinciall*, from the *Provinciall* to the *Nationall Classes*, which are (also) of the same nature with the others, though their name be changed. But all are an *abomination to the Lord*, and what doe they but play petty *Popes* in their *Convocations*, *Synods*, *Classes*, *&c.* over Consciences by their tyrannies? *Antichrist* thus exalts and boasts himselfe as God, 2 *Thes.* 2. 4. to take authority, to rule, to governe, and have dominion over the *Churches* of Christ in his high and *traiterous usurpation*; wherefore I say againe, as long as this lives, *Popery* cannot dye. But this is sufficiently condemned and disproved, by all the rules that relate to *Gospel-order* in *Gods Booke*, being abundantly to be abominated by all *Gospel-spirits*; for as good Master *Burroughs* against *Edwards* his *Gangrena* saith (a little before he dyed) we are freed from *Jewish Pædagogies*, and *Nationall Church-wayes*, and there is no *Nationall Church*, *Officers*, *Offices*, *wayes*, and *worships*, as the *Jewes* had; neither is it enough to be Members of the *Church*, because borne of this, or that Nation. So Mr. *Jacob* in his reasons for *Reformation*, pag. 6. 7. and *Cottons Keyes*, p. 32. makes it appeare to be altogether without a warrant from the Word. But to what a monstrous height doth *Ambition* bring men unto? shall we but see the eagernesse of *Bishops*? (before the *Presbyterians* (so called) though in a *Scripture-sence* we allow it) how (to be *Civill Magistrates*) they waxed *wanton* and *uncivill Ministers*? neglecting their duties? and desirous of *rule* and *power*? to be *Justices of Peace*? to cast poore people into *Prison*, to put them into *Pillories*, and to *kill* them, to be *Judges* of *Courts*, to get the *vaine Orders of the Garter*, to be honoured by men, some of them titled *most Honourable*, *Princely*, and *holy Grace*, (when God knows they had only the *name* of it) and all of them

same nature for the same ends.

The violent ones of the Presbyterians too will have their Classes soo of the same nature (though the name changed) and for the same end.

All abominable in the sight of God.

Vide chap. 13. *lib.* 1.

Mr. Burroughs.

Mr. Jacob. Cottons keyes.

What a height ambition brought the Bishops unto?

To be Civill Magistrates they became uncivill Ministers.

Justices of Peace.

Judges.

Order of the Garter called grace honourable Lords.

them saluted for *Lords*, and would sit as *Barons* in *Civil Courts*, which they know is contrary to their own old *Canons* which they accounted more of then the *Scriptures*; but if it be *unlawfull* to *alter*, or change *the bounds our Fathers have set*, *Prov.* 22. 28. I am sure it is, to *alter* the *limits the Lord hath set them*, and to serve the *Tables of Devils*. Now what can be clearer then the *rule* set in such a case, *Mat.* 20. 26. *Luk.* 22. 25; *Marke* 10. 41. and how often *Christ* reproved, and repressed the *rising desires* of the *Disciples*, in but asking after, and disputing about *greatnesse*, *who shall be greatest?* which he would not admit of by any meanes, it being after the *manner of Gentiles*? O then, how *Christ* detested (and I am sure yet does) this *Lording dominion* in *himselfe*, or in his *Saints?* he himselfe being their *Servant*, and *Minister*, *washed their feet*; besides, the *Apostle* abhors it, in 2 *Cor.* 1. *vult.* and yet, O what a proud domineering *spirit* of *Prelacy* reigned in these! Did not some *Bishops* goe with a great *Guard* in *pomp* to the *Pulpit*, with their *Officers* before them, and a *great Mace* carried in *state*, making *Roome* for *my Lord* to preach in *his Rochet*, and *square Cap*, leaning upon *a Cushion of cloath of Gold?* but *their pride hath a fall*: Ah! but had it not been happy if another *Generation* had not (next) succeeded in usurping such *Lording power*! I meane the *Prelaticall Presbyterians*. Those *Olives*, and *Vines*, and *Fig-trees* (before very fat, sweet, and *fruitfull*) have lost their *lovelinesse*, and *former excellencies*, and that meerly out of desire to *Lord* it too, as well as the *Brambles* did, *Judg.* 9. 8, 9, 10, 11. although in a *Classicall way* (as they call it) but this being so neare a *kinne* unto the *other*, hath met with the *like destiny* and *destruction*, and that *Discipline* proved but short-lived, according to the Proverbe of *Fraud and Frost*, *&c.* for it never thrived, and began to be too proud at the *first*, as soon as ever it stepped into the Chaire.

Barons.

Cannon 18, 19, 20. concil. Carthag. 3.

Against all Gospel. Christ would not suffer his Disciples to discourse of it.

Christ the Disciples Servant and Minister.

Prelates in pomp. Euseb. Hist. lib. 7.

Their pride fallen. Another Prelatick spirit succeeded in the Presbyterians. This appeared in their acts of Treason against the State. Short lived too. Proverb.

Besides, as their *Lording Classes* are not *Classicall*, or *warrantable* in the Word, neither are their *Synods*, or (commanding) *Convocations*, to order and make *Directories* for *Christ's Churches*, of *Divine right*, what *assemblies* are more *mischievous* (as they have been hitherto) to the *Saints* of

Ruling Synods are unwarrantable.

Most mischievous they are so to Christ, (*proprio corpore*) in the flesh, and they are so to Christ in the Church (*in corpore mystico.*)

Cruell to tender consciences.

Expos. Sim.

To put them upon the wrack.

Cant. 1. 6.

The Lord is about delivering his Saints from such oppressours.

Proph.

Christ? especially when they would exercise *Lordship* and *Dominion*, Soveraignty and authority over their *Brethren*, or over any *Church of Christ* as they have done? most cruelly *confining* men to their *judgements* against their *consciences*, or else *crushing* them for their *consciences*; much like the *Bed* in *Isa.* 28. 20. *which is shorter then a man can stretch himselfe on.* Now if a man lye not *even* with them, and but ever so *out-reaches* their *reason*, judgements, or *opinions*, he must (presently) be *punished*, and *cut shorter*; as the *Giant*, that in the *High-way* seized upon all *Passengers*, and carried them home to his *Bed*, and those that were not long enough to lye *even* with his *owne length*, and the *length* of *his Bed*, he by some most *bitter* and *fatall engines* or *wracks*, would *rend* them out, and draw so one *joynt* from *another*, that by most *lamentable tortures* he would teare them out to *that length*; but in case any were *too long* for his *Bed*, and his *length*, he would *cut off* their leggs till he had made them *fit* for his *humour* and *fancy*. But this is a most *monstrous tyranny* in men, to *wrack* and *torture consciences*, and say too it is for *Christ's sake*, either to *rend* or *wracke* them out, or else to *command* and *cut them off*; (if beyond them) to make them *even* with their owne *length* and *height* in their *opinions* and *practises*.) But these *Mothers children* that are *angry with us*, and *would set us to keep strange Vineyards*, and *these Brethren that have hated us*, and *cast us out for Christ his sake* (as they say) *and said, let the Lord be glorified*, shall *be ashamed when the Lord shall appeare to be our joy.* See *Isa.* 66. 5. for the Lord's *designe* in these dayes is to pull downe such as are *incensed against the Saints*, Isa. 41. 11. and thus saith the Lord, *Ezek.* 35. 21, 22. *Because yee have thrust them with side and with shoulder, and pusht all the diseased with your hornes, till yee have scattered them abroad; therefore will I save my flocke, and they shall be no more a prey.* So in *Jer.* 30. 16. *All that devoure them shall be devoured, and all thy adversaries shall be captives, and they that spoyled thee shall be made a spoile, and all that prey upon thee will I give for a prey; for I will restore health unto thee, and heale thee of thy wounds, because they called thee an outcast, saying, This is Zion whom no man seekes after, &c.* For it must be, *that every plant which the Father hath not plan-*

Ma-

Mat. 15. 13. *Jo.* 15. 2. *shall be rooted out* (ἐκριζωθήσεται) or *pulled* up by the *roots*) so shall *Synods* downe, for so much as they *usurpe Dominion*; but in some case (as we consider hereafter) that the *Elders* appointed by their *Churches* doe *meet together*, to conferre, to assist, and counsell (not to command) we can consent unto, and are confident that it is very warrantable by the Word; and Mr. *Parker* I remember in his *Church-polity* proves by many pregnant *Arguments* from undeniable *Scriptures* and *Writers* (Orthodox so called) and unanswerable *reasons*, how every Church hath an equall and absolute power without appealing; and that *Synods*, *Courts*, (or *Commissionated Classes*) have not the least power over any Church of *Christ*, to command or rule; only (at most) to admonish, counsell, and advise; and it is without a warrant, and but a barren *branch*, an *ill plant*, and beyond the bounds of *Christ* to exercise any such authority; we shal be more large in this afterwards; but yet see honest Mr. *Burroughs* in his *Heart-divisions*, cap. 22. who cleares it up to any *capacity* under *severall considerations*, as that the extent of *Juridicall power* must be by *institution* as well as the *power it selfe*, and that all power receives its *limits* and *extents* (in *Church* or *State Discipline*) from the same *Authority*, whence it first had its *originall institution*; which is undeniable, undoubted, and infallible *truth*. Now let our Brethren but show their *Magna Charta*, or proofe out of *Gods Word*, for that power they would usurpe over the Saints or Churches by *Synods*, or over any Church of Christ by any Classes whatsoever, and we will freely beare it; or else let none presume so to oppresse the *Saints* by Convocations, to command and controule any *Church* of Christ, or to wracke any conscientious Christians, or to persecute them by reproaches, wrongs, punishments, or the like, as cannot crouch to their *Crosse*, or cruell Judgements, which is, *to put a yoke upon their neckes, which neither we, nor our fathers were able to beare*, Acts 15. 10.

Expos. Synods must down, that usurpe dominion over consciences.

What assemblies are allowed of, vid. ch. 9. lib. 2.

Mr. *Parker* in's Eccles. Politie, lib. 3. cap. 12. & c. 2 12. *Omne determinatum habet causam efficientem & omne efficiens habet determinatum.*

Mr. *Burrough* his heart divisions.

No warrant out of the Word for them.

Obj. *Yea, we can quickly prove it by Scripture, but turne to* Acts 15. *and you shall finde that* appeales *were made to the Church of Jerusalem.*

Obj.

Answ. *Vide Hooker in's Survey. Castons way for the Congregation clerred, cum multis aliis.* &c. *Expos.*

No Appeals, to Ierusalem, for Canons or as having a supreme Power.

2

It was not about Church-government, but to take their advice & judgement of a matter in controversie.

3

No necessity of sending, but it was thought fit to send to Ierusalem.

4

Should it bee granted, appeals were made thither. Yet where be Apostles now? or such to sit as are infallibly gifted, graced, and spirited.

5

The whole Church brethren, sisters, all joyned.

Answ. This is the *Master-objection* that can be brought against this *Doctrine* of *Gospel-order*, which is so *often* and *ably* answered (I thinke) by all that have *penned* on this *subject*, as that I need not to answer any thing unto it: yet seeing it is so propounded, I pray you marke in that Chapter, *Appeals* are not made to the Church of *Jerusalem*, as if they had command over any Church to *rule them*, or *set them* a *Directory* of *Church-government*, how they should practise, &c. no, but onely to *advise* and *counsell* them as a *Sister-Church*, and as one of a sounder judgement, and of longer and riper, and safer experiences.

Secondly, Besides, the *application* made to *Jerusalem* was not about *Church-government*; or for *instructions* from them on that *account*, but it was about a *difference*, that arose among some who were set for *Circumcision* after the *manner* of *Moses*, whether that might be, or no? what they (who were of more *established*, and *better-setled* judgements) thought of that *matter*, which some held so needfull, verse 1,2,4,5.

Thirdly, It appears in verse 2. in that they *determined*, ἔταξαν, that is, *chose* and *approved* of *Paul* and *Barnabas* upon that *arrand*, it was not (*jure divino*) of absolute necessity to *appeale*, or rather *apply* thither, nor yet did they doe it, as to an higher power (as was answered in the first) as if they had any *Dominion over their faith*, but only as *helpers of their joy*, 2 Cor. 1. ult.

Fourthly, But should we grant it (which wee will not as long as our *Buckler* holds whole) but should wee, they would bee but *little the better* for it; for consider who they were, were they not the *Apostles*? men? extraordinarily enabled? and can any (now) say so? and with such confidence? as verse 28. for *it seemeth good to the Holy Ghost, and to us*, &c. without high presumption? But,

Fifthly, This helps not one jot the *Presbyterian*, or *Prelacy*, nor adds an *hairs breadth* to their *Discipline*, or *Doctrine*: for wee finde in verse 22. It pleased the *Apostles* and *Elders with the whole Church to send*, &c. the whole Church had the knowledge of it, and their voting in it; and the *Apostles* and *Elders*

Elders did not answer on their owne *heads*, but the *Church consented* to it, and *concluded* it; which is contrary to the Presbyterian judgement and practises, who will have the *Elders* alone to be a *power* and *authority enough*, without the rest of the Church, which is *contrary to rule*; besides the *ill consequences* of it, which I shall speake unto hereafter in the third Booke, and which is a giving of an absolute power to such (which makes them Lord it) who are to have but a derivative power, and are but servants at best. But thus that objection is (I hope) sufficiently answered. Another.

Not Apostles nor Elders, on their owne heads, as the Presbyterian would infer. This spoyles officers, and makes them to Lord it.

Object. But is it so! hath no one Church, power over *another*? why then? how can a Church bee reformed, that erres in *doctrine* or *practise*?

Object.

Answ. There must be *spirituall helps* against *spiritual evills*, and the *weapons of our warfare are not carnall*; here is no need of the *worlds powers*, which I *shall shew hereafter*; but we must make use of *Christs-rules*, which are cleare in this case. Consider in an erring Church either a part or the whole is corrupt and *adulterate*, if onely a *part*, then the *sound part* must *admonish*, convince and reforme their *erring brethren* if they bee able; but in case they cannot doe it, then they may send for the assistance of a *Sister-Church*, as *Antioch* did, *Act.* 15.2. But if so bee it be the whole Church erres, then looke how an (equall) brother in *one body* is to deale with another, according to the same *rule* of Matth. 18.15,16,17. and by *proportion* is an equall *Sister-Church* to deale with *another*, for although one *Church* is not *subject*, or *subordinate* unto another (neither is *one brother* to another) yet *one Church* is *co-ordinate*, and hath a like power with another (and so hath one *Brother* with another) so that as in *brotherly-love* and *communion*, one *brother admonishes*, *reproves*, *exhorts*, *convinces* another; and if there be no helpe for it, declares the brothers offence in publike, and may in time and order according to *rule* withdraw from him, as in 2 *Thess.* 3.6. thus may, and must *one Church* (in fisterly *love* and *communion*) deale with another; as to enquire into the nature of the errours or offence given by an *erring Church* unto her, to know the *Truth*, Deut. 13.14.

Answ. Spiritual remedies, to spiritual evils. *Li.* 1 *Ch.* 13. *Ch.* 2. *Lib.* 2.

How to deal with an erring Church.

One Sister-Church may deal with another Sister-Church, as one brother in a Church may deal with another.

Churches co-ordinate.

And may admonish, advice, Inquire.

Examine.

Expoſ.

Exhort.

Convince. If the erring Church will not hear, then one or two Churches more joyn together to admoniſh her.

If nothing will prevail, then all Churches joyn together.

To withdraw from her, and declare againſt and excommunicate her.

This will bee greater puniſhment then priſons to the conſcientious among them.

If Chriſts judgment prevailes not with them, mens cannot. The beſt way to bring in an erring Church.

13.14. and not to proceed upon *bare reports*, Exod.23.1,2. which yee ſhall not *raiſe*, or not *receive*: for it may be read both wayes; then may the Church ſend *Letters* or *Meſſengers* to that *erring Church* to *admoniſh*, *exhort*, *reprove*, and *convince*, if ſhe hears they have *gained* their *Siſter-Church*; but if ſhee refuſes to be *reformed*, then that Church may take one or two *Churches* more to aſſiſt her. But if ſhe reſiſt *admonition*, and all means that bee uſed by *prayers*, *faſtings*, *intreatings*, *perſwaſions*, *reproofes*, and all, then all *the Churches* about appoint to meet, and by the word *of God reprove* the *errours*, and if they finde her *obſtinate*, then *all other Churches* are to withdraw from her, 2 *Tim.*16,17. *Tit.*3.10,11. and declare againſt thoſe *errours*, and no longer to hold them a *Communion of Saints*, but to take away all *right-hands* of *fellowſhip* untill their repentance appeare to the *ſatisfaction* of the aforeſaid *offended Churches*, and a viſible *reformation*, and a publike *renunciation* of the aforeſaid *errours* and *ſinnes*. Now if they be *conſcientious* and *gracious*, this *puniſhment* (for ſo it is called, 2 *Cor.*2.6.) will *pierce* to the *very hearts of them*, and this will *worke more* upon them, upon their *conſciences*, then all the *priſons*, or *puniſhments* of the world. For if the *declaring* againſt ſuch a *Church*, the withdrawing of all others from her, their open *proteſting* againſt her, and abhorrence of her deteſtable errours and ſinnes, if they bee ſo, and the diſowning of her for a *communion of Saints*, and their continually *appeales* unto God againſt her, if theſe doe not deeply *enter* into her heart, and ſtrike their *conſciences* that are in her, and *afflict* their *ſpirits*, what will? For *Job.*5.22. *All judgement is committed to the Sonne*; and I am ſure if Chriſts *wayes*, and the *weapons* of his *make*, cannot prevaile, then a *formall juriſdiction*, Courts and commands of mens *make*, will not.

But thus I have anſwered the *objections* of *weight* againſt this *Point*, which hath been abundantly proved and preſſed: For (*pares omnes inter ſe juris eſſent*, ſayes *Whitaker*) all *Power* is alike in all *Churches*, whether in *Epheſus*, *Corinth*, *Rome*, *Philippi*, or the like; one not being one *iota* ſubject to another; Wherefore to the ſecond *Uſe*,

Then

Uſe 2. Then we ſee, ſuch as are *honoured* (though ſome thinke *naucified*) by the *name of Independents*, I meane the *Members* of the *Congregationall Churches, and Presbyterie* (which we hold with, although the *Prelaticall* be too *preſumptuous* and *uſurping* for us) I ſay, ſuch are not without the *Word* for their *warrant*; nor are they without *Chriſts rule* for their refuſing the *commands* of men, or their proud *precepts*, tending to *embondage* the *Saints* by their *uſurping power*; *One Church* having as *plenary power* as any other. Maſter *Paul Baines* (that *precious* holy man, and *light* of his age) in his *Treatiſe printed*, 1621. pag. 13. ſayes plainly, *We affirm it, that no ſuch Headſhip of, or in any Church, was ordained by Chriſt* (our only *Head* over us) *either actually or virtually, but that all Churches are equally INDEPENDENT* (being his owne word) *without any kinde of ſubjection one to any other.* Sweet *Sibbs* in his *breathing*, &c. pag. 94. ſpeaking how amiable *the Tabernacles were*, applies them (as *Types*) to particular *Churches of Chriſt*, having equall *beauty* and *glory* (and the ſaid *Sibbs* in his ſaid *Treatiſe, lib.* 2. *chap.* 9. uſes the very word alſo *Independents*. *Robinſon* in his *Reaſons diſcuſſed*, is large upon this point, and *Bullinger* in the 5. *Decad. Serm.* 1. ſayes it at large alſo, *That the power of governing and ordering all affaires and Church-matters, belonging to the body is within the body, whither with relation to the calling, or chuſing Church-Officers, Paſtors, Teachers, Elders, Deacons*, and *Miniſters*, Act. 6. Act. 14. & 15. or for *binding* and *looſing*, and *Cenſures*, and *Sacraments*, *examining* of *Doctrines*, admitting of *Members*, and in all other *Church-matters*, and that they have beſides, *power* to call *Synods*, to conſult upon weighty occaſions. *Ames* in his *Medul. Theol. lib.* 1. *chap.* 37. *ſect.* 6. ſayes, *All power of Diſcipline* (De jure) *according to Chriſt's Inſtitution is the Churches in Common*, and *none ought to uſurpe power over any ſuch particular Church.* A many more *Witneſſes* and eminent mens *Certificates* under their owne hands, (in their *Writings*) might be produced to prove theſe *truthes*; as *Reynolds* in his *Conference with Hart*; *Ainſworth* in his *Guide to Zion*; Willets *Synopſis*; Cottons *Keyes*; Bartlets *Modell*; *Taylor* on *Titus*; *Cum multis aliis, &c.* But by this you may ſee how *unſeemly* it is for, and how little it doth become our unbro-

Uſe 2

Independents have the word for their warrant.

Independents long before now.

Paul Baines, his *Dioceſan* triall Pleads for Independents.

Doctor *Sib's* his breathing after God. Uſes the word Independents alſo.

Robinſon.

Bullinger.

All power is in the body.

Doctor *Ames* in's *Medul. Theol.*

Power over any particular Church is uſurped.

Dr. *Reynolds.*

Ainſworth.

Willet's Synopſis.

Cotton.

Bartlet.

Taylor.

As Prynne, Baſtick, Baily, and Edwards, &c.

unbrotherly and *unkind Kinſmen* of the *Presbyterians* to be ſo *bitter* againſt us, as to ſay only a *few* ſimple upſtart *fanaticks*, and *giddy-headed* illiterate *fooles* are of this opinion. *Why produce your cauſe, bring forth your ſtrong reaſons*, ſaith *the King of Jacob*, *Iſa.* 41. 21. it is no upſtart *Novelty*, but a *truth* of equall ſtanding with the *Kingdome of Chriſt*; and in all *Ages* the moſt *eminent Lights* were of this opinion, though they had not the like *liberty* to put it into *practiſe*.

In all Ages the moſt eminent men Independents.

Beſides, ſhould we not be *worſe* then *mad men* to *expoſe* our ſelves? *poore Wives?* with *little* Children? to the *contempt* of all? to be *reproached* by all? our perſons to be *hated* of all? and to be *abuſed* in the *open ſtreets*, our *names* to be all *beſpotted* with the *fouleſt* filth and *dust* which can bee caſt upon them? our *Families* and *Friends* to the *ill-will* of all (almoſt) and we our ſelves continually to *feed* upon *afflictions?* and palpable injuries? whilſt none *dare*, or doe *appeare* on our behalfe? this was, and yet is in many places in the Countries, where we are in daily *dangers* and *troubles*. Now I ſay, what a *madneſſe* were it, we ſhould enter into ſo *ſtrait a gate*, and *run* into the *rage* of all (almoſt?) whether *prophane*, or *Profeſſors?* were not the *teſtimony* of a *good Conſcience* our *continuall feaſt?* and refreſhing and rejoycing? if a *meere* head-ſtrong *will* ſhould *hurry* us on, to ſuch *a way* of thornes and *bryers*. But beleeve it, and the *Lord* is our *witneſſe*, it is our *Conſciences* that carrie us on. Now *Conſcience* (being a *conjunct Science*, and a *knowing* of the *Act* with the *Rule*) doth render us *happy* in this; That we moſt faithfully and unfeignedly ſeeke the ſatisfying our *Souls* in the revealed *Will*, and declared *minde* of *God* to that which we know. But thus we muſt (and wil if the Lord pleaſe) walk according to our *light*, and as we are fully *perſwaded* in our *breaſts*, that we may have *peace* at home, though perils abroad, and *warres* without continually. See *Rom.* 14. 5. *Phil.* 3. 16. and let not the Saints be in the leaſt diſcouraged at our *ſufferings*, which are a token to us of *Salvation*, and that *we are of God*, in *Phil.* 1. 27, 28, 29. For we ſhall come *ſhining* out of the fire, and in gliſtering glory, 1 *Pet.* 1. 6, 7. although indeed ſo ſubtill is he, that can *transforme* himſelfe into *an Angell of Light*,

☞

Our Conſciences carry us on.

What is Conſcience.

Light, that *Spirituall wickednesses are set up in holy places*; *wickednesses* that seeme *Spirituall*, and carry a face and forme of *holinesse*; For in every age have your *formall Professours* run posting to that *Religion*, and worship which hath been in most *requeſt*, and highest esteem; and hence it is, whilst their *Presbytery* was best *accepted* of, most of your *Prelaticall ones* proved *Presbyterians*; and now *Independency* is in date, and hath the day of it, your *Presbyterians* turne *Independents* (*omnia pro tempore & nihil pro veritate*, saith one) or at least they *gather together* in the name of *Independent Churches*, and such as are so called, who are commonly the cruellest *Persecutors* and *Petty-Popes* over the poore *Saints*, and over the *Independents* indeed, *Veram Ecclesiam non sequens, sed persequens*, these being (in their *Judgements*) as rigid, and inraged against the true *Churches* of *Christ*, as the *Presbyterians* or *Prelates*; And as one who hath the name of another *great man*, therfore hopes to be the *heire*, and have the *day*, is in *hot pursuit* for the *estate*, and will not *compound* for *peace*, unlesse upon some *unequall* termes, although hee hath no right *thereunto*; so they; and by their *party* they prevail, to justle aside the *just* and true Heire indeed, and to set him a begging for his livelyhood: And yet it is possible a *true Church* of *Christ* shall bee prosecuted under *another name* too, and that which is most odious, it may bee. But yet we will say as Isa. 63. 16. *Doubtlesse thou art our Father, though Abraham be ignorant of us, and Israel know us not.* Whilst our Cause is good, our confidence is great, our interest will hold, when others forged *Titles* will not be worth twopence; yet how impudent are some, that like *Praxiteles*, (who made the poore people worship his *Strumpet* instead of *Venus*, and under her name; so they) gull poore soules with a *forme*, *appearance*, and *painted Picture*. These worshippers of the *Forme*, are enemies to the Spirit and Power; but let us not feare their frownes, menaces, nor malice, but let us goe on, though the bawling Curs run railing after the gallopping *Passenger*, yet let us *ride post*, in a Victory of *Patience*, and in the Triumph of *Innocency*. And as *Anaxarchus* said to the Tyrant, *Tunde vasculum Anaxarchi, sed non Anaxarchum*; So they may

Formall Professours time-servers.

Many take up the name of Independents, and Independent-Churches that are not so.

Sim.

Our faith and fortitude.

Sim.

hurt us, but not hinder us; trouble us, but not triumph over us.

CHAP. IX.

צבי *Zebi.*

A further Demonstration of the Discipline of the Church of Christ, objective, *or upon the account of the Churches* object, *and what that is.*

The beautifull object of Christs Church.

What it is? Proved by Scriptures,

His power and glory there.

His name and best blessings there.

His presence by his Word and Spirit there.

WE have handled, through the *grace* and *goodnesse* of our *God*, the *Forme* (I hope) fully of *Church-discipline* and *Gospel-fellowship*, wherein I trust, the *Lovers* of the truth will not take mee to bee too *tedious*, although in the *following-chapters*, I wish I could promise to be *compendious*, especially in this first *Lib.* seeing what is to come (as I take it) is lesse *controversal*; I shall next insist upon the *object* of this *Church-state*, whereby it becomes so *amiable unto the Saints*, viz. *the Presence of God*, giving out of *himselfe* more in *grace*, and *glory* to such *Saints* then to *any others*, according to *Psal.*87.23. which *point* lyes apparent, *Psal.* 84.1, 2, 7, 10, 11. So *Psal.*63.1,2. *O God thou art my God, my soule thirsteth for thee, my flesh longeth for thee, &c.* to *see thy power, and thy glory, so as I have seen thee in thy Sanctuary*, verse 5. *My soule shall be satisfied as with marrow, &c.* that is abundantly *more* then in *other places*, which thing is promised us, as in Exod. 20.24. *In all places where I record my name, I will come and blesse*, &c. *i.e. I will come* in a speciall manner, and *blesse* them with *speciall blessings* of *grace*; so is the type, Exod.25.8. so in Isa.4.5,6. He *is upon all the assemblies of Zion* (not elsewhere) *a cloud and smoake by day, and a flame of fire by night, and upon all the glory a defence, &c.* Isa.25.6. there the *Saints* (in the-

the *Lords* house, this *mountaine* of *holinesse*) shall bee *feasted with fat things*, Psal.36.8. and shall say as in verse 9. *Lo this is our God we have waited for him, this is the Lord we have waited for him, we will rejoyce and be glad in his salvation*, &c. that is, we have *waited* for these *appearances*, and this his *presence* in *grace*, and of *glory*, &c. Thus in Isa.33.17. there *thy eye shall see the King in his beauty* (an *amiable object* indeed) and in verse 21. there the *glorious Lord will be a place of broad Rivers and streams*, &c. There is the loveliest, heart-ravishing, and *soule-enamouring object* that the *Saint* can set his *organ* or eye upon; *here* is the *beloved*, *white*, and *ruddy*, and more then all *other beloveds*, Cant.5.10. &c besides this soule-enamouring *presence* is promised to *the end of the world* among *Saints* in such *communion*, Matth. 18.20. Joh.14.22,23,26. Matth.28.20. Joel 2.27. Zeph.3.16.17. This lovely *object* (beyond all others) Saints *embodied* as before have had the *happinesse* to *see* and *enjoy*, or to have the *fruitive discovery* of, which all the true *Churches* of Christ have *experienced* to the *purpose*, and their *profit* in *all ages*, Act.2.28. Act.4.33. So 2 Cor 3.18. 2 Cor.6.16. *Yee are the Temple of the Lord, as God hath said, I will dwell in them*, i. e. ἐνοικήσω I will (in the *nigbest communion* of *love* and *grace*) be present; and so as he hath promised, yee who are his *Temples* have *experienced*, Eph.2.19.20,21. Hebr.2.12. and in such *societies* the *Saints* have found him to *delight to be*, and to *walke there*, Rev.2.1. 2 Cor.6.6. Psal. 132.13,14. and to take his *repose*, Psal.72.2. and 26.8. and repast there, *Cant.*1.7. and 6.2. and 4.16. and to *impart* his most *intimate loves* in the *midst of them*, as *Cant.*7.12. &c. by all which, lies apparently before us the *beauty* of the *object*.

Fat things and feasts there.

There is the King in his beauty.

And place of broad rivers.

The most soul-ravishing object there.

White and ruddy.

To the end of the world.

Saints and Churches in all ages have experienced this point.

Use. On which *account*, how eagerly *Saints* should bee set upon such a *worke* will (obviously) appeare out of *Psal.*84. 1,2. for if *beauty*, *blessednesse*, *love*, *life*, *light*, *grace*, *glory*, or any *good thing* be *object* enough to *win upon* a people, *all*, and *more then all*, may be had here, in Psal.27.4 *One thing have I desired of the Lord, &c.* what is that? *that I may dwell in the house of the Lord all the dayes of my life*; why so? *to behold the beauty of the Lord.* O there! there is the *excellency* of the Lord! the *lovelinesse* of his *countenance*! the *comelinesse* of his *favour*! the

Use.

The object invites and incites us into the Churches.

This made *David* even dote in love on them.

beauty of his face! above all places! in the *midſt of the aſſemblies* of the *Saints* thus *united into a body.*

And in theſe Aſſemblies of Sion God appears moſt glorious and gladſome.

Now *Pariſhes* have not this *amiable* and *peculiar* preſence of the *Lord*, they want *the beauty of this object*, and *this object of beauty* abundantly; For but little of *God* is to bee *ſeen* in their *conſtitutions* and *Churches*. Now, where moſt of Gods *preſence* of *love*, *light*, *grace*, and *glory*, &c. is *promiſed*, and *appears*, there is *the Church of Chriſt*; but that *moſt* of this *ſweet preſence appears* in, and is *promiſed* to the *Saints aſſociated* as before, I refer you to the *pregnant Scriptures* produced for proofe. Wherefore deare friends! how *forward* would you bee for this *Diſcipline*, did you but *diſcerne* the *excellency* and *beauty* of theſe his *amiable Tabernacles*? This made that *eminent* man Dr. *Ames* (Profeſſour of *Friezeland*) leave all his *honours*, *eſtate*, *eſteem*, &c. and all to become a *member* of ſuch a *Church* at *Rotterdam*, chooſing rather to ſit on the *Threſhold* in the *Lords houſe*, Pſal. 84. 10. then to enjoy all the world without it, and *pleaſures* for a *ſeaſon*, bleſſing God upon his *death-bed*, that he had lived ſo long as to be (firſt) of ſuch *a body* of *Chriſt* before hee dyed, and when he was ready with good old *Simeon* to depart in peace; hee beſeeched Mr. *Peters*, the (then) *Paſtor*, and others, not to be *diſcouraged* or *daunted*, though they muſt *ſuffer* much, ſaying, *If there were a viſible way of worſhip* in the world that God did *owne*, *honour*, and *manifeſt* his *Excellencies*, and himſelfe in, that it was this of the *Congregationall* (now called *Independent*) *Diſcipline*.

Forma formæ.

Thoſe that are not longing after theſe wayes of Sion, ſee not this object in them.

Dr. *Ames* left his Profeſſorſhip of Friezland for Church fellowſhip.

Vid. *Peters* Report of Eng. wars.

His dying words.

The ignorance of the *object* indeed makes men no more in love with it, then they are; *ignoti nulla cupido*; but if the *beauty* of it be but in the *Frontiſpeece*, then every eye is upon it. O how does *beauty* ſhine in goodneſſe? like the Sun in a cleare Skie? O glorious! It is a Tradition that *Noah* being in the *Arke*, and having cloſed up all the *windowes*, had a moſt excellent *Carbuncle*, or *precious ſtone*, which gave them *light* all *within*. But it is a truth that Chriſt gives a moſt orient, radient luſtre, light, and beauty to the object of every eye in the *Churches* of Chriſt: So that the *beauty* of his *Tabernacles* is moſt amiable, whileſt *beauty* and *naughtineſſe blended* together, doe ſhew like a Leproſie,

Ignorance of the object hinders the affection.

Sim.

Leprosie, the *whiter* the *fouler*. But thus farre for the Object.

CHAP. X.

חק or חֹק *Chhok.*

Every Church *of Christ hath his* Rule *to bee ordered, fitted, formed, and squared by; and how all the* matter *must bee measured by Christ's Rule, and what that is?*

IN this *beautifull building*, wee have heard the *matter*, and the *forme*, and have found out the Churches *fairnesse, objective* i. e. from the *presence of God* in the *middest* of her. But now it remaines that the *rule* bee brought out to *square* by. For is not this the *Carpenters Sonne?* the *Sonne of Mary?* or will this *Carpenter*? or rather the *Builder* of this *Temple* of the *Lord*, worke without his *Rule?* no surely; therefore, Rev. 11. 1. *There was given me a reed, and the Angel said, rise and measure the Temple of God, and the Altar, and them that worship therein*, &c. This *Reed* is the *Rule*, whereby the *Platforme* of the *Lords Temple* is *measured out*, and laid before us; thus the *valley of Succoth is measured out*, Psal. 60. 6. So is it in Ezek. 43. 10. *Let them measure the patterne of the Lords house.* This worke will not bee well done without *Rule*, and that *Rule* must bee *Christs* too, which *measures* it *out*; as might appeare by other *Scriptures*, Isa. 11. 1. Zach. 6. 12. 13. Matth. 16. 16.

Christs Rule to build the Church by.

Proved necessary,

1 By Scripture.

Expos.

So you may see in the *Precept* for it, *Matth.* 28. 20. *What I have commanded.* Christs *commands* are our *rules*; *Wisdom* (that is, Christ) *calls.* Prov. 7. 1. *Keep my words, and hear my Commandments: Keep them*, that is, so as diligently *to observe them.*

2 By Precepts Christs Commands and Rules.

them, as προῖν tells us. So *Prov.* 8. 1, 2. Doth not *wisdom cry?* and *understanding* put forth her *voice? she crieth at the gates*, &c. *So my beloved spake, and said, Rise up my love, my fair one, and come away*, Cant. 2. 10. *It is the voice of my beloved*, vers. 8. So in *Psal.* 45. 10. Besides, this hath been the *practise* of all *true Churches*, as in 1 *Thes.* 4. 1, 2. *We beseech you as ye have received of us, so walk.* How? *According to the Commandments we delivered to you, by the Lord Jesus Christ.* For *this is the will of God*, &c. So 1 *Cor.* 11. 2. *I praise you, that you keep* (or observe, remember, and obey) *the Ordinances*, παραδόσεις, Doctrines, *Traditions*, Precepts, &c. as *I have delivered them unto you.* Now how was that? *Paul* did this not as a *Head*, or *Law-giver*, delivering his own *Canons* or *Conclusions*; for in Vers. 3. *I would have you know Christ is the Head.* Now Vers. 23. as *I have received of the Lord, so delivered I them unto you*; or, I have *given them up* unto you, (παρέδωκα) as *appointed* for that purpose. Now no others does *Paul* press upon them; for as in 1 *Tim.* 6. 3, 4. *If any man teach otherwise, and consent not to the wholesom words* (ὑγιαίνουσι λόγοις) (or words *sound* (*sine vitio*) and *healthful* for the soul, which are the *words of Christ*, &c.) *withdraw from him*, Vers. 5. Have nothing to do with such a one; and why?

3. Proved by practise. παραλαμβάνω παδὼς παρέδοτο.

Expos. The Apostle urges the Rule.

Not as a head, but as a helper.

Expos.

Reason 1. Mans unfitness. Mad Church-work made by mens rules.

Reason 1. Is because it is not in the *power*, or *policy* of *men*, though they be never so *wise*, learned, or *lofty*, to lay down *precepts* for the *Saints practise*; or to set the *way* to *worship* God *in*, and *by*; all this being beyond him, and too *high* for him. A *Balaam* could say, *I cannot go beyond the word of the Lord*, *Numb.* 22. 18. Should the *Lord* have left this to the *wills* and *wits* of men, what a most miserable *Church-work* should we have had? For every man would have had his minde, and set up his *fancy*.

Reason 2. Gods strict command. *Moses* durst do nothing on his own head. Nor *David*, nor *Solomon*. 2 Chro. 8. 14. 2 Kings 6. 38.

Reason 2. Wherefore, see how precisely it lies, in *Exod.* 25. 40. *That they look to it, that all be made according to the pattern shewed upon the Mount.* So that *Moses* must do nothing on his own *head*, in the *Government* of the *Church*, or by his own *private authority*, about the *Tabernacle*, but as the *Lord Commanded*; Nor durst *David*, or *Solomon* do any thing in the Lords *Temple*, either in the *building*, or *ordering*, or *officers*, or

singers

singers, &c. but all by *direction* from *above*, and *according to the Laws of the Lord*, who hath *laid* all, and *lined* all out by *his own rules*, and according to *his own will*, 2 *Chron.* 3.3. Much less durst any (whether *Apostles*, or others) have undertaken it without *direction* from the Lord, and Christ's *line*, and *rule*; this glorious *building* of the *Gospel*, so far *exceeds* the *former*.

Nor Apostles, nor any, Without Christ's Rule.

Reason 3. Wherefore the *voice out of Heaven* bid, *hear him*; For he hath brought down from his *Fathers bosom* the *pattern of this* (new) *Jerusalem*; which is *coming down from God out of Heaven*. Hence, *Acts* 3.22. Christ is called the *Prophet like unto Moses*, commissionated from the Lord to delineate unto us, and lay before us by plain and perfect *rule*, and *line*, whatsoever appertains to the *true discipline*, and *worship* of God. So in *Isai.* 9.7. *Of the increase of his Government shall be no end, to order it, and establish it*, &c. Isai. 22.21. *I will commit his Government into his hand*, &c. And he shall *reign* in *righteousness*, and *rule* in *judgement*, Isai. 32.1. So in *Zach.* 6.13. *Even he shall build the Temple of the* Lord, *and he shall bear the glory, and he shall sit and rule upon his Throne*, &c. Hence saith *Christ*, *Matth.* 28.18. All (ἐξουσία) *authoritative power* is *given me* in *Heaven* and *Earth*. *Go*, therefore *and teach them to observe all things that I have commanded you, and I will be with you to the end of the world*. Wherefore God hath revealed his *minde* made forth by *Christ* in the *Gospel*, and that must be *minded* by all *men*, and *Ministers*, in this *work*; that all that be laid upon the *building*, be first *hewn fit*, *ordered*, *squared*, and *qualified*, for this *worship* of Christ, (both *matter* and *manner*) by *Christ* his own *rule*. All other *rules* of the best, ablest, and *wisest men* will make but (*mud-walls*) *mad work*, unequal and *uneven*, being all too *long*, or too *short*, but Christs own.

Reason 3. Christ's Commission. Rev. 21. 23. *Expos.* To rule, order, and take the whole Government.

All the Church matter, and the form, is to be fitted by his Rule.

Use 1. We finde by this, that *Parishes* are no *Churches* of *Christ's building*; never built according to *Christs rule* or *directory*, largely delivered in the *Acts* of the *Apostles*. For I have already proved, they are without *warrant* out of Gods *Word*, and that the *Rule* and *Pattern* of their *Discipline* is *Antichristian*, and drawn out of the *whimsical doctrines*, *fanatick* and *fantastick Ordinances* and *Directories* of mens *brains*. Wherefore come out, *&c.* For 2 *John* 9. *whosoever abides not in*,

Use 1. Parish-Churches never according to Christ's Rule. Acts of the Apostles, the Churches best Directory.

in, but transgresses from the doctrine of Christ, hath not God, &c. Wherefore V. 10. *receive him not into your house, nor bid him God speed; for whosoever biddeth him God speed, is partaker of his evil deeds.* Neither are ye to own, or say, *God speed* to *Parochial Constitutions*, which are *transgressions* to the *rules* and *laws* of *Christ*, according to all the Scriptures I have produced, and hereafter shall.

Use. 2. We walk by Rule.

Use 2. Let none say then, we *walk* without *rule*, seeing the *pattern* of our *house* is measured by this *Reed*, as hath been proved, and will be more.

Use. 3. Independent Churches according to Christs Rule.

Use 3. Let all *Saints* set themselves to observe *Christs* rule directly, without adding to it, or diminishing from it, *Revel.* 22. 18, 19. so far as they see, even to a *pin*. For in this *Moses* was accounted *faithful*, *Heb.* 3. 2. for that he had so *exact* a *care* according to the *pattern* in the *building* of the *Tabernacle*, *Heb.* 8. 5. I remember sweet *Sibbs*, in his *breathing after God*, *Pag.* 91. speaking of *Gods house*, sayes, *House* is taken for the persons, orders, and enjoyments in it, and government of it (all *gods*) which is all to be according to *Christs* rule. Let every Church of *Christ* keep close to the *Revealed will*. Far be it from the *Saints* to run the *riot*, with some refractory and unruly rugged ones; so as to slight *Christs rules*, and to *account* it a *bondage* to be measured thereby, and ordered thereafter; but I shall speak to them, in the Third Book. Yet *Brightman* on *Rev.* 12. 1. sayes, The *Saints* of *Christ* called into a *Church*, must, according to the *Primitive pattern*, be clothed with the *Sun* (*Christ*) crowned with the *light* of the Twelve Apostles (Twelve Stars) and having the *Moon*, *i. e.* the *light* borrowed from the *Sun* (Christ) to *shine* in her *paths*; to *direct* her *feet* in her *discipline*, and *worship*. It will never be well with the *Church*, until gathered and ordered according to *Christs* rule, and then her *paths* shall *glister* by the Beams of the *Sun*. Let us therefore be *thus minded*, &c. as the *Apostle* says, *Phil.* 2. 15. and whereto we have attained, in *Ver.* 16. *Walk by the same rule.* The *Lord Jesus Christ* direct our way, 1 *Thes.* 3. 11. And *as many as walk according to his rule, peace be on them, and mercy, and all the* Israel *of God*, Gal. 6. 16. *Amen.*

Neither must we make rules, nor slight Christs Rules.

Mr. *Brightman*: *Expos.*

Then her paths shall glister and shine.

Thus

Thus we hear how requisite Christ's *Rule* is: and indeed, till then as the *House* will be built but ill-favoredly, and unskilfully: So the *Ordinances* of *Christ* will be there, but as the *Ark* was among the *Philistims*, rather *prisoners*, then *priviledges* (as *Trap* sayes;) And indeed, I do fear they are so amongst some of your *Formal Church-fellowships* gathered, and *Houses* built up by unskilful *workmen*; who were not so *spirited* for the *work*, as some will be shortly. But as the *House*, after it is built, stands *firm* without the *builder*, because he giveth the *artificial order* onely, and not the *substantial being* to the *building*; so indeed, such *Churches*, as are built by *Gospel rule* and *order*, will stand firm, though the *Pastors*, or such (whose Ministry was the means of making them so) be no longer about them: But the good *order* and *rule* of *Christ* will continue and keep them up; whilst such as go to gather a people, or to build without Christ's *Rule*, do but lay the *brands* together without tongs, and are sure to burn their own fingers at least, at last.

In many gathered Churches, Ordinances prisoners, as in *Babylon. Trap.* Exod. Unskilful builders not yet so spirited for the work as they will be.

Sim.

Sim.

CHAP. XI.

נדב *Ammi-Nadib.*

Every man or woman that enters into Church-fellowship, must have a full, free, and clear consent, and be throughly satisfied, having a voluntary submission *to all the Ordinances, and Orders of Christ in that Church, whereinto he or she is entring.*

THus as we do absolutely *disclaim* such as fall short of, and such as run beyond Christ's *Rule* in this *Church-state* on all sides, and that do *de novo* take up any *practise* without *precept* from *Christ*: So also we must see by what means *Saints* so qualified as before, are to be *embodied* together,

All that joyn in this way, must do it by free and uncompelled consent. *Lib.* 2. 6. 2.

which I ſhall more particularly pitch upon in Book 2. Chap. 2. But at preſent we ſhall prove, none, but ſuch as are throughly ſatisfied of the *way*, and (as being convinced) can freely and voluntarily *conſent*, are to enter into it. For we ſhall finde the *Prophecies* clear in this, *Pſal.* 110. 3. *Thy people ſhall be willing in the day of thy power*; ſo in *Iſai.* 2. 2, 3. *they ſhall flow* (*i. e.* freely, unconſtrained, by an *inſtinct*, as the tydes do, and of their own accord) *to the houſe of the Lord, and ſay, Come*; which ſignifies a *freeneſs* thereunto without compulſion. So *Jer.* 50. 4, 5, &c. wherein their *willingneſs* ſhall appear; in *that they go, weep, and run, and ſeek, and enquire, and ask for the ways of* Zion, *and ſay, Come let us joyn our ſelves in a perpetual Covenant*, &c. By all which, it is clear all they do (*in ordine ad communionem Evangel.*) is done by a *voluntary conſent* and *concurrence*. So *Micah* 4. 12. ſo *Zach.* 2. 11. ſo *joyning themſelves*, is in the *Hebrew*, *A mutually giving up themſelves together with the knowledge and conſent one of another*; And thus in the third Chapter of *Zephaniah* verſe nine, *They ſhall all call upon the Name of the Lord, and ſhall ſerve him with one conſent.* Beſides all theſe, *Wiſdom* (*Chriſt*) calls for this in *Prov.* 23. 26. *My ſon give me thy heart*: And thus it is intended in *Barnabas's* exhortation, *That with purpoſe of heart*, (that is, the *decree* of the will) *they ſhould cleave unto the Lord.* In this ſence is mentioned ſo many *comings* of poor ſouls unto *Chriſt*, and ſo many *calls* in Scriptures to come, *Matth.* 11. 27. *Joh.* 6. 35, 37. *unto him*; and in *Luke* 9. 23. If any man will *come after me*, let him *deny himſelf, take up the Croſs*, &c. ἐι τις θέλει ἐλθεῖν, Is as much as to ſay, ſuch as *will come* according to Chriſts *call* and *command*, muſt come *freely*, affectionately, and with *fervency* of deſire, (*Importat ſimul affectionem, affectationem & acceptationem*) therefore they muſt *deny themſelves*, (ἀπαρνησάσθω, &c.) that is, Let him not have *ends to come for*, nor *principles to come from* off his own; but let him have (as it were) no *reaſon* of his own, *for*, or *from himſelf* to induce him thereunto, which is an hard ſaying to ſome. For the *word* is an accurate compound, noting more then an ordinary or ſingle ſelf-denial, (*Abneget*, i. e. *Omnino neget*:) Now none others come to Chriſt to follow him, in *fellowſhip with him*, according

1. Proved by Prophecies, נְדָבֹת

Expoſ. *More fluminis.* All flow freely.

Jer. 31. 33, &c. All mutually and concurrently give themſelves up with one conſent.

2. Proved by Precepts. Acts 11. 23. προθέσει τῆς καρδίας. Calls to come freely, Expoſ. Chriſt's call to come freely, and fervently. *Chepheiz* in Hebrew. *Vide Beza in loc.* Et Hugo Grotius.

See *Burroughs* on the Excellency of a gracious Spirit, p. 281.

3. Proved by continual Practiſe of Chriſts Twelve Diſciples.

according to his *call* and commands, but such as were freely carried forth, even from their own *reasons* (if need require) into a *voluntary consent*, and coming into *union* and *communion* with the Saints: Which also in all *ages* is proved by the *Churches* practise. Shall we look a little into the *Typical Tabernacles*, and it is a truth therein; *viz.* All that then *offered*, were to be *free*, and to do it *voluntarily*, (*i. e.* not violently, or constrained thereunto) therefore *Exod.* 25.2. *O! every man that giveth it willingly with his heart, ye shall take my offerings.* And Vers. 8, 9. *Let them make me a Sanctuary that I may dwell among them, according to all that I shewed after the pattern*, &c. This is also a good *Gospel-rule*, and it is a *moral*, reasonable *service* I shall show; but so in *Exod.* 35. 5. *Whosoever is of a willing heart, let him bring his offering.* Vers. 22. *They came both men and women, as many as were willing-hearted*, (none else came warrantably) and Vers. 29. *The children of* Israel *brought a willing offering unto the Lord, every man and woman, whose heart made them willing; which the Lord had commanded.* And in 2 *Chron.* 29. 5. *Who then is willing to consecrate his service this day unto the Lord?* Vers. 6, 7. *They offered willingly for the service of the Lords house*; but need I be so long? In *Nehemiahs* days, chap. 4. 6. *So built they the wall*, &c. *For the people had a minde to work*; notwithstanding the oppositions and great enemies, and discouraging difficulties, were enough to daunt them. So (I say in all ages) *Saints* did *freely* and *willingly* (without the least *compulsion*) to unite and embody together, and enter into *fellowship*; as it is said, *Jo.* 6. 21. they *willingly received him into the ship.* So when *Christ* called his *Disciples* into this *Church-state*, they came *willingly*, and by a *free-consent*, *Matth.* 4. 20, 22. presently, and without lingring, or delay, or asking counsel of their *Father* or *Friends*. So *Matth.* 19. 27. so *Gal.* 1. 15, 16. and such as were *pricked at their hearts*, with the word of grace, in *Acts* 2. 37. did so in Vers. 41. *gladly*, ἀσμένως (*i. e.* willingly) *receive the word, and being baptized, entered into fellowship.* So in *Acts* 8. & 11. & 13. & 14, &c. And thus the Church of *Corinth* were gathered, and thus the Churches of *Macedonia*, 2 *Cor.* 8. 3, 5. who were *willing of themselves*; and they did (saies *Paul*) *give up their selves to*

And Churches in all ages. Proved by Types.

None else fit for the setting up of Gods Sanctuary.

All were to be free and willing, else not to be accepted.

Saints in all ages such free-willers.

Expos.

In primitive times so.

Expos.

the Lord, and then unto us by the will of God ἑκουσίως, that is *freely*, and *cheerfully*, and *willingly*.

Thus the Church of *Thessalonica* were examples to all *Beleevers* in *Macedonia* and *Achaia*, for their *readinesse* and *willingnesse*; wee might instance all along, and confirme this abundantly by *examples* and *reasons*, but that I shall bee too tedious; yet the truth is, should we not, with a free, and by a *voluntary consent serve the Lord* in this his *worship*, and enter into the *beauties of holinesse*;

* *Expos.*

Examples. 1 Thess. 1. 6,7.

Reas. 1. Otherwise we were short of the very Heathens.

First, We should fall short of all *Worshippers*, even of *false gods*, and the very Heathens would rise up against us: For *nature* it selfe teaches us to *worship God willingly*, and the Scripture teaches us much more *willingnesse* in the *true worship* of the *true God*, Joh 4.23.

Reas. 2. Else in bondage.

Secondly, otherwise his *Worship* would bee as a *bondage* to us; for when it is *tedious* to men, *Mal.*3.14. then they are *soon weary with well-doing*.

Reas. 3. Else soon fall off.

And besides, thirdly, they be *Hypocrites*, and will never hold fast, but *fall off* fearfully, that enter not in *freely* and fully *satisfied*, 1 Joh.2.9,10. *and perswaded* in their owne soules by the *Spirit of the Lord*, *Monendo*, *movendo*, & *removendo*, instructing, moving, and removing all the lets.

Use Parish Churches upheld by carnall weapons. Whilst the Spirit, it is that convinces us of the truth, constrains us to the truth, and makes us worshippers in the truth. Compulsive powers doe more hurt then good.

Use 1 Then the *weapons of our warfare* are not then (ὅπλα τῆς στρατείας) *carnall*, fleshly, worldly, or the like; Not by *might*, *not by power*, *but by my Spirit*, *saith the Lord*, Zach.4.6. wherefore wee finde no need of *compulsive Powers*, whereby *Parochiall constitutions* were kept alive so long, *viz.* by *Powers* to *compell* men by *stocks*, *prisons*, *fines*, *pillories*, and *punishments*, and whether they will or no to make them keep their *Parish-Churches*, and Ecclesiasticall *Canons*, whilst alas! it is the *Spirit convinces us of the truth*, Joh. 16. 8.9. and *constraines us to the truth*, Job.32.18. and makes men *worshippers in the truth*, Joh.4.32. *Uphold me with thy free Spirit*, saith *David*, Psal.51.12. and that the *Spirit* makes men *free* in the *truth*, and the *truth* in *them*, see *Joh.*8.32,33.36. 2 *Cor.*3.17. It is not all the *beating*, or *bruising*, whipping, or punishing in the *world*, will *perswade* the *conscience*, convince the heart, or convert the *sinner*.

ner. Thus men may be made *Hypocrites*, and play the *devils* out of *feare of torment*, but not *Saints* or *true worshippers* till the *Spirit* makes them *willing*; therefore *give to Cæsar what is Cæsars, and to Christ what is Christs.* "As honest old *Cartwright* "said to *Whitgift*, You would bring in the Magistrates to "breake and change the orders which Christ our King and "Lawgiver hath left in his Church; For as Christ came "not to meddle with, or overthrow the Civill-government, "neither must your Civill Magistrates or Civill Governours "meddle with the matters or affaires of Christs Church, "Christ alone being Lawgiver therein; so that such "would alter and overthrow Church-order, and Go-"vernment: for which Christ will give them but *little* "*thanks* at last, and will *requite* it to them by the *overthrowing* "of theirs; and for this end the *Rod is in his hand* at this "day.

Now who knoweth not, that the office of the *Magistrate* consists in *those things* that belong to our *life* and *goods*, and is to bee kept within the compasse of a *Civill jurisdiction*: Hence it is that *Azariah* cast out *Uzziah* out of the *holy place*, and that because it was not proper for a *Prince*, but for the *high-Priest*, 2 Chron. 26. 16. Lev. 13. 46. Let *Rulers* in their relations, and *Church-officers* in theirs, bee found *faithfull*. *Uzziahs* pride is expressly noted, 2 *Chro.* 26. 16. for usurping the *Priest-hood* in the *Temple of God*, but he escaped not *scotfree*, for he was suddenly *smitten with the Leprosie*, and laid out for an *example* to after ages. On the other side, our *Saviour* refused to meddle with *Civill Magistracy*, or with *matters* of that kinde, a *Kingdome* being offered him, *Jo.* 6. 8. hee could not accept of it, nor would he handle *Civill-matters* so much as to *divide the heritage between the brethren*, it being not his *office*, Luke 12. Now let none usurpe, but let the *Civill* keepe within his *Civill-precinct*, and the *Spirituall* within his *compasse* and *sphere*. And yet the *Civill* is to submit to the *Spirituall* (and in a spirituall sense the *Ecclesiasticall*) Discipline being above it. As *Philip* the Emperour, whom we read of in *Eusеb. 4. lib. Eccles. Hist.* being commanded to abstaine from breaking of bread, and *suspended* untill his repentance were seen

And makes many hypocrites, but few true Proselites. *Cartwright.*

Christs government and civill Magistrates are distinct in *specie & genere.*

Psal 2.
Civill Rulers within civill Rules and Precincts.
Rom. 13. 1, 2.
A word and a warning to Rulers.
K. *Uzziah*, And *Peretzuzah*.
Not to meddle with the matters of Religion.

Example. Christ would not meddle with civill Magistracy.

The Spirituall and Eccles. is above the civil, which the civil power is to serve.

ſeen (being guilty of ſome ſins) willingly *obeyed*, and lay low before the Lord, and did not dare to partake of it, untill his *ſinnes* were anſwered by *ſorrows* ſutably in *the ſight of all*, and till hee had both openly delivered his *griefe*, and evidently declared his *faith* before all.

Theodoſius an example. All to teach Magiſtrates to be under Chriſts Diſcipline, and not that Chriſt is under theirs.

Beſides *Theodoſius* Emperour (in 5. *lib. Eccleſ. Hiſt.* of *Euſebius*) is eminent for his moſt ready and religious *obedience* to *Ambroſe* his *exhortations* and *reproofe*, which brought him proſtrate upon his *knees*, and flat upon his *face* before the *Lord* with teares, and prayers. I owne nothing of *Superſtition* obſerved in thoſe dayes, onely this is that I aime at, that all our *Magiſtrates* may know they are under *Chriſts Diſcipline* and *Juriſdiction*, and not Chriſt under *theirs*. Yet this may our *Magiſtrates* (whom we honour) ever know, that it is their *duty* and proper to them to make proviſion for the *Church of Chriſt* (principally) and to improve their *Authority* for the preſerving of *Chriſts Kingdome* and *Gods Church* and ſervice: And for this *David, Solomon, Joſiah, Ezekiah*, and others of the *Rulers* of *Iſrael* were regiſtred *famous*; Not that they are (in the leaſt) to force mens *conſciences* into a *conſent* and compliance with their own wayes or worſhips, or to *rack* them into a Religion: *God forbid*! For Luke 9.54.55,56. *Chriſt came not to deſtroy mens lives, but to ſave them.* And wee muſt with all *meekneſſe inſtruct them that oppoſe, if peradventure* (though it bee much in queſtion) that *God will give them repentance to the acknowledging of the truth, and to be recovered out of the ſnares of the Devill*, 2 Tim. 2.24,25,26. even as the word (ἀντιδιατιθεμένους) is, the *hotteſt adverſaries* of the *truth*; even ſuch are *deliberately* to be dealt with, and *gently intreated*, unleſſe the Laws ſhould ſeize upon them on *Civil accounts* for tranſgreſſions, and as (Civil) *diſturbers of the peace*, or the like; but I meet with a ſtop by ſome ſturdy ſtickler for *Coercive Power*.

But what Magiſtrates and Rulers may do as to matters of Religion.

How far they may go. *Vide* ch. 13. Examples. Not to force conſciences.

Expoſ. But with gentleneſſe to win them in to the truth.

Object. Luke 14.23. The Lord ſayes, *Compell them to come in, that my houſe may be filled.*

Expoſ.

Anſw. 1 Negatively *Anſw.*

Anſ. Who doth the Lord ſpeake to? They are the *Lords ſervants* who are *commanded* to it, *i. e.* not *Civill Magiſtrates*, but the *Meſſengers* of the *Goſpel*, ſent out to gather *Gueſts* into

into the *Kings house*; now this is not meant by prisons, punishments, or the like; But,

2 The word is, (ἀναγκασον) i.e. *shew them a necessity* (*vi & efficacia rationum*, *Grotius* in *loc.*) of *comming* into my *house*. *Win them* with *arguments*, that as they that want *bread* see a *necessity*, or are compelled to go to *Market*, so may these. And thus is it, in Matth. 22.9. *Bid them*, that is, *invite them* (καλέσατε) call them, with *undeniable* winning *words*, and with forcing *arguments*; in which sense wee are to *compell them* as much as wee may, with the *weapon of the word*, and strength of *truth*.

2 Anſ. Affirmatively ſhew them a neceſſity of Chriſt and his Church way.
Grotius.
Sim.

But before I finish this Chapter, let not the *Civill Magistrates* imagine in the least, that this *Discipline* of the *Church* doth derogate a tittle from their just *rights* which is the false suggestion of our *Adversaries* of old against us, as *Ezra* 4. 7,8. and verse 16. they *said to the King*, *if these men goe on*, *then thou wilt lose thy right and portion*. Thus the *Presidents* conspired against *Daniel*, Dan.6.6.7. and accused him for a *Rebell*, verse 12. But as wee have, wee shall and will (and dare not doe otherwise then) be subject unto them, even *for conscience sake*, Rom.13.1. But wee shall meet with more of this hereafter; In the *meane* time Saints are *compelled*,

True Magiſtrates in their reſpective places much owned and honoured by all the Churches. Vide ch.13. Adverſaries of old accuſed us as enemies to the Magiſtrates Vid ch.2.

Secondly, By the sweet *insinuations* and powerfull *perswasions* of the *Spirit* of *Christ*; they are *constrained* into the *house of God*, and they are voluntarily knit together into one; which *Sibs* sweetly shewes *necessary*, *in his Treatise* before named, page 91. Now when the *Spirit* prevailes, they are to enter into *practise*, and then they doe it with *abundance* of *sweetnesse*, satisfaction, freenesse, and readinesse; and this is requisite in all that would bee *gathered* according to the Gospel: It is God *which worketh in you both to will*, *and to doe*, Phil. 2.13. And *hee perswades Japhet to dwell in the Tents of Shem*, not otherwise forcing them; so that wee grant such a kinde of *compulsive powers*: But as all *Controversies* are about *meum* and *teum*, even so it is as to *this*: And a little thing will make the *Magistrate* challenge it, because hee is (for the most part) inclined to it; A little clap with the hand sets on an eager *Mastive*, but the *force of staves*

Vſe. 2.
The Spirit compels us, and yet we are voluntiers.

Dr. *Sibs.*
God works in us the will firſt.
Vide l. 2. c. 2.

Sim.

Take heed of ſetting on Magiſtrates.

Sim.

Some buſie to do it.

Sim.

It will run Rulers the hazard of ruine. *Vide* ch. 13.

Sim.

Sim.

Sim.

ſtaves cannot *looſen* him; wherefore I adviſe men to bee *wiſe*, how they ſet on *Secular powers* to *interpoſe*, or *impoſe* in *matters of Religion*, as to tender *Conſciences*; ſome are buſie herein, who are like the *Buſtard* in a *fallow field*, that cannot *riſe high*, *ſine vi turbinis*; without the *Whirlewind* of ſuch a *Tempeſt*; (for ſo I account it will bee to the *Church*) and then like ſquibs in a throng, they *flye* out on all ſides. But I hope our *Magiſtrates* will be more wiſe then to runne the hazard of ſo *imminent wrath of God*. For as I have read of the *Tyrians* in *Alexanders* time, when he had beſieged them, that the *iron* they put into the *Forge* (for to uſe againſt the enemy) even whilſt it was in the *fire*, was ſeen full of *drops* of blood (ſayes *Quintus Curtius*) and ſo have been, and will be the *weapons* that are uſed againſt *conſciences*. It is ſad! when ungodly great ones *muſt* ſit as *Judges* of the *greatly godly ones*. Many men are like the *Lawyer* that pleaded ſtrongly for his *Client*, but before the day of hearing, hee was advanced to the *Bench*, and made the *Judge*; but then he *adjudged* it to the other ſide; ſaying before he was an *Advocate*, and pleaded for his *Client*, but now he was his *Judge*. Thus *Politicians* doe, who like *Attalus* have planted many herbs, to *poyſon* (true ſpirituall) *piety*, but *to practiſe policy*; And like curious *Cookes* build up with their *hands* high, but with their *teeth* tear low. Theſe like the *Wolfe* anſwer the *Lambe*, that pleaded her *innocency*. *It is true, thy cauſe is better then mine, but my teeth are harder then thine*. But God is ingaged againſt ſuch *Powers*, and *Policies*, *vide* chap. 13. Thus much for this Chapter.

CHAP.

CHAP. XII.

חוֹל or חָדַר

Halal and *Hodh.*

The End *of Saints so embodied together as* before, *being a true* Church *of* Christ, *for* Matter *and* Forme, Object, *and* Rule, *as before, is the* Glory *of* God, *and to set forth his* praises *in* Christ, *and his* Churches.

THe *righteſt-line* is the *ſhorteſt*; I would have mine both *ſhort* and *right*, wherefore I feare leſt my too much haſte make mee run awry. Every wiſe man propoſes to himſelfe an *End* in all things, and the more *wiſe* hee is in this *point*, the more hee imitates and *reſembles* the Lord; hence ſaid the *Pſalmiſt*, Pſal. 37. 37. *Marke the perfect and upright, for his end is peace.* And verſe 38. *The end of the wicked is to be cut off*, therefore *marke him.* The *End* is the firſt and *principall thing* to bee minded, and *looked after*; not ſo much the *preſent motion*, ſtation, or *action*; as what the *end* of *this*, or *that*, will be, or what it is, is aimed at, and intended; For there is a *Way* that promiſes *peace* and *proſperity* to a man, and all *well*, but the *end is death*, Prov. 16. 25. So a thing may be but haſtily begun, and the *end of it* be *bitter*, and not *bleſſed*, Prov. 20, 21. All things in the *Creation*, as well as in the *Re-creation*, have *one* and the *ſame ultimate end*, which all Saints ſhould have in all their *practices*, purpoſes and *propoſals* to themſelves.

The finall cauſe the firſt in the eye, though the laſt in the act.

The End is firſt, and moſt minded.

And why? All things in the firſt and ſecond Creation have one and the ſame Head. Col. 1. 18. 20. and one and the ſame end.

The *end*, though laſt in the *execution*, yet is *firſt* in the *intention* (*in omnibus agendis*, &c.) and this is an undoubted

truth: Now (*agere prudenter*) to do wiſely, is (*adhibito certo fine*) to have before us *fixed* an *honorable end*, and anſwerable to the *buſineſs* we are about. Now our *end* in all things muſt be the ſame with *Gods end* in all, *viz. The glory of God*; no other *end* is honorable enough for us to aim at: Hence it is ſaid, He *created every one for his glory*, Iſa. 43. 7. and in Prov. 16. 4. *The Lord made all for himſelf, yea, the wicked*, &c. *i. e.* The *final cauſe* of the *Creation* was his *praiſe* and *glory*, ſo is it of his *gubernation*, our *redemption*, and *ſalvation*, and whatſoever we can ſay, hath all the *ſame end*, which we are to *aim* at; *viz.* The *ſetting forth the praiſes of God.*

The glory of God, the one and the ſame End of all.

Creation, Gubernation, Redemption, Salvation, and all hath one and the ſame End.

Hence in ſo many *Pſalmes*, eſpecially in *Pſalme* one hundred forty eight, *David* doth invoke *all things*, *and all Creatures in heaven* and *earth* to *praiſe the Lord*, but above all he calls on the *Saints*, which is as much as to ſay, in eſpeciall *manner* it muſt be their *end* in all, and by all, and to doe *all* to his *praiſe* and *glory*, 1 Cor. 10. 31. ſo that Gods Angels, Saints, and all men, and all Creatures *humane* or *heavenly*, (as they are God's) all have the *ſame end*, and that *end* is the *honour and glory of God.* Now Saints have (moſt eſpecially) this *finall cauſe* commanding them unto, and commending them into this *Goſpel-Church-ſtate*, this being their maine *end*, and mighty *deſigne*, to ſet forth the *praiſe* and *glory of God.* This *truth* triumphs in *armeur of proofe* out of *Prophecies*, *Precepts*, and *practiſes* with others. For firſt, in *Iſa.* 35. 10. The *ranſomed of the Lord ſhall come to Zion with ſongs, and everlaſting joy*, Iſa. 51. 11. & ver. 3. *joy and gladneſſe ſhall be found therein, thankeſ-giving, and the voyce of melody, and they ſhall mention the Lords loving kindneſſes, and the praiſes of the Lord*, &c. Iſa. 63. 7. thus in *Cant.* 8. 2. the Church gives her *Beloved* to *drinke of her ſpiced cup*, i. e. *praiſe* compoſed of the *ſpices* or *graces* of his owne *Spirit*; and here is alſo *juyce* of the *Pomegranats* running out like *little Rivers*, moſt *ſweet* and acceptable unto the *Lord.* So *Cant.* 7. 12, 13. and *Cant.* 4. 16. the *end* of her requeſt is for the *ſpices* to flow *out*, and that the *Beloved* may eate of his *pleaſant fruits.* This promiſe is alſo in that Prophecie of *Jeremy* 15. 19. to comfort the caſt-downe *Prophet* in his affliction, the *Lord* promiſes, when the *precious*

This End moſt of all moves Saints into Church-fellowſhip. That this muſt be the End. 1. Proved by Prophecy.

Expoſ. The Churches ſpiced Cup.

are

are taken from the *vile*, they *ſhall be as his mouth*, i. e. filled with *Hallelujahs of praiſes and honours*, and glory unto God. So in *Jer.* 30. 17, 19. This is *Zion*, whom no man ſeeketh after, ſhall ſet forth his praiſes, ver. 19. *And out of them ſhall proceed thankeſgiving, and the voyce of them that make merry*; thus *Zeph.* 3. 9. I will *turne to the people a pure Language* (a lip) and what then? they *ſhall call upon the name of the Lord* (often read they *ſhall praiſe the Lord*) *with one conſent*. This is *fore-told* in many chapters of the *Revelations*, chap. 11. 15. 17. chap. 14. 2. 3. and in *Revel.* 21. 11. This *new Jeruſalem* which is (now) *coming downe*, hath the *glory of God to fill her*, and ver. 23, &c. *you ſhall finde the Types* both of the *Arke, Tabernacle*, and *Temple* to fore-tell this was to be the *end* of every *Church* under the Goſpel, in 2 *Chron.* 5. 13, 14. wherein they had *Muſicke* and Melodies, Trumpets and *Singers*, all as *one* ſhouting out *one ſound of praiſes* and *thankeſgiving* to the *Lord*, and then the *houſe of the Lord* was filled *with his glory*. Now much more is this *new Jeruſalem*, and ſo are theſe *Goſpel-temples* for the *praiſes and glory of God*; Praiſe *waites for thee in Zion*, Pſal. 65. 1. *and to thee ſhall the vowes be performed*, i. e. to *thee in Zion*, as if *Zion* only were for the ſame purpoſe; and in *Pſal.* 67. 2, 3. *Let thy way be knowne upon earth*, and then followes, *Let the people praiſe thee, O God*. So *Pſal.* 70. 4. Let *all thoſe that ſeeke the Lord rejoyce, and be glad in thee, and let ſuch as love thy ſalvation, ſay continually, Let God be magnified*. Thus is that in 2 *Theſ.* 1. 11, 12. We pray for you, that the *name of our Lord Jeſus may be glorified in you, and yee in him, according to the grace of our God, and the Lord Jeſus Chriſt*; by all which it appeares, *Praiſes* are expected, and required from all the *Saints in Zion*. So *Hebr.* 13. 15. *Let us offer praiſes continually*, with all the cohabitants in the *Gates* of *Zion*, which hath been in all *Ages*, being it is for that purpoſe they are *enchurched*, as in 1 *Pet.* 2. 9. yee are *a choſen Generation, a royal Prieſthood, a peculiar* (purchaſed) *people*; and why? for what end? *That ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs, into his marvellous light*, &c. So in *Iſai.* 64. 10, 11. Zion *our holy and beautiful houſe, where our fathers praiſed thee*, &c. So *Matth.* 11, 25. *Heb.* 2. 12. ſayes Chriſt, *I will*

Expoſ.

Expoſ.

Types.

Muſicke and ſingers.

For the filling his houſe with praiſe and glory.

Expoſ.

1. Precepts.

Pſal. 140. 13.

3. Proofs by practiſe of all Saints in fellowſhip.

Expoſ.

Christ in the Churches sings praises.

sing praise unto thee in the midst of the Church. Eph. 3. 21. *Unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end,* Amen. So that by all these Scriptures, appears the *final cause* of Gods calling out of *darkness* into *light, out of the world, into the Kingdom of Christ*; out from them *without*, to Saints so embodied (as before) *within*. I say the *supream* and *ultimate end*, is to the setting forth of the *praises* and *glory* of God, as a *peculiar people*, in a *peculiar manner*. Although I deny not, but we are to aim at the *edifying one another in Christ*, furthering of one another in the things of *salvation*, watching over, comforting and counselling of, delighting and rejoycing in one another; and having *fellowship* with *the Father and the Son*, 1 Joh. 1. 3. enjoying his presence there more especially, 1 *Cor.* 6. 26. and *provoking one another to love*, and *good lives*, Heb. 10. 24. 1 Cor. 1 9. Yet this of *glorifying of God* is the main, most, and *moving end*; and all other things we aim at, are but in subordination unto this (*in ordine ad gloriam Dei*,) and good reason for it, as will hereafter appear; for they have most cause for it, being the *Redeemed* (ἠγορασμένοι ἀπὸ τῆς γῆς) and openly and apparently the *Ransomed ones*, as in *Revel.* 5. 9. And they are *most capable* of it too, *Psal.* 33. 1, 3. & 53. 6. being they have most *understanding*, *Psal.* 47. 7. and are most unfeigned without *flatteries*, *Revel.* 14. 5. having *no guile*, or as the word ψεῦδος is, no *Hypocrisie*, *falshood*, (for *mentiri* is *contra mentem ire*) no *defect* of that nature, Hebrew, *Mum*, Greek ἀμώμους *is found in their mouths*; but it is found so in the *multitudes*. Besides, because they are the *Virgins* that *follow the Lamb*, *Rev.* 14. 4. *Virgins* have the *finest* and sweetest *voices*, and tunes, and songs, (παρθένοι hid, and unknown to them, *without*, that are *but men*; so Saints are *hidden ones*, or as in Hebrew *Porah*, the *fruitfullest*, and *followers of Christ*, ἀκολουθοῦντες into all *conditions*.) Now they know best the *notes* of *high* and *low conditions*, and *dispensations*; and they onely keep the *tune best*, according to the *times* they live in. Besides, they have *grace* in their *hearts*, and have *Christ* dwelling in them richly and abundantly, *Col.* 3. 16. Now such in their *praises to God* (which is their *hardest* and *highest* duty of a Christian) do return of his

All other ends are subordinate to this End, which is the supream.

Reason 1. Isai. 51 9, 10. Psal. 49. 15. The redeemed.

Reason 2. Isai. 35. 10. Most capable.

Reason 3. No hypocrisie.

Reason 4. Virgins.

Expos. Have sweetest voices, best songs. In sittest tunes.

Reason 5. They make melody with grace in their hearts.

own

own *fulneſs*, (and commodities in kinde) *grace for grace*, Joh. 1. 16. and *glorifie God*, *Pſal.* 50. 23. Whilſt mixt *Congregations* (abundantly) *abaſe God*, and rob him of his *honor*; and in their beſt *ſervices* and *ſacrifices*, bringing him rather the *ratlings* (or what they can ſpare) then the *fatlings* of their *lives* every day; or the *calves of their lips*, lives, and loves.

Whileſt mixed Congregations rob him of his praiſe and glory.

Uſe 1. It appears then by the bright beams of our *Sun* which ſhines in the *Scripture-Elements* in this *Hemiſphere* of his *Church* here below; That *Pariſhes* in this point are far from true *Churches*; They fall ſhort of the *final cauſe*, not conſidering what conduces moſt to *Gods glory*; but what is moſt for their advantage and gain (this is the *godlineſs* of moſt *Parochially* opinionated;) In your *Pariſhes* prophane ones all ſorts of *ſinners*, *ſwearers*, *drunkards*, *whoremaſters*, *&c.* are all ſuffered, as of their *Churches* (which ought not to keep in, or (if they creep in) ought to be caſt out of *Chriſts-Church*, wherein God is moſt to be *glorified*. I ſay in ſuch a *Church* as conſiſts of *Saints* ſeparated as before, and that will not (willingly or knowingly) *admit* of, or keep in *carnal*, and openly *ſinful men*, *&c.* Or thus, The *Members* of *Chriſts Church* are the fitteſt to ſet forth the *praiſes* of God; but the *Members of that Church*, which conſiſts of *Saints* ſeparated and qualified (as before) are the fitteſt to ſet forth his praiſes: *Ergo*, *&c.* Pariſhes are excommunicated for ſuch a *rabble-rout*, as have, and yet do *rob* God of his due honor, and praiſe, and glory. But,

Uſe 1. Pariſh Churches fail in the Final Cauſe.

Their End is to good penyworths, to have their tithes at an eaſie rate, and to make their own ends;

Pariſhes excommunicated if ever they were Churches.

Uſe 2. *Better is the End of a thing, then the beginning*, Eccl. 7. 8. Wherefore *come forth* ye that fear the *Lord* from thoſe *Dungeons of darkneſs*, thoſe *Babylons* of *unbelievers*, and *lewd livers*, and *Synagogues* of *Satan*; *what is the fruit of thoſe things whereof we are now aſhamed?* And deareſt hearts! whom I bear in my *boſom*, before my *Father*! are any of you fond of *Zion*? ſee that your *End* be good, and then that the *means* be conducing and anſwerable thereunto.

Uſe 2. A word to Saints in fellowſhip. Make Gods honor and glory all in your End, and your End in All.

The *End*, though firſt and principal in your *intention*, yet is the laſt and ultimate in the *execution*; yea, this *End*, *viz.* the glory and praiſe of *God*, is to be the *Alpha* and *Omega*, the firſt and laſt of all, or elſe our *beſt* will be but (*fruſtra agere*).

agere) *bad* in our *building*. Wherefore Friend conſider, what is it we *promiſe* or *propoſe* to our ſelves? ſayes our Saviour Chriſt, *Luke* 14. 28, 30, &c. *Which of you, intending to build a Tower, ſits not down firſt to count the coſt? If he can finiſh it? Leaſt he be mocked, and it be ſaid, he began to build, but could not finiſh it.* This is but ordinary *wiſdom* to weigh the *End* firſt; and whither you can accompliſh it, or not; or are fit to go through ſtitch with it, or not; or elſe, what a *ſcandal* will you bring to the *Goſpel*? and diſhonor to him whoſe name you profeſs? Conſider the *End* of your *converſation*, *Heb.* 13. 7. that is, *Look wiſhfully upon it*, (ἀναθεωροῦντες) conſider, what is the *end of your ways*, walking, &c. is all for *Gods honor* and *glory*. 2. This muſt be the *principal End* of your entring into the Church of Chriſt, to *honor* him, with the ſame honor, wherewith the *Son honored the Father*, and you ſhall *receive the end of your faith*, viz. *ſalvation*, 1 Pet. 1. 9.

Expoſ.

An ordinary Rule of wiſdom to weigh the End. Vide cap. 5.

Expoſ.

Joh. 8.

Sing praiſes. *Sim.* All for Gods glory.

To conclude, *Sing praiſes! ſing praiſes!* like the *Nightingale*, who ſpends whole nights (in her kinde) to ſing forth *the praiſes of God*, as if the day were too ſhort; every Man muſt be a *Preacher*, every Creature a *Text*, every Occaſion a *Doctrine*, every Bleſſing a *Reaſon*, every Providence a *Proof*, every Thankſgiving an *Uſe*, Men and Angels the *Auditors*, and the whole Sermon is *Gods honor and glory*. And yet how many like unwiſe Archers ſhoot, and know not at what mark: And others, vile wretches! *praiſe* with their *mouths*; but they are like *Samſons* honey out of the mouth of a Beaſt; or like the *Quireſter* that ſung *Gloria Patri* in the *Church*, and *Carmina Baccho* in the *Tavern*; others there be that would *blazon* out *Chriſts Arms*, (Herald like) but it muſt be their own *device*. But the beſt *flower* in theſe *Gardens* encloſed to make God a *Garland* with, is the *Coronation flower*, to lay all our *crown* and *glory* at his *feet*. When *Thales* had learnt *Mandrita* the Philoſopher an admirable invention of the motion of the *Heavens*, Oh Sir, ſayes *Mandrita*, how ſhall I requite you? No way, ſayes *Thales Mileſius*, but by acknowledging, you learnt it of me. So the Lord requires of us, to give him the *glory of all*;

Some minde it not. *Sim.*

Sim.

Some unfit to do it.

Some deſire it.

All are to give God the glory of all.

all; we learn in his Churches, by his *Spirit*, of the *motions* of the Heavens.

CHAP. XIII.

יסר אלוף אמן בנה *Alluph*.

Of the true Church rightly defined; that Christ alone *is the Master, Builder, Ruler, Repairer, Head of Gold, Lord, Law-giver, without any other Partner, Paramount, Competitor, or Corrival whatsoever.*

THen the *Reed*, which hath *measured* both the *true* and *false Church state*, presents unto us as vaste a *disproportion* and *difference*, in all particulars *(essential)* as is possible, between *Parishes* and true *Churches*. For from the *Essential, Material, Formal, Objective, Organical*, and *Final causes*; we finde the *Church* of *Christ* lies thus *defined*, from the false *Antichristian Church* (which also we shall define by the *rule of contraries*) The true *Church of Christ* then is.

Proved from the essential, material, formal, objective, organical and final causes; and so defined.

1. *A Society of Believers sanctified in Christ Jesus*; 2. *Separate from the world, false-ways, and worships, united together into one Body, Independent; or having a plenary power within its self, without the least subordination, to any but Christ*; 3. *having the special presence of God, in the midst of her*; 4. *and being gathered and ordered by Christs rule alone*; 5. *all her Members freely, and voluntarily, embodying without the least compulsion* (having communion with the Father and the Son,) 6. *all seeking the same End*, viz. *The honor and glory of God in his worship.*

The definition of Christs Church.

Herein, though at length, yet in strength, have we as full a de-

a definition of *Christs Church* as I can *collect*, and it is a *compendium* of what I have hitherto delivered in these *Leaves*: Now on the other side.

The definition of Antichrists Church.

An *Antichristian Church is a mixed number of the multitudes of the world, not allowing the difference between the holy and prophane, being subordinate to a Prelatick power, without the most spirituall presence of God; being gathered and ordered by the Rules and Directories of men, and maintained by Civill and Coercive powers, not seeking the setting forth the praises of God as a peculiar people, with one consent.* Now as *Antichrist* hath his *Throne* therein, and sits and swayes, as *Lord* and *Lawgiver*; so in the *Assembly of Saints* Christ hath set his *Throne*, and he *alone* is *Lord, Head*, and *Law-giver* of his *Church*, which is the point I am now upon: And all this (and more then this) I shall prove too by *Prophesies, Precepts*, and *Practises* in all Churches. To begin with Isa.9.6. And the *government shall be upon his shoulders, his name shall be called Wounderfull, Counsellour, the mighty God, &c.* Verse 7. *Of the encrease of* Government *shall be no* end, *he shall sit upon his* Throne, *and* Kingdome *to* order it, *and to* establish *it*, &c. Isa.22.21.22. I will commit *thy* Government *into his hand, and he shall be a Father to the inhabitants of Jerusalem, and the* Key *of the house of* David *will I lay upon his* shoulders, *so hee shall* open, *and none shall* shut, *and he* shut, *and none* open. The *Key* to let into the *Kingdome* of *Christ* is the *Spirit*, Rev.3.7,8. and where the *Spirit* is, there is *Liberty*, 2 Cor.3.16.18. and the *Sonne makes free indeed*, Joh.8. from hence it is, Saints are all let into *one body*, by *one Spirit*, 1 Cor.12.13. and through the *Spirit* are become an *habitation to the Lord*, Eph.2.22. so the *Keyes* mentioned in *Matth.* 16.19. to *open* and *shut* are declared, *Job.*20.22. to be the *Holy Ghost*, and thereupon *whose sinnes they remit* (or the Church forgives) are *forgiven*, but *whom yee doe not, are not*; that is, by the *Holy Ghost*, being the *Key*; the meaning is, during the *direction* of the *Spirit*, yee (the Church) have the *Key* to *open* and *shut*; *binde* and *loose*, which is *laid* upon the *shoulder* of *Christ*, and acted by his *Authority*; For he is the *Ruler* and *Instituter* thereof. Hence also in *Zach.*6.12.13. *And hee shall build the* Temple *of the Lord, and he shall beare the glory, and shall sit and rule upon his* Throne, &c.

Arrogans sibi titulum Ecclesiæ; at eam non sequens sed persequens.

Christ alone Head and Lawgiver.

Proved

1 By Prophesies.

עֵנֶךְ

What the Key is that is laid onhis shoulder. *Expos.*

The Spirit is to let us in. *Expos.*

This Key opens and shuts, binds & looses.

None

None but *Christ* hath this *Commission* from the *Father* to *rule* here, *Matth.* 11.27. *Matth.* 28.18. all (ἐξουσία) *authoritative power* is his. Hence it is we are called continually upon in *order* to *positive Precept*, to submit to his *Scepter*, acknowledge his *Soveraignty*, and *Zach.* 9.9. *Cant.* chap. 3. 11. *Psal.* 2.12. and royall *Prerogative*, 1 Tim. 6.15. James 2.1. and onely *Headship*, Col. 1.1.18. and 2.19. Eph. 1.22. and 5.23. which hath been the *zeale* of *true Churches* against all *Opposers*. As the *Apostles* said, *Acts* 5.29.31. to the *Priests* and others, that commanded them to preach no more *Christ*, *We ought to obey God rather then men*, who *hath exalted Christ to be a Prince and Saviour*; *and we are his witnesses*. But this will appear by and by: In the *interim*,

It is in all *reason* (as well as in *Religion*) that Christ alone *rule* as *Head*, and *Law-giver*, seeing none but Christ was able to *institute* this *Gospel-Church-state*; therefore none but hee, is to order it; both which appears in the proofes above. Now there is not a *Man* alive, neither *Moses*, *David*, nor *Solomon*, had *understanding* enough, to *undertake* such a *taske*; no nor Christ himselfe, as *man* meerly *in abstracto*, no nor all the *Angels in heaven*, onely the *Sonne of God*, that fetched it from the *Fathers bosome*.

Firſt, This *typified Salomon* his own ſelf (as I may ſay) *with his own hands*) Cant. 3.9. as with his *own head*, builds this *Chariot of Lebanon*, for were it left to mens *wiſdome* or *wills*, what a *Chimera*, or *Monſter*, muſt of *neceſſity* be ſet up in the *ſight* of all.

Secondly, And ſurely every man would abuſe and beat his *Brother*, and bring him into the *hotteſt furnace*, that did not *fall downe to his Image*, and bow down to that *Babel* which is in his breaſt.

Thirdly, Beſides *ability* would bee *deficient* in the beſt of men about ſuch a *worke*; ſo much rubbiſh is to be removed, that men might breake their backs, but doe no good of it; for as in a *houſe* fallen to the ground, before the *foundation* of it (though it be good) be found out for another *ſuperſtructure*, or to build upon it *a new*, the old heaps and confuſions that hinder the comming at the *foundation* to build upon, muſt bee removed, and carried out of the *way*, which

2 Precepts. All power given him and all judgement committed to him. Ioh. 5.22.

3 Practiſe proves this.

Reaſon. Becauſe none but Chriſt could inſtitute, therefore none elſe can order it.

Why none but Chriſt could undertake it.

1 Becauſe he hath his ſpirit above meaſure.

2 Man would make all Idols. And torment ſuch as did not bow down to them.

3 Man not able to remove the Rubbiſh. A hard work, and why?

Sim.

will cost continuall *labours*, and perplexable paines too; and the longer these *heaps* have lay, the more *setled*, and the greater the *toyl*, and the time will be to bring them off Now there is no *building* untill this, for then the *foundation*, and the building will be *dis-united*, and the *building* being laid upon the *rubbish* cannot continue, without *Christ* carry away the *ruines* and *rubbish* (which have lay so long for above a *thousand yeers*) of this *fallen Church-estate* of *Christ* (I meane so to men) we must say as *Nehem.4.10. We are not able to build.* O what abundance of false *conceptions*! sinister thoughts! harsh censures! resolute carriages! carnall reasons! and what loud and large λογισμοὶ 2 Cor.10.4,5. and *corrupt imaginations!* in most men must be *removed*, before they can be *built cleare* upon (Christ) the *Foundation!* Now it is not *by might*, *nor by power*, *but by my Spirit*, *saith the Lord*; unlesse the *Lord* build the *house*, they *labour but in vaine that would build it*, Psal. 127.1.2. None but Christ *by his Spirit* can *remove* these ruinous *Masses* & strong *holds* of carnal *reasonings*, and corrupt *resolutions* against his *Church-way*, which is according to the *order* and *Discipline* of the *Gospel*: whence it is (as before) I am free to *affirme*, that none else is fit to *rule*, rectifie, and *order* in his *Church*, hee being *Lord* and *Master*, and onely *Head* thereof; he is owned as the *Master*, Joh.13.13,14. Ephes.4.4,5,6. Matth.10.24. Mat.23.18. For

Much to bee done before men be built clear upon (Christ) the Foundation.

Expos. Zach.4.6. None but Christ can remove th's grosse rubbi sh.

Ch ist is Lord and Master-Builder, how?

a We have all but one Master

First, *Masters* may, and must have the commands of, or rather over their *servants*, and will not suffer them to bee their owne *Masters*; or to *Lord* it over others, or to have more *Masters* in his *service*. Thus the Saints have but one *Lord*, Eph.4.4,5. that is, *Jesus Christ*, who can command them (as having the *Royall Prerogative*) and they *owe him* all equall *obedience* in their places, and to their *powers*.

Secondly, *Masters* set *servants* their *work*, and appoint them their *places*, so doth *Christ* our *Master* tels us where wee must *worke*, Mat.21.28. and what work we must *do*, Mark 13.34. for though wee have *all* but *one calling*, Eph.4.4. and are called *all into one hope*, yet some *walk*, and *worke* in *one place* of the *vineyard*, and some in another, as he hath *appointed*, and according to the *gift* and *graces* of *Christ*, Rom.12.6,7. Eph.4.7. 1 Cor.12. 4,5,6,7,8,11.

a This Master hath set us our work both what and where.

Thirdly,

Thirdly, *Masters* make provision for their *servants*, to give them good *rayment*, *tools* to worke with, and all things *convenient* for them; thus *Christ* makes *provision* for his *servants*, Isa. 65.13, 14. Psal. 132. 15. hee gives them their daily bread, *Joh.*6.48.50. Spiritual *food*, and Spirituall *drinke*, 1 Cor.10.4. *Water of life*, Joh.4.14. Fatlings, Mat.22. yea and *feasts* them with *fat things*, Isa.25.9. and *Wines* fresh, Cant.2.4.6. Prov.31 6. and well refined; hee *cloaths* them with finest *robes*, and richest fashions, Isa.61 10. Mat.22.12. and finds *instruments* and *tools* fit for the *worke* hee sets them about in his *building*, especially *Faith*, without which they can doe *nothing* to hold, *Cant.*3.7,8. 2 *Cor.*10.4. and his *rule* which they *worke* by is his *Word*.

3 This Master makes us all good provision for our selves, and our service.

Fourthly, As a *Master*, Christ *payes* his *servants* honestly to a *penny*, Mat.20.9. Luke 10.7. Christ will not keep *backe* the least *reward*, *crowne*, *honour*, or glory from them when they have done their *work*, yea, hee alwayes gives them some *before-hand* too, out of his *Treasury* and *fulnesse*, Joh.1. 14.&c.

4 This Master paies us honestly, and wel and before-hand.

Fifthly, As a *Master*, hee hath the honour, *name* and *credit* of their worke, all runnes in his *name*, and for his *honour*, Mal.1 6. Joh.5.23. Joh.12.26. as a *Master-builder*, that receives the *money* for all, that is wrought, though by his *servants labours* also, so ought we to ascribe all to *Christ* in *praises* and graces, prizing him *in all things*, and for *all things* that his servants do.

5 This Master hath the honour, and name of all the work.

Sixthly, As a *Master*, hee *walkes round* his *servants*, and is a *wall* about them, to keep them, and *defend* them, from those that would offend them, and wrong them; and hee keeps them off them that would *binder* them in the doing the *worke* of the *Lord* which is in *building*, Zach.6.4. Psal. 121.5. Isa. 27.3. Cant. 2.15. hee will suffer none to doe them the *least wrong*, Ps.105.14. lest his *worke* should lye still, or be done *negligently*, Jer.48.

6 This Master defends his servants from such as would hurt them or hinder the work.

Seventhly, and lastly, As a *Master*, one word from his mouth is of more *force* then all the *Masters* in heaven and earth besides, therefore *Christs servants* would know his *minde*, and doe not minde what others (as *reason*, world, *carnall wisdome*,

Lastly, this Masters word is of force to make us worke against all gainsayers.

parts, or policy of men (which are *strangers* to the *Saints*) do say, 1 *Cor.*7. 23. *Matth.*25.9. *Col.* 2. 20, 21. Whither shall we go from thee? saith *Peter*, Joh.6. 68. *we would hear thee*, and not to *listen to the Laws and Commandments of men*, *Hosea* 5. 11. *Isai.* 29. 13. or any other in thy work, *worship*, and service.

So that his order and direction must be served.

Thus we see him the *Master* of the *work*, and why he is so; wherefore his *order* and *direction* must be taken, and onely his, *Isa.*61. 8. If we would have the *building stand*, and the work according to his will.

Obj.

But *Objection. Pauls* says, 1 *Cor.* 3 10. as a *Wise master-builder*, *I have laid the foundation.*

Answ.

Answ. Negat. *Paul* sayes not, I am the *Master* of this *building* laid; but *Affirmat:* saith, as a *Master-builder* doth, so have I done; so that he draws onely a *simile* from the *Master-builder*, and calls not himself the *Master-builder*; but as a *Wise master-builder* doth;

Expos.

1. with much pains (and removals of much dung, dross, filth, and rubbish, to make way) lay the *foundation*, well, deep, and sure, before he *builds*; so have I done: And as he will be sure, the *foundation* be of *sound substance* that will not rot, decay, sink, or endanger the *building* that is upon it; so am I sure: And as he that is a *wise builder* begins at the *foundation*, and so from thence *builds* upwards, and onward; and doth not begin at a *wall*, or *window*, or side, or top; so sayes *Paul*, I build from (*Christ*) the *foundation*, *upward*, and *onward*, which, first, I have laid (τὸν λόγον) or put into your *hearts*, the (*prima initia fidei*) *fundamentals* of truth, for others to have after to build upon; So that I began (saith he) at the *foundation*, not at the *roof*, as now many *ranting Ministers* do; and so do what they can, in their *high* and *lofty strains* of *building*; they must *build downward*, unless they could lay a *foundation* in the *air*; which some fancy (foolishly) to themselves. And then fourthly, As a wise *Master-builder*, that is, *one* of much (if not most) *experience* and *judgement*, and of *abilities*; so, saith he, I do not onely lay down *directions*, (as I *have received from Christ*, 1 *Cor.*11.23.) and *reasons*, *demonstrations*, and *rules* for others; but improve also all my *experiences*, skill, and *labor* also, and take

Sim.

Paul calls not himself the Master-builder, but as a Master-builder.

1. In laying the foundation, well, and deep.

2. In that the foundation laid, is of sound substance.

3. In laying the foundation first of all, and from thence building upon.

Ranters flie aloft first into the air, and are without foundation.

4. Having skill, sound judgement, and experience.

take *pains* my self; with tears and prayers, *day* and *night*; I lay out my *strength* with *sweat*, and *swink*; by *practise*, as well as by *preaching* to *build* you up, in the *ways of godliness*, and truth. And lastly, I am as a *Master-builder*, an *Overseer* of the *Churches* of *Christ*, that they be in *order*, and be *built* up according to the *Rules of Christ*, and that they *mend* what is *amiss*, as a *steward in trust* for that end, and purpose, 1 *Cor.* 4. 1.

And taking pains himself too, to build up.

5. An Overseer over the rest.

Whence you see in what sense *Paul* is said to be as a *wise Master-builder*, in and about *the house of God*: But none unless *Christ Jesus* can be said to be the *Master* of the *building*; and we are his *Servants*, as I said before: wherefore *Rom.* 14. 18. *he that in these things serveth Christ, is acceptable to God, and approved of men.* Next, Christ is Lord, *Acts* 2.

Christ onely the Master of the building.

Christ is not onely the *Master-builder*, but the Lord over his *Church* and people; which is much more, *Acts* 2.36. *Eph.*4. 5. *Col.*3.24. 1 *Cor.*2.8. & 6.14. I shall tell you, first, how he is *Lord*; and then secondly, what *manner of Lord he is?* and then thirdly, what we should be *under him* in that relation?

Christ the Lord over all.

1. How he is Lord; or by what means.

1. He is *Lord by power*; *Lordship* is properly *jus in rebus, & personis*; *a right* in *things* and *persons*: Now this *right* is by *power*, principally; which (*potestas est fundamentum relationis Dominii*) is the *fundamental* of *Dominion* or *Rule*, in *Psal.* 66. 7. and that *Christ* hath this *power*, appears, *Matth.*28.18. *Joh.* 17.2. & 5. 22.

1. By power. *Th. Aquin.* 1. 33. 7. 1.

2. He is the *Lord* by purchase, and hath bought us at a *dear rate* indeed, see it *Acts* 20.28. we were *sold* (before) *under sin*. *Rom.*7. 20. and are now *bought again*; so that Christ hath the *deeds* to *shew*; drawn up and written, and sealed with his own *blood*, (whilst the *old* was *cancelled*, *Col.*2.14.) and his *Lordship* is good by *Law*, *Rom.*14. 9.

2. By Purchase. His deeds do shew it written with his blood, sealed by his Spirit, &c.

3. He is *Lord* by *conquest* too, *Heb.*2.9, 10, 14. he hath *won* us out of our enemies hands, *Joh.*16.30. *Revel.*17.14. from *world*, sin, death, law, hell, devil; all of us are his *prize goods*, by the best, and justest *martial law*; for he hath *led captivity captive*, *Eph.*4.8. and we are freed.

3. By Conquest. We are his prize-goods.

4. He is *Lord* by *gift*, *Psal.*2.8. *Joh.*17.2,6,7,8,9. Thus hath his

4. By gift, and inheritance.

his Father made him *Heir*, and given him *possession of all* in *Heaven* and *Earth*. This *gift* as from God, is a *gift* that takes in the *bounty*, bonity, *justice*, and *mercy* of God; manifested in giving us to *Christ*, as his *rightful possession*.

5. By free choice.
1. So God hath chosen him the Lord. Hag. 2. 23.
2. We have chosen him our Lord.
Expos. Christ to rule as well as Christ to save. What it is to choose him. *Aliquid ex parte cognitivae virtutis, & aliquid ex parte appetitivae.*

5. He is *Lord* too by *election* and *choice*, *Psa.* 78. 70. *Isa.* 22. 20, 21, *&c.* with *reference to God*; the *anointed* and *chosen one above all*, *Matth.* 12. 18. *Luke* 23. 35. 1 *Pet.* 2. 4. So in Christ he *hath chosen us to Christ*, *Eph.* 1. 4. 1 *Pet.* 2. 9. And he is *chosen* with reference to us too, *Isai.* 26. 13. *Cant.* 5. 10, 16. *John* 20. 13, 28. so *Matth.* 22. 44. My Lord! which particular *appropriation* implies the *choice* which is made of Christ for their Lord; so do all the *Saints*, as *Col.* 2. 6, 7. receive *Christ for their Lord*; *i. e.* A *ruling Christ*, as well as a *Saving Christ*, *Jesus the* Lord, 2 *Cor.* 4. 5. Now *election* is the proper *act* of *free-will*, whereby we would chuse *one* above all others, *Cant.* 6. 3. to which there must be a *concurrence* of *knowledge*, and *desire*; by the *first*, we judge him to be fit, *preferred* above all, and in *himself* to excel all; and by the *latter*, we are made to *long* after him *above all*; and to *choose* him *before all*, both these are *expressed* by *Paul*, *Phil.* 3. 8. saying, *Jesus my Lord*; though we grant that the *principal point* of this *choice* lies in the *appetite* and thirsting faculty of the soul: But all these ways *Christ* is *Lord*.

Expos. 2. Christ is the Lord, but what manner of Lord.
Answ. 1. He is an Independent Lord.
2. A Spiritual Lord.

2. In what manner is *Christ* called *Lord*? what kinde of *Lord* is he?

First, He is an *Independent* Lord; for he depends upon *none*, but all *depend on him*, *Psal* 89. 27. *Dan.* 2. 21. He is *Lord Paramount over all*, and *above all*, *Phil.* 2 9. *Eph.* 4. 6.

Secondly, He is a *Spiritual* Lord, reigns within as well as without, in the *hearts* and *consciences* of men, 1 *Cor.* 12. 3. 2 *Cor.* 3. 17. *Matth.* 22. 43.

3. A most excellent Lord.

Thirdly, He is a most *excellent* Lord; excelling all in their own *excellencies* of *wisdom*, *power*, *prowess*, *prudence*, *valor*, *virtue*, *beauty*, *righteousness*, Jer. 23. 6. Heb. 1. 8. And in whatsoever a *Lord* should have, or *be*. *Psal* 148. 13.

4. An universal Lord, and yet peculiar.

Fourthly, He is an *universal* Lord over all the world, *Dan.* 7. 14. *Matth.* 21. 3. living and dead, *Rom.* 14. 9. Over all his Church, *Eph.* 4 5. And yet a *peculiar* Lord to every Church and Soul, as appears before by *choice*. Fifthly,

Fifthly, He is an *alone Lord*, Mat.23 8.10. Psal. 148.13. Isa.63.3. and Isa.2.11.17. without any other *Vice-Roy* or *Lord-deputy*, and he will not allow any to *usurpe* his *place*, or *power*; or to *arrogate* this over any of his Saints in his *Church*, Mat.23.10. James 3.4. for hee *alone* is *Lord Chiefe-Justice*, Joh.5.27. and his *Lordship* is *Royall-Prerogative*, for *brethren are all equall*; it is the evill *servant* that *lords* it over his *fellow*, and *beats* him, and takes hold *on his throat*, but Christ will issue out his *warrants* against him with a *Habeas Corpus*, &c.

5. A sole Lord and Soveraign.

Lord Chief Justice in his Churches.

Christs warrants with a *Habeas Corpus*.

Sixthly, Hee is an *Eternall Lord*, and cannot be *displaced* or *degraded*, Isa.9.7. Heb.12.27. yea all changes, alterations, and downfals of other Lords doe rather *ratifie* and set him up *surer*, then damnifie or weaken his *Dominion*, hee shall *reigne for ever*. And thus wee see what *manner of Lord hee is*.

6 The Everlasting Lord. All troubles and alterations ratifie him.

Use 1 Well then, if this *Lord* be thus *Lord*, Then let us see the *Churches* and *Saints happinesse*, they have not *many*, but *one* onely *Lord*; so all Saints are *fellow-subjects* to this *one Lord*: Had wee *many Lords*, wee could not misse *many miseries*, and slaveries, for divers *Lords* have *divers Laws*, and divers *Lusts*, divers *Minds*, divers *Wils*, and divers *Ends*; and all would breed *divisions*, and distraction, and destruction, but this *one Lord* hath but one *Law*, which is a *Law of love*, the *new Command* (as wee shall shew in the third *Lib.*) which breeds, *peace*, *joy*, *grace*, and *union*. O happy are the servants of this typified *Solomon*; 1 King.10. 8. 2 Chron. 9.7. who are at peace in liberty and joy; whilst all *others* (poor soules!) have *hard Lords* to serve in a most miserable Babyloniſh *bondage*, and *Antichristian slavery*.

Use 1. Saints happinesse in the Lordship of Christ. We have but one Lord, and one Law. Happy are his subjects and servants. Whilst others are most unhappy.

Use 2 The *honour of the Saints* and glory of the *Church* is, Eph.5.27. to have *Christ* their *Lord* and *Ruler*; if it were an *honour* to be *servants* to *Solomon*, 1 King.10. then a *greater then Solomon is here*. See *Isa.*43.4. *Acts* 13.40. *John* 5.44. they have their *honour* from above, which is (*ad se ab aliis*) more then a praise (which consists in words) yea, more then a *Glory* (which consists in the good opinion of them) and yet *Christs* is a *praise* and a *glory* to them, but he is more; and yet

2. Saints singular honor to have him their Lord. What honor is? More then a praise and a glory, and yet Christ is all these to his Churches?

No want of preferment to them that are in Christs cause.

hee is our *honour* Joh. 12 26. and advances us, and all his Saints and servants to the dignity of *Kings*, and *Princes*, and *Crowns*, *Glory*, Rev. 1. 6. hee cannot want *preferment* that serves in *Christs-Court* and *Kingdome*, 2 Pet. 1. 17. Whilst it is most ignoble, and basely *dishonourable* to serve the Beast.

3 Saints liberty, and duties under Christ as Lord.

Thirdly, By this *Lordship* of *Christ*, *Saints* are set out (at large) in their *duties* to *God* and *men* (so far are they from being *embondaged*, that) they are *loose* and at *Liberty* within the *Kingdome of Christ* (but not beyond those *bounds*) hereby what a *bond of unity* is this? (as appeares, Eph 4. 3. 5.) to make the Saints one (though they be of severall *measures*, *statures*, *judgements*, heights, enjoyments, &c. yet) when they remember they have *all* but *one Lord*, equally, and the *same*: How doth this whet their *zeal*? and strengthen their hands and hearts for the *truth*? when they come to *contest together*, Jude 3. and against *opposers* to be *unanimous*? Phil. 1. 27. considering they all serve *one Lord* and *Master*; what delight will they have in one another? how they will encourage one another to be *faithfull*? and industrious in *serving* of their *Lord*? how ready will they be to *vindicate* one another? and honestly and justly to take *one anothers* part against *Opposers*? remembring they bee all *fellow-servants*; how earnestly will they set upon a *fellow-servant* with arguments and reasons? Scripture-proofes? and reproofes? and in the *power of the Spirit* speak home to such, as are ready to be *lead away* with *lusts*? and enter into the service of other *Lords*? whether of *Pope*, *Prelate*, *Councels*, *Classis*, or whatsoever, that would rob *Christ* of his *right*? yea how *seriously* and *assiduously* do they *demonstrate* to *others* (that are not yet in this service) the singular *soule-advantages* which are to be had hereby? yea what a *Bar* is this to bolt *sinne* and *Sathan* out of *doors* (as *Hos.* 14. 8.) when wee consider who *it is we serve*, and whom we are *under*? then say wee, what have wee to doe with *Idols*! lust? pride? drunkennesse? malice? vanities? traditions? or any such trumperies? For hath not the Lord (or Ruler) forbid us these? are we not under his *command*: Come, *Lord Jesus* doe thy office! other *Lords* would faine rule and ride over us,

How much this makes for unity in all Christian duties.

One to another to counsell, comfort, encourage, vindicate.

Reprove admonish, invite, and perswade.

This advantages us much against sin. *Expos.*

The soules Soliloquy under the sence of Christs Scepter.

us, but come! thou *King!* Away *Satan!* avaunt, thou vile lust! downe with these proud *Lording Prelates*, for I am *under Christ!* I am in his *Church* and *Kingdome*; I am under *grace!* and redeemed by the blood of *Christ* from all false wayes! worships and vaine *conversation?* Therefore I *will obey* him, and hearken to him what hee saith, who is *the* (alone) *Lord of his Church and people*, and who is the best, truest, and most *absolute Independent.* He hath the most *reason* to *rule* me, and therefore it must needs follow, that I have most *reason to obey him*, *Ubi est propria & specialis ratio Dominii, ibi est propria & specialis ratio servitutis.*

Lastly, *Christ* is the (alone) *Head* of his *Church* and *people*, without any *other*, Col. 1.18. and 2. 19. Eph. 1.22. and 4.15. and 5.23. neither is any joyned as *Partner* with him in this worke of *ruling* or *medling* with the *order of his owne*, or his *Fathers Kingdome.* But first why he is called the *head*, and the *Church* his *body.*

First, Because the *Head* and *Body* (being *united together* by the necke) make up the *whole person*, so that Christ as the *Head* makes not up the *whole Christ*; but he as *Head*, his Ordinances and *spirituall* administrations as the *Necke*, and his *Church* and Saints embodyed together as before, and *united* to the *Head* by the *necke*, as his *Body*; all these *together* make up a *whole Christ*, which is yet (doubtlesse) a *great mystery*, and *few* there be that finde it out, Eph. 5.32. The worke of *former* ages (since the *Mystery of iniquity* began to cover the *earth*, and be in the full) hath been to know *Christ* in *part*, viz. *Christ* as the *Head*, which hath lay long *obscure*, and is not yet *revealed* to many (even of the) *religious*, and *learned* men; much more obscure and undiscovered is this *whole Christ*, the *Head* and *Body*, who will ere long appeare as himselfe in the riches of his *glory*, and brightnesse of his Gospel, and the Saints shall know him compleatly, as *Head*, *Necke*, and *Body*, by one *Spirit*: And not covet to know him in part, as *Head*, or as *Body* (viz. his *Churches*) the *worke* of this age, but *altogether.*

Secondly, The *Church* of *Christ* is called the *Body of Christ*, by *similitude* taken from the *natural body of man*, which according to the

3 Christ, and none else the Head of his Church (which is more then Master or Lord.)
1 Why the head.
Reason 1. A whole Christ, Head & Body united.
Who Head?
Who Necke?
Who Body?
All together make up Christ compleat.
A mystery to most.
The work of former ages.
To know him in part, viz. as Head.
Of this age to know the Body his Church.
Of the next to know whole Christ.
Vide ch. 3.
Reas. 2. Is taken from the similitude of the Head of a humane body.

the *diversity* of *members* hath *diversity of actions* in Rom. 12. and 1 Cor. 12. So is Christ called (as hee is in himselfe without the Saints) the *Head of his Church* by *similitude* taken from the *Head of a man*, in which wee have severall considerations set before us; As,

1 In order the head is highest, yet but a member.

First, *In ordine.* The *Head is the highest*, and the primest part of the *Body*, and yet for the *use* of the *body* is but a *member*, though most eminent, and above all the rest. Hence is it that every *Principium*, or *beginning*, is called the *Head* of a thing, as Ezek. 16.25. Isa. 18.4. and 51.20. Thus Christ is (*secundum propinquitatem ad Deum*) *exalted above all* others, and is the *Well-head* to supply others with the *streams* of *Life*, and with the flowings of grace, Rom. 8.29. he is become the *Head of the corner*, the top of all, Coloss. 1.18. and yet (though the *Head* of his *Church*) for the *use* and *advantage* of the *body*, hee is, I say, but a *member* and a *brother*, Heb. 2.12. though the *first-borne*, highest, and above all.

Head and brother.

2 The head in excellency and perfection.

Secondly, *In perfectione.* The *Head* is the *seat* of the *senses*, the *beauty* of the *body*, the *grace* of the *man*, and the most *honourable of all*, Isa. 9.8. Christ is such a *Head* (*quantum ad plenitudinem omnium gratiarum*) in whom *all fulnesse dwels*, as Col. 1.18. and 2.9. he is the *Head* of the *Body the Church*, vers. 19. For it *pleased the Father* that in *him should all fulnesse dwell*, (πᾶν τὸ πλήρωμα) So Joh. 1.14. Col. 2.9. Christ is the *seat* of all *excellencies* and *senses* of the *body*, viz. his *Church*, hee is (as the *Head*) the *honour*, and *grace* of his *Body*, as a *Husband* is the *glory* and *grace* of his *Wife*, Ephes. 5.23. He is the *King in his beauty*, Isa. 33. the *beauty* of his Body, their *crowne* and *glory*; therefore this *Head is of Gold* Cant. 5.11. yea (in *Heb. Cethem*) of the *finest*, and *fairest gold*. There may bee other *Heads*, *brazen-heads*, but none of *gold*, but *Christ* in whom all *amiableness* and *perfection* dwels.

Expos.

The fulnesse, honour, grace, glory, of his body.

Christ alone the head of gold.

3 In the vertues and influences of the head.

A headlesse body is lightlesse, lifelesse, and senselesse.

3. *In virtute.* The *head* hath an *influence* upon the *whole body*; every *Member* is beholding to the *head*; for our *sence*, *motion*, *life*, and *influences*, are *all* from the *vital spirits*, and *powers* seated in the *head*; and from thence are communicated to the body. For were the *body headless*, it would be *senseless*, *motionless*, and *lifeless*; such a *head* is Christ (*virtute*

(*virtute influendi, vel intrinseco influxu*) to the *Church* (his *Body*) and to every *Saint* his *Member*; whom he feedeth with *divine influences* and *spiritual incomes* (those very *vital spirits*) which are seated in *Christ* are communicated to the *Saints*, *Rom.* 8. 11. For of his *fulness*. *Joh* 1. 16. *We receive*; and the *whole body* is *filled* by him, as *Eph.* 1. 23. Whereby we become *spiritually sensible*, *moving*, and *living*. And without him *for our head*, we have not this *life*, *sence*, or *motion*; so that the Church is maintained and preserved by *sweet influences* and *virtues* from Christ her *head*; and so is every *Saint* and *Member*. It is this *head* that giveth grace, life, strength, light, righteousness, love, wisdom, judgement, divine reason, and understanding, and whatsoever is in the *head*; we *receive all from him*, and *without him can do nothing*, Joh. 15. 5, 7.

All our vital Spirits from our Head Christ.

This Head giveth all grace, life, motion, judgement, wisdom, &c.

4. *In gubernatione.* The *head* is the *governor* of the *body*, and *Governors* are commonly called the *head* of the people, *Josh.* 11. 10. *Judg.* 11. 8. *Deut.* 28. 13. *Psal.* 18. 43. So *Saul* was called the *head* of *Israel*, 1 *Sam.* 15. 17. And thus is *Christ* the *head* of his *Church*, *Col.* 2. 10. To *rule and govern her*, *Isa.* 9. 7. & 22. 21, 22. A *Governor* is one that *orders*, *acts*, and *moves* those whom he governs into their *proper use*, and *end*: Thus doth *Christ* govern his *Church*, and every particular *Member*, making them act to the *end*, and in that *use* they are appointed for; as *Rom.* 12. 5, 6. 1 *Cor.* 12. 11, 12, 18. And as it pleaseth him, the *Mariner* that is *Master* and *Head* of the *Ship steers* and rules it to what *Haven*, and in what *rode* he pleaseth; For in this *Head*, *wisdom* is seated, which is (*cognoscitiva & directiva*) executed both by a *knowing* and *directing* property, and ability, whereunto the *Members* are become subject.

4 Head in Government.

Gubernare est movere aliquos in debitum finem.

Sim.
Vid *Zuinglium*, *Artic.* 2. *de Eccles.*
Et *Bullinger. Decad.* 5. *Serm.* 2. *de unitate ecclesiæ.*

5. *In sympathia.* The *head* hath a *fellow-feeling* with the rest of the *Members* of the *Body*, and is a *fellow-sufferer* with them in their afflictions: If the *finger* but ake, and the *toe* be but trod on, the *head* is *sensible* of it, *sadded* for it, *feels* it, *complains* of it, and *looks* after it; such an *Head* is *Christ*; and to *hurt* the *least* of his *little ones*, the meanest *member*, is to hurt him, and to make him *complain*; to

5. In Sympathy with the least, and lowest member of the body.

slight, and slander, cast off, or contemn them, is to do so to him, *Luk.* 10. 16. *Matth.* 25. 45. For, as much as ye did not help the *least of these*, you did not help me (saith he) and for as much as you *persecute* these, you *persecute me*, *Acts* 9. 4, 5. *Christ* takes all to himself, and is *partner* with the *least* of the *Saints* in all their *sufferings*, *Isa.* 63. 9. Therefore said *Gadius Martyr*, *Abate nothing of my torments, for it will be to my loss, go on! Christ is my partner, &c.* Our *eyes* are in this *head*, he hath *ears* to *hear* for us, and *tongue* to speak for us, (*he is our advocate with the Father*, &c.)

Gadius Martyr. Our eyes, ears, tongue, all in our Head Christ.

6. *In sanitate.* The *head* being well and sound, the *body* is safe, and out of danger, as long as the *head* is above water, the *body* cannot be drowned; as long as the *head* is well setled, the *body* is so too. But if the *head* be lost, the *body* is lost; if the *head* be unsetled, disturbed or distracted, no wonder the *body* is so too; and every *Member* acts distractedly and disorderly, and runs at random; for the *Governor* is not at home, when *reason* is exiled: Hence men become mad, and unsound, and unsetled; (*insania dicitur per corruptionem sanitatis.*) Christ the *head* is in good health (though many *Members* may be sick and weak) and so long the *body* will live, and without danger; we are safe in *Christ*, and sound in him our *head*: Hence he is, *Cant.* 5. 11. the *head of gold*, (in Hebrew, פז,) *i.e.* solid *gold*: *Saints* have a solid *head*; but the *reason* why many run a *madding* after *monstrous* errors, traditions, unsound opinions, and fopperies is, *Col.* 2. 19. (οὐ κρατῶν ἢ καβαλῶ) *i. e.* not holding *Christ* fast, and keeping him close with all their *strength*. For it signifies, a *strong* and *stedfast retention* and *apprehension* of *Christ*, against all opposers whatsoever, their loosing or *laying aside*, this *head*, and living in, taking from, and acting by an *unsound Head*, a toxicated *brain*, a *Creature-principle* and *ruler*. (*Hosea* 5. 11. Ephraim *was broken*) I say, this is the *reason* many are lost, that *do they know not what*, and *worship they know not whom*; and go they know not whither, but run into all manner of *madness*: This the *Saints* do not, that hold fast *Christ*, their *Head*.

6. *In sanitate.* The head being well, all is out of danger; but when the head is ill, all is ill, and out of order.

Many turn mad, and why? *Zuing. Artic.* 11. *de Christo capite.*

Expos.

Expos.

Capitis est incolumitatem dare corpori, &c. Bull. de civit. eccles. Decad. 5. *Serm.* 2.

7. Lastly,

7. Lastly, As *hairs* grow upon, and from, and in the *head*, and are nourished by, and hang upon the *head*, and are an *ornament* to the *head*; even so are the *Saints*, (as the *hair*) and *Christ* as the *head*, *Cant.* 4. 1. & 5. 11. By much more I might amplifie it; and I shall now apply it.

First, Learn the unlimited and everlasting *advantage* the Church and Saints have from Christ their *head*; *A little help* to which *lesson* hath been already offered to you, and laid before you: How from Christ (as he is *head*) she derives all her *excellencies* and *enjoyments*, which I shall not insist on now; but,

Secondly, The *Church* and *Saints* have but *one head*: Now by *Church*, I mean all Saints, under all *Forms* and *Administrations* whatsoever, past, present, or to come (which are all but *one body*) *Eph.* 4. 4. *Rom.* 12. 4, 5. 1 *Cor.* 12. 12, 13. Therefore must have *all* but *one head*; that *body* which hath more *heads* then *one*, is a *Monster*; nothing is clearer in *Scripture*, then to prohibite the *plural*, 1 *Pet.* 5. 3. and to preach up the *singular*, *Psal.* 45. 11. *Eph.* 1. 22. and *single head*, viz. *Jesus Christ*, *Eph.* 5. 23. *Col.* 1. 18, *&c.* How dare men make *choice* of any other *head?* or (which is to set up, the *Creature* in the *room* of *Christ?*) *A head of brass*, in stead of the *head of gold*? Have not these men *hearts of brass*, and *foreheads of brass*? They will needs have men to play the part of Lords over *Gods heritage*, to lay down *Directories* and *Rules* of their own make, and *Cannons* (very dangerous, charged full, and rammed home and hard, to the very *mouth*) of their own *constitutions*, and in their own *construction*. How loth are *Lord-like Ministers*, *Magistrates*, (or *Prelatick* tempers) to admit *Christ*, the *absolute* Lord, and *Soveraign* (without any *Vice-Roy*) in *matters of Religion?* who is so, (and will and shall be so, whether they will, or no) by *decree* from above, *Psal.* 26. 7. passed in the *councel of Heaven*, for *all eternity*, *Dan.* 4. 34. 35. *Isai.* 9. 6, 7.

This *lesson* hath been above a *thousand years* in learning; and yet how many are *marvellously* (and I fear, I may say *willfully*) *ignorant* of it; *always learning*, 2 *Tim.* 3. 7, 8. *yet never*

7. Saints as hairs, grow and hang on Christ their head.

Use. 1. Saints priviledg that Christ is their head.

Use 2. The Church hath but one head.

What I mean by Church? *Viz.* All Saints in all ages, under all forms.

Sim.

Brazen-hearted and faced men that set up the head of brass for the head of gold: And so iron-hearted to tender Saints, that set up the iron head.

Christ is, and shall be the alone Judge (do men what they can) in matters of Religion.

A lesson long a learning, and yet not learnt.

They reſiſt Chriſt, and this ſtone will cruſh them.

never learn it, in the ſound knowledge of the truth; but as *Jannes* and *Jambres withſtood* Moſes, *ſo do theſe reſiſt Jeſus Chriſt*; as if he took too much upon him (but they ſhall *know they take too much upon them.*) It goes to their *gall* to get this *by heart*, that Chriſt is *head*, yea, and *onely head*, without any other *primary*, or *ſecundary Vicar*, or *Vice-Roy*. In this particular you may obviouſly *eye* and *ſpie* out a *difference* betwixt *Chriſts Church* and *Antichriſts*, who ſtand out at a *diſtance* in this:

A difference betwixt true and falſe Churches in this.

Firſt, *Antichriſts* hath men to be their *Governors*, and are led by the *laws of men*, but Chriſt is the *Head*, *Ruler*, and alone *Leader* of his *Church*, by his *Word* and *Spirit*.

Secondly, The *falſe Church* hath its *government* on the *Creatures* ſhoulders; as on *Pope*, *Archbiſhops*, *Prelates*, *Claſſes*, or *Synods*, *&c.* But the true; onely on *Chriſt*, *Iſa.* 9. *Zach.* 9. 12. To *bear up* this *Ark*, and others are forbid.

Thirdly, The falſe *Antichriſtian* brazen-faced Church hath even a *head of braſs*; but the *true* hath onely a *head of gold*, *Cant.* 5. 11. And

The falſe hath the Head of braſs.

The properties of the Head of braſs, different from the Head of gold.

1. The Head of braſs compels by force.

2. The Head of braſs ſeeks ſecular powers to ſtand by his ſide, and to ſupport him. Mark 7. 7. Iſai. 29. 13.

3. The Head of braſs is made of mixed principles.

Firſt, This *head of braſs* brings into his falſe Church-ſtate by *force* and *fraud* (*non verbo ſed ferro*,) but this *head of gold* wins into his, by his *Word* and *Spirit*, in love and ſweetneſs, making them a *willing people in the day of his power*.

Secondly, This *head of braſs* brings in *iron ſigns*, and *fatal inſtruments* to keep men under him; and ſeeks *ſecular power*, to keep up, hoiſe up, and authoriſe his *beaten* and *iron precepts*, and *commands*; but the *head of gold* by his own *golden authority* prevails, without asking leave of any other *Civil* or *Eccleſiaſtical powers* whatſoever.

Thirdly, This *head of braſs* is of a mixt *principle*, *Jer.* 6. 28. and is beſt pleaſed, with a *mixt company*: Hence are ſo many *godleſs*, hardned *ſinners*, ſubjects in his *dominion*; but the *head of gold* is of ſuch a *principle*, that none will ſerve him, nor will he that any ſhould worſhip him; but the precious *ſeparate* from the *vile*, the *pure* from *impure*, and viſibly *unholy*, *Jer.* 15. 19. *Iſa.* 60. 21.

Fourthly,

Fourthly, This *head of braſs* (which is black within, though it ſhines without) accepts of a meer outſide appearance, and verbal confeſſion of *Chriſt*; let him be as black as *Hell within*, ſo his *words* be good, and he look like *Heaven without*, it is enough to *anſwer* his *principle*. But this *head of gold* (who is better *within*, then *without*) would have *all* his *like himſelf*; all *glorious within*, *Pſal.* 45. as the *curtains* of *Solomon*, *Cant.* 1. 5. being *born of God*; for what is of *fleſh* is *fleſh*, and what is of *Spirit* is *Spirit*, Joh. 3.

4. The Head of Braſs approves of the outſide appearance, as ſufficient to be a member with him.

Fifthly, This *head of braſs* hath *members* and *officers* of *mettal* like himſelf; and of no better *principle*, if ſo good, (for ſome are *iron* and *clay*) who *act* according to their *own natural principles*, or *points*, *&c.* But the *head of gold* hath *members* and *officers* qualified with his *own Spirit*, and *excellencies*, and *filled* with his *own fulneſs*, *Eph.* 1. 23. and partaking of his own *divine nature*, 2 *Pet.* 1. 4. *Chriſt* and his *Spirit* are the *Officers* in *Chriſts Church*, and none *other*, any further then *Chriſt* and his *Spirit* dwells in them, and *acts* them; ſo that then it is not *they*, but *Chriſt rules*, *orders*, directs, diſpoſes, or diſpenſes, *&c.*

5. His Officers and Members are all of the ſame mettal with himſelf.

Sixthly, This *head of braſs* hath an *ill-ſavor*, *Joel* 2. 20. and all his *doctrines*, *traditions*, and *diſcipline*, *ſent* ſtrongly of *himſelf*; ſo that whoſoever handles them, their *hands* will ſmell of the *brazen head*; therefore *beware of their leaven*, *&c.* But this *head of gold*, and all his *ordinances*, *doctrines*, *laws*, and *diſcipline*, are of a moſt ſweet and pretious ſavor, *Cant.* 1. 3. 2 *Cor.* 2. 14. 15. *Eph.* 5. 2, & c. *As oyntment poured out.*

6. The Head of Braſs hath, and giveth an ill ſavor.

Seventhly, This *head of braſs*, ſeen and obſerved by *himſelf*, makes a rich, rare, and amiable ſhow to *moſt men*; but when he comes to be compared to the *head of gold*, he falls, and then looks like himſelf, *viz. dull*, *dead*, *black*, *earthly*, *filthy*, and *unfit* for to be a *head* (or foot) in *Chriſts Church*.

7. Head of Braſs looks bravely and brightly, before a better comes, whereby many ſouls have been deceived.

Thus in theſe days, his *doctrine*, and *devices*, *traditions*, and *trumperies*, being brought into the *light*, and compared with the *truth*, can no longer triumph, but muſt fall

before this *head of gold*; who excels him as far, as *light darkneſs, good evil*, and as *Heaven* excels *Earth*; although before this he fetcht in many to him, from far, and ſat in *glory* and *majeſty, exalting himſelf above all that is called God*, 2 *Theſ.* 2. 4. But now he is to be *deſtroyed by the bright appearance* of this *head of gold*, 2 *Theſ.* 2. 8. that is, he is to be rendred *uſeleſs* and uneffectual, as before in the *Septuag.* Expoſ. ὐ καταργήσει τῇ ἐπιφανείᾳ τῆ παρουσίας αὐτοῦ and he ſhall weaken him, or break his ſtrength, or glory, he ſhall leſſen his luſtre, and make him forlorn, and looſe his pride: Nothinging him by his *ſpiritual appearance*, and in the *brightneſs of his preſence*.

3. It is but mans creature, and muſt tumble. Expoſ. Matth. 16. 18. Eighthly, This *head of braſs* is the work of mens hands, and but of mans *Creation*, and muſt be *broken to ſhatters*, *Pſal.* 29. this *Image muſt fall*, *Dan.* 2. 32. But for the *head of gold*, the *headſhip* of *Chriſt*, the *gates of hell ſhall not prevail againſt him*, πύλαι ἅδου, the *powers of hell*, the *policies of hell*, the very ſtrength and force of hell, ſhall be ſet againſt him, but to no purpoſe; for of his *government there ſhall be no end*.

Thus I have *curſorily* ſet before you a vaſt difference between a *falſe* and *true Church-ſtate*, from the *Heads*; the one being of *mans* make, and the other of *Gods* appointment, *Pſal.* 2. 6. All things are to be put under Chriſts feet, and this *head of gold* ſhall wear a *crown of gold, for ever and ever*, *Heb.* 2. 7, 8. Therefore it is that Kings, Crowns, Kingdoms, Councels, Claſſes, and Synods, National Churches and States are ſhaken, and ſhall be *ſhaken*, that the *Kingſhip* of *Chriſt*, which *ſhall never be ſhaken*, Heb. 12. 27, 28. *may remain for ever*.

Chriſts Headſhip will hold for ever. Thus you ſee how *falſe Church-ſtates* are but the *habitations* of *Antichriſt*, built up by men; but the true *ones* are built up by Chriſt, *Zach.* 6. 12. and the *habitation* for his *preſence* and honor to dwell in, *Eph.* 2. 22. 2 *Cor.* 6. 16. Wherefore Friends! beware! beware of *brazen faces*! that have the face to cry up that *Head*, which you have heard of! Theſe are thoſe that *conſult to caſt Chriſt down from his excellency, and delight in lies*, *Pſal.* 62. 4. Such *brazen heads*

fall

fall (by thouſands) ſhort (yea, by *millions* of *myriades*) of the *orders, excellencies, perfections, plenitudes, virtue of influence, Government, Sympathy, health,* and *ſoundneſs* of this *true Head* of the *Church. viz.* The *head of gold.* But now, who be ſuch *heads of braſs?*

Queſt. Who be the Heads of Braſs?

Anſw. The firſt Head of Braſs is the Pope, who calls himſelf, Chriſt his Vicar.

First is, that *head of braſs,* the *brazen-faced Pope* (always brought up in *Brazen-Noſe* Colledge) he was the *firſt,* that had the *face* to prefer himſelf *general-maſter* of the *Church*; *Lord, Head,* and *Law-giver.* There was no ſuch thing from the beginning, but by *little* and *little,* and as *ambition,* and *baſe thirſt* of *ruling* began to *rage,* the care of *Chriſts Church* began to aſſwage; and then, we ſhall finde, *firſt* began to be given to *one man* the *name of Biſhop,* (a name common to all *Miniſters* of *Chriſt,* *Acts* 20. 28.) who was *choſe* by the *reſt* of the *Miniſters* and *Elders* to be (as it were) *Conſul* in a *Senate,* or as a *ſpeaker* in the *houſe,* and which was to be *for the time being* and *preſent,* upon urgent occaſions, to ſit as *Chair-man:* And though he had (the *honor*) the *name,* yet no more *authority,* nor *voice,* nor *determination* then any other; he had no *negative power* or *voice,* which all *lordly ſpirits* pretend unto. The *next ſtep* after this, was, by reaſon of the *paucity* and *poorneſs* of *Miniſters* and *Overſeers*; and by reaſon of the *rigor* of hot *perſecutions,* the *Church* was neglected, and *Biſhops* (ſo called) or *Miniſters* grew moſt *ignorant,* and very *few* to be found fit for *Church-affairs* as *Overſeers*; and of thoſe very *few,* moſt of them *unlearned,* and very *blinde* and *dumb,* and ſo *idle,* that they regarded not the *Church,* and let things go how they would. Then began the care of *one Church* to be given up to *one* more then to any other, and then did *one* take the moſt *charge* of *Church-orders, Ordinances,* and *Diſcipline,* which occaſioned him to *hoiſe* up his *ambitious ſails* to be *filled* with *honor.* And ſo it began to be a perpetual and continual *courſe* and *office,* which was onely *for a time at firſt* (and that upon neceſſity too, in times of perſecution) conferred upon *one,* and ſo all began to be *guided* and *governed* by *one* mans *authority*; and no more by *joynt conſent,* concurrence and voter, *&c.* of the *whole*

The Hiſtory how Biſhops, Popes, Prelates, Metropolitans, &c. entred in at firſt.

Church and *Brethren*, as was *wont to be before*, *Acts* 15. 22, 23.

And after all this the *veil of ignorance* grew thicker, and *darkneſs*; yea, *groſs darkneſs* over-ſpread the *whole Canopy*; ſo that ſcarce an *able underſtanding*, *diſcerning Miniſter*, or *fit Overſeer*, was in a whole *City*, *Town*, or *Province*, to be had or heard of; and yet fearful *Tyranny*, and troubles the *Saints* (poor, *ſcattred*, *ſcorned*, *diſperſed*, and *deſpiſed people*) were then under. Whereupon all the *Churches* that were in *one whole Province*, were (by *thoſe times*) brought under the *ſubjection* of *one man*; and ſo called his *Dioceſs*; and that man the *Biſhop* of that *Dioceſs*, and then he ſhook off the *care* and *charge* of *one particular Congregation* or *Pariſh-Church*, pretending the *over-ſight* of *many*; So that ever ſince the *office* of a *Biſhop* hath been by ſuch, left; and their *ambition* hath been great, to be *great*, and to get *honors*.

How Biſhops came in with their Dioceſſes.

Ever ſince Lords Spiritual and Temporal.

Thus it came to paſs the *Authority* of the *whole Church*, and power by *Chriſt* committed to the *whole body*, was uſurped by *one man*; who ſat as a *god* in the *Temple of God*, ruling and reigning *as he liſt* (until of late in *England* theſe *lords* were *laid in the duſt*, which is eminently *ominous* to the *Popes*.) But *ambition* ſtill growing bigger and bigger (as a *bladder* which the *devil* had the *blowing* up of) being *filled* with *ſulpherous breath* and *bottomleſs pit-ſmoak*; theſe *Biſhops* climbed yet *higher*, till there came to be *Archbiſhops* and *Metropolitans*, and *Primates* to rule *whole National Churches*, in the *whole Nation*. After this the *whole world*, or the *Church* (as they called it) all over the *world* in all *Nations* and *Kingdoms* on the *Earth*, muſt be governed by a *Quadrumvirat*, i. e. *Four Patriarks*, who had the charge of all the *world*; but yet not being *high* enough, up gets the *Pope* by thoſe *ſtairs*, and ſaucily leaps upon *Gods throne*; And ſo this *Brazen-head*, or *Brazen-faced Antichriſt* proudly came to *ſit in the Temple of the Lord*, as 2 *Theſ.* 2. 4. Here you have a *true hiſtory* of his *riſe*, I doubt not but ere long you ſhall have as *true* a *hiſtory* of his *ruine*. He is already begun to fall (here) as he began to *riſe* by *Biſhops*, *Archbiſhops*, *Primates*,

Their ambition like a Bladder. *Sim.*

From Biſhops to Archbiſhops, Primates.

To Quadrumvirats, or Patriarks, and to Popes.

2 Theſ. 2. 4. Antichriſt.

Vide *Cartwrights Eccleſ. Diſcipline.*

Antichriſt begins to fall the ſame way he began to riſe.

Primates, &c. And this is an *honeſt Narration* of the *Church-confuſion* in times of *perſecution*, and of the crowding out of all other *Church-officers* and *offices* (as I ſhall ſhew if the Lord pleaſe in the *third Book*) and of the *ſtating* and *ſtarting up* of *Pope* and *Prelate*, upon *Gods throne*. I ſhall refer you to 182. *page* of *Cartwrights Eccleſ. Diſcipline*, Printed *Anno* 74. wherein you have the Story at large. But after the *Pope* who called himſelf Chriſts Vicar, ever ſince to this hour: after, I ſay, him, who taught the poor *people Pſapho-like*, to cry him up for a *great god*, follows,

Secondly, Next a *General Councel* or *Synod*, who uſurps the *power* and *authority* of *Chriſt*, and his *Church*; they ſet down *Laws*, and laying *injunctions* upon the *Saints*, they bid and forbid, command, and countermand as they pleaſed; to make themſelves *Judges* and *Commanders* over *conſciences*; and to determine, approve, and appoint what (as they accounted) was *truth*, and what was not.

2. Head of Braſs, a Councel, as Chriſts Vicar.

Thirdly, But this *head of braſs* became alſo too hard a *Taſk-maſter*, and kept the people of God in grievous bondage. Then after that, ſtarts up the *Arch-Biſhop*, and he *Lords* it over the *Biſhop*, the *Biſhop* over the *Deane*, the *Dean* over the *Archdeacon*, the *Archdeacon* over the *Pariſh-Miniſter*, and the *Pariſh-Miniſter* over the *people*, and what a ſlavery were poore ſoules in then? The *Prelate* ſate then in his *magnificentiall robes* in *pompe*, like a *little God*, and *petty-Pope*) in his High-commiſſion-Court; but as *Hierom* ſayes, in *Tit. & in Epiſt. ad Evagium. Non divina authoritate unum aliquem Preſbyteriis eſſe Prælatum, qui dicatur Epiſcopus, &c. ſed humana conſuetudine*; and this is not by *divine right*, or *authority*, but having a *cuſtom* up; they cannot, or they will not let it gbe downe, but it grows *higher* and *higher*, whereby the *order* and *authority* of Chriſt is caſt by, and their *Lord-like*, and their *tyrannical* Ruledome ſet up, and ſo it is they came to *reigne*. This, ſayes *Bullinger*, Bleſſed *Jerome* ſpeaks, not of the *Roman Hierarchy*, as of every *Biſhop*, or any one whatſoever he bee, that will take to himſelf *power* over any *Church* of *Chriſt*, or that does *domineer* over any *Congregation*; for (*ab antiquo*) a *Miniſter* and a *Biſhop*, a *Preacher*, and a *Prelate* (ſo called) had one

3. Archbiſhop next head of Braſs.

Bulling. de unit. Eccleſ. Serm. 2.

Not warranted in the Word.

All in primitive equal in honor, dignity, &c.

one and the *same* honour, dignity, power, and authority, yet next to this proud *Prelate*.

4 Head of Brasse an Assembly of Divines or Synod.

Up starts an *Assembly* of *Divines* (as a *Councell* did next the *Pope*) to be *Christs Vicar* too, and he is another *head of brasse*, as *bold* as the former *petty-Pope* to impose Lawes, and penalties: these have *usurped* power over *Christs Church* too, they deliver their *dogmata*, and breath out their senses and sentences with *wild-fires* about *their eares*, that swallow not their *Judgements* and *Lawes* by *whole sale*, and in the lump. Such *Synods* who have *challenged* to themselves a *potestatem juridicam*) a *Juridicall power* over the Saints, as to inflict *punishments*, to binde up *consciences* to their *Cannons*, *Directories*, or *Conclusions*, and by a *Legislative Lordlinesse* have laid down the *Orders* and *Lawes* under *penalties* and *paines*; so that they have been too *brazen-faced* and bold. There is no precept for *Synods*, said Dr. *Whittaker*; but for this I shall *refer* the *Reader* to Mr. *Hookers Survey of Church Discipline* upon this *subject*, as also to the third book of his *Treatise*, and to *Lib.* 2. wherein I hope, all objections I meet with, that pretend the *necessity* of this (usurped) *power*, are answered; but,

Chap. 9.

5 Head of Brasse succeeds in Presbytery Classes, that are ruling. They breath by the Popes soule.

Another *brazen-head* that takes the same *course* in usurping *Lordship*, is the *Ruling-Classes*: O! what a *Platonian Metempsuchosis* we meet with? these all breath by the *Popes soule*! O mystery! Mystery! Mystery! of *Iniquity*! under a *new name*, this is but the *old head of brasse*! only furbished up in a *better forme* for appearance! It was the *Assemblies vote* (very like, and good reason for it) *That it is lawfull and agreeable to Gods word, that there bee a subordination of Congregational Classical Provincial, and National Assemblies for the government of the Church, &c.* but how prove they that? from *Mat.* 18. *Goe tell the Church, &c.* very well proved: then the *Church* is meant the *Classes* (this is a *Doctrine* for *Asses*) and is indeed *agreeable* to the *Scottish word of God*, but not to *our word of God*. This is proved, (saith Mr *Dell*) as the *Pope* would prove *himselfe* to be *above the Emperour* out of Gen. 1. *God made two great lights, the Sunne to rule the day, and the Moon the night*; the *Sunne* is above the *Moone* (sayes he) therefore the *Pope* is above the Emperour; so doe the *Assembly* prove *subordination* (very well for an Assembly) but wee

Mr. *Dell* in's way of Peace, p. 32, 33, 34. Mat. 18. Go tel the Church, i. e. the whole Elders, brethren, and all.

may

may say as *Isa.* 26. 13. *O Lord our God! other Lords have had dominion over us, but* (now) *by thee onely will wee make mention of thy name.* What is this *National Assembly?* but *Archbishops* multiplied? what is their *Provincial*, but Bishops multiplied? their *Classical*, but so many Deans? or *Deans* multiplied? their *Congregational*, but *Prelaticall Ministers* multiplied? and is not this of *Brazen-head-Colledge?* and beat out upon the Popes Anvil? Well, I might shew what *unsavoury fruits* there are that grow upon this *Bramble of Rome*, and what corrupt poysonous *Cankers* are plucked from it; but for that I refer to the third *Book* of this *Treatise*, onely I must say that such *Plants* as these (which are not of the *Fathers planting*) *must be rooted up*, Matth. 15. 13. and shall conclude with honest *Bullinger*, *De unitate Eccles. Decad.* 5. *Serm.* 2. *Firmissime inhæremus sacro-sancto Evangelio, & indubitatæ Apostolorum doctrinæ, quæ tollit omnem primatus superbiam, fidelèque nobis ministerium, & ministerii æqualitatem humilitatemque commendat, &c.* Let us keep *close to the word of Christ, and the undoubted doctrine of the Apostles, which doth cast downe this doctrine*, and *suppresses* this *pride* and *Prelacy*, pressing *humility, and equality* without *subordination*, or *superiority*; but that hath been offered before in Chapter 8. I doubt not but the *irrevocable*, and *irrecoverable downfall* of these *brazen-faced Idols*, is hard by, let us *wait but a little while*, and he *that shall come, will come*, and then as, Hos. 14. 8. *Ephraim shall say, what have I to doe any more with Idols? I have heard the Lord, and observed him, &c.* i. e. him, who is the *Head of gold.*

But before I finish this *Chapter*, let us be content with this *Head*, viz. *Christ alone*, and be very cautious of *medling* with *secular powers* (who have their *secular ends*) in *Church-matters*; for though all *Popish* and *Prelatical discipline* calls for the *sword* of the *Civill Magistrate* to support them; yet this doth not, only for the *sword of the Spirit*; for the *weapons of our warfare are not carnall.* There is no need of *forcing power*, as appears in Chapter 11. for *Christ* bids his *Disciples, Goe, and teach*, but never to *offer violence*; so sayes *Chamier*, *Ea est Ecclesiæ natura, ut nusquam magis requiratur persuasio interna; nam ad fidem nemo potest cogi invitus, &c.*) That the *Church of Christ* is of such a constitution

Vide Cottons Keyes p. 46. &c. *Philips* Ans. to *Lam.* p. 150. *Vide Damports* reply to *Page* p. 227, 228, 229. 230, &c. *Burroughs* his heart-divisions cap. 22. p. 157.

Unsavoury fruits thereof.

These Idols must down, though never so bold and brazen faced as yet.

A word more to the Magistrates.

They must not Head it over the Church. *Regnum Dei non est regnum in quo gladiis & fustibus res agetur Marloratus. Expos. Eccles. in* Luke 9. 55. *De Oecumen. Pontif. Cham.*

stitution as necessarily requires *inward perswasions* and *workings* upon the *spirits* of such, as *enter*, or are in. No man can bee (well) against his will *forced* to the *faith*, for God wil bee *worshipped* with the *whole heart* or *will*; and *hypocrisie* (which *Coercive* powers drive into) is *detestable* and *odious* with *God*: wherefore in the *order* and *government* of the *Church*, this ought to bee the bent and scope, *viz.* to *win* into the *Church* by *spirituall perswasions*; and those that are so called, are to bee so kept in, and *continued*, i.e. not by *violence* but as *voluntary*. No such thing as *Secular Magistrate* to make men bee of any *Religion*, or to *compell* any to the *faith*; that was of *force*, or in date three hundred *years after Christ*. And it was such a thing, saith *Zuinglius* as *Christ* alwayes set far from him, at a distance, as if it did not appertaine to him, nor his *Kingdome* to meddle with, *viz.* with the *worlds jurisdiction*, or *power*, as *Luke* 12.13,14. *Who made me a Judge, or divider over you?* who? not the world; therefore he would not *intermeddle* (though sought unto) with *secular Government* (which hath ever *secular ends*; for then *Religion* must *dance* attendance to *policy*, and what is that (saith one) but to *set the Asse upon Christ*, *not Christ upon the Asse*. This *worldly policy* (saith *Luther*) would ruine *Religion*; yet Christ is made a Judge, *Jo.*5.22. but his *Judicatory power* is not of the *world*, nor as the *worlds*; and by this he would teach us not to *introduce Powers* so *improper* to the *nature* of the *Church* into the *Church*, which must needs act, and be *executed* in *tyranny* then, because they are quite out of *their owne Orbe*, and then they are *Phaeton-like*, destructive: For the *Church* is called *not of the world*, though in the *world*.

None ought to be forced to the faith.

Vide chap. 7. l. 2

Not in date 300 years after Christ. *In opere Articulatorum Art.* 36. *Deodate in loc.*

Expos. Diodate in loc. Piety must not dance after the pipe of policy. *Trap.* in Mat. 21.7.

☞ Christ is a Iudge, but in what Court of Iudicature? Secular powers in, and over the Churches, or in matters of Religion, are tyranny, and why? *Constantines's* Letter.

In *Constantines* time (when the *Church* it is said was *lulled in his lap*) whilst the *worldly powers* were the *Churches servants* and *friends*; yet *Constantine* would not come in as a *civill Magistrate* to compell any man, but absolutely *forbids* it in his *Letter* to his *subjects* in the *East*: *Let no man* (saies he) bee *grievous one to another, but what every man thinks to bee best, and most the minde of God, that let him doe, but be sure they live holy, and walke as children of light, without malicing or menacing one another*; and he concludes thus; *For there is a great diversity between*

vo-

voluntary and forced Religion; but this will lie before us in the *Second Book*. Onely this note, that this *head of Iron* got in by the *Apostacy*, and ever since the *Churches* (so called) or rather the *Popes* and *Prelates* have had a *dependency* upon *worldly powers*, whereby they have been, and shall be *both undone* together, and their *fall shall be great*, *Rev.* 19. 18, 19. which the *great hand of God* hath already given *earnest of* (as is seasonably observed in my Lord *Cromwels* Letter from *Dunbar*, *pag.* 11.) and sayes he, *It is worthy consideration of all those Ministers that do take into their hands, the instruments of a foolish Shepherd*, to wit, *medling with worldly policies and mixtures of earthly powers, to set up that which they call the Kingdom of Christ, which is* (indeed) *neither it, nor if it were, would such means be found effectual for that end; and they neglect, and trust not to the Word of God, the Sword of the Spirit, &c.* But besides these *Letters*, we shall finde after *Constantines* time too, That *Civil Magistrates* (as such) had no right of *Umpirage* (as Master *John Goodwin* sayes in his sixteenth *Quære*) in matters of Christian Religion, which appears *Proof-sure*, in *Ambrose* his thirteenth *Epistle* to the Emperor *Valentinian*, who saith, *When did you hear, most clement and kinde Emperor, that Laicks* (*Laicos judicasse in causa fidei?*) *were Judges in matters of Religion? or ever censure in matters of faith, &c.* So that it seems (then) they were accounted very incompetent *Judges*. And why not now? Unless that *new* invented *inference* be of force sufficient to carry away the *bell*, that follows,

Cromwels Letter.

After *Constantine*, Magistrates meddled not with matters of Religion.

Ambrose.

Valentinian the Emperor.

Object. *Job*, saith in Chap. 31. 26, 27. *If I beheld the Sun when it shined, or the Moon walking in Brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity to be punished by the Judges*, &c. Hence say some, *Job* teaches, the *Judges of the Earth* are to meddle in such *matters*.

Expos.

Answ. I shall easily *demonstrate*, that this Text teaches us not a tittle of *Civil Magistrates Power*; and then secondly, That it treats not of their *Power* in *Matters of Faith*.

Answ. To the Objection in travel to bring forth at *Whitehal*. *Feb.* 22, 1652.

1. And first, We shall finde, both by the *Text* it self, and by the words going before, and following after, that *Job*

1. This Scripture teaches nothing of earthly powers or Magistrates.

speaks of *God*, the *great Judge*; (or if you will have the *Hebraism*, *Judges*, and *Judge of Judges*) and not of earthly Judges;

Reason 1. The Text in the original will not bear it.

Reason 1. Because the *Hebrew* is too pondrous for *earthly powers*, and the word ושפט is of great weight; and so *Shaphat* is as much as to say, *One judging and doing right in all causes*, which earthly *Judges* and *Powers* cannot do: *viz.* In such *cases* as are the *Ablative* to them, being out of their *orbe*, beyond their *sphere*, and too high for the *principles* of *secular powers*.

Reason 2. The context foregoing and following, will not bear it.

Reason 2. But for more satisfactions sake, see *verse* 2,3. *Is not destruction to the wicked, and a strange punishment to the workers of iniquity? Doth not God see my ways? and count all my steps? &c.* So come to *verse* 14. *If I have done thus, and thus*, sayes he, *what then shall I do when God riseth up? and when God visiteth, what shall I answer?* So in *verse* 23. *For destruction from God was a terror to me, and by reason of his highness, I could not endure.* So he comes to the Text, If I have been so *covetous* to make *gold my God*, *verse* 24. (If I have been so *Idolatrous* as to worship the *Sun*, or the *Moon*, *verse* 26. If I have been a *Hypocrite*, or if my *heart* hath run a *whoring* from God, and hath secretly *sinned*; being *inticed* thereunto by *idolatry*, or the like; and my *mouth*, *and my hand* hath consented, and agreed together; contrary to my *open* and *apparent Profession*; as those that of old *kissed* their *Idols*, 1 *King.* 19. 18. *Hos.* 13. 2. or else reached out their complementing *hands* to the *Idols* of the *Sun* or *Moon*, and then put their *hands* to their mouth in sign of *honor* and *homage*. But if I have done so, will not *God judge it?* Or were it not an offence for *God to judge? Heinous* and *abominable*, and against a *high God*. And for this kinde of *Exposition*, vide *Diodate*, *Calvin*, *Arias Montanus*, with many others: Besides, see the following verses, *verse* 35. *O that one* (the Judge) *would hear me! Behold, my desire is that the Almighty would answer me*, verse 37. *I would declare to him my ways*; and as a *Prince* (not as a prisoner) *would I go near him.* All these Scriptures are of force.

Expos.

Diodate, *Calvin*. *Arias Montanus*.

force and power to prevail with my reason, and to *arrest* my understanding, that this *Judge* must needs be meant the *just God*, the *Almighty One*; and not at all touching or teaching the *power* of earthly *Magistrates*.

2. For that the earthly *Judges* of the *East-Countreys* in *Jobs* days, were *Idolaters*, and *Sun-gazers*, and *Moon-worshippers*; and how then could *Idolatry* be punished by such *Judges?*

2. Magistrates were the Idolaters.

3. The *Word* is to be read thus, *This were an iniquity condemned*, or *adjudged*, (*iniquitas judicata*, sayes *Arias Montanus*) or *damnable* (sayes *Calvin*) or one of the *greatest size* (*iniquitas maxima*, sayes *Carthusianus in loc.*) or the like; but I meet with no *Expositors* (but t'other day at *White-hal*) that assert this *Text* to give *Magistrates power* in *Matters of Religion*, which is altogether against the Text, Context, and the *truth it self*; besides, the *original* will not allow it; for *to be punished by*, is not to be found there, but is added by our *Translators*, and is a bit of their own brain. On which, all the *Inferences*, and *Arguments* that are *built*, must needs fall; for this their *foundation is of sand*. But should we play with them, and ply them a little for recreations sake (as a man does with the *fish* that he hath struck, and is sure of) we might argue with them, *Ex concessis*, and then say:

3. The grounds of their pretended Inference, and new raised Arguments, are of Humane invention.

4. Suppose it were so, yet this were not to make them Judges of Religion, in *matters of Faith*; but onely as their *object* in *matters of fact*; for if my words and actions, *mouth and hand*, *verse* 27. have agreed together in *Idolatry*, &c. Then the Judge takes notice of it; so in *verse* 11. the *brain* is to be punished by the Judges: But I offer this onely for *sports* sake; for I adhere to the *Answers* before, as most authentick, *viz.* That *Job* intended not *earthly powers*, or *Judges* here below. But I have met with some more *Objections* and *Questions* of late, by a Letter sent me, from a pious and an understanding *Gentlewoman*, *Mistress Venn*, which I answered: Some of which are as follow, I shall pick out the powerfullest.

4. Should we grant this Text did touch Magistrates, yet it could not be for Matters of Faith, but for Matters of Fact.

Quest. 1. Whether *Magistrates* being set for *punishment of evil-doers*, as well as for the *praise of them that do well*, ought

Quest. 1.

not to *puniſh* men for *Hereſies* and *Blaſphemies*? as well as for *ſwearing, drunkenneſs, &c.*

Affirmatively, Within their own *juriſdiction* which is *Civil*, they may take *cogniſance* of all *ſins* whatſoever; ſo far, as they be *uncivil*, and break their *Civil Laws*; provided, that thoſe *Civil Laws* contradict not *Chriſts*: So give unto *Cæſar what is Cæſars*.

2. We muſt (as Maſter *Burton* ſayes) put a *difference* between *conſciences* and *practiſes*; God alone is the *Lord* and *Judge* of the *conſcience*; but man of mans *practiſes*, and *actions*, whether *good or evil*: So *Rom.* 13. 3, 4. *If you do that which is evil, be afraid.* So that it is for *deeds* or *actions*, that are *evil*, he is to *puniſh*. *Actions* are the *object* of *Civil powers* to countenance or correct, as there is cauſe; not *conſciences, judgements, opinions, thoughts*: So that as they puniſh *ſwearers, drunkards, whore-maſters, &c.* for their *evil actions*, and not for their *thoughts, opinions*, or the like; ſo they are not to meddle with *Schiſmaticks, Hereticks, Blaſphemers*, or the like, for their *judgements, thoughts*, or *opinions*, until they produce *practiſes*, and bring forth ſuch *actions*, as are the *adæquate object* of *Civil Magiſtracy*, and then they may and muſt; but to a ſecond ſort of *Anſwer*.

Negatively, *Magiſtrates* may not *uſurpe* the *power* of *Chriſt* and his *Church*, to ſuppreſs ſin, error, or blaſphemies, by the *ſword*, (being no more then *opinions*, and before they break out into evil *practiſes*,) ſeeing *Chriſt* hath commanded they ſhould be *deſtroyed* by the *Word* and *Spirit* (which *convinces of ſin*,) *&c. Joh.* 16. 8. Thus *Luther* in his *Epiſtle* to them at *Erphard*, ſayes, *Conſider with what ſword I have conquered ſin, and overcome their errors, and ſubdued policy: I have never touched them with a finger, but Chriſt hath deſtroyed them all by the Spirit of his mouth.* i. e. *The Word of his Goſpel*. And this is the onely *inſtrument* of conquering, converting, and convincing. Thus ſaith *Zuinglius*, *Hæc unica eaque ſola via eſt, &c. This is the onely way to ſubdue errors; the Word will conquer, when nothing elſe can; we ſuffer all the writings from Papiſts, to be freely and openly read, and read again: For the ſword of the Spirit ſhall ſlay all the evils that are taught in them.* Now judge (ſayes he) whoſe

Anſw. 1. They may as far as they break the Civil Laws.

Anſw. 2. They judge of practiſes, but not of conſciences. *Burtons* Vindication. Anſwer to *Prynnes* 12. Interrog. p. 70. And may take cogniſance of Blaſphemers, Hereticks, &c. as well as of Swearers, and Drunkards, for their actions.

Anſw. 2. They may not uſurpe Chriſts power to kill errors with the ſword, which ought to be deſtroyed by the Word. *Vide Vrſin. de ſecundo Præcepto, p.* 737. *de Poteſtate Magiſtratus.* Examples of *Luthers* conqueſt over errors. Of *Zuinglius*, *reſponſ. in libel. Strathionis*, Tom. 2. *fol.* 302.

whose cause is most suspicious and surreptitious; ours, who would have even the adversaries doctrines published in our Churches, that we may overthrow them by the word? or *yours*, who *reproach our doctrine before the simple people as heretical, yet by your good will, neither suffering them to read it, nor understand it, nor yet so much as offering to overthrow it by the sword of the Spirit, which is the word of God.*

Errours all to be suppressed by the word, not by the sword.

Thus we see how *secular powers* are *excluded* from *medling* with matters that are *spirituall* or *mentall*, and that the *Word* and *Spirit* are the *Instruments* appointed by God for the overthrow of *errours*, and suppressing of *heresies* and *blasphemies*.

Vide ch. 2. lib. 2.

Object. We finde the *Reformers* of the *Church* in the *Old Testament* that looked after the *worship of God*, that they used their *materiall sword* and *Civill powers* (as Kings and Rulers) to cut off the *Idolatrous Priests*, 2 *King.* 16.5. 20. and false *Prophets*, *&c.*

Obj.

Ans. 1 Such as were types of *Christ*, (both *King*, *Priest*, and *Prophet*) did many things by *extraordinary warrants*, and many things they did in the letter, which were to *figurate* the *administrations* of the Spirit, which were to answer thereto, as *Num.* 9. 13. and 5. 2. *Levit.* 10. 2. *Exod.* 32. 24. 27.

Answ. 1.
1 Extraordinary and typicall.
2 Priests and Prophets did civill offices then.
But the case is not the same with us now.

But these were in *extraordinary cases*, such were the extraordinary persons of *Eliab*, *Samuel*, *David*, *Daniel*, *&c.* who exercised both offices, and as I may say *both swords*, but this was *extraordinary*, and for *extraordinary ends*; Now,

Secondly, *Loe!* we may prove *Priests* and *Prophets* did execute in *Civill offices* too, as *Phineas* in putting to death *Zimri* and *Cosby*, Num. 25. 7, 8. *Psal.* 106. 30. but (our case being not the same) proves no more that *Civill Magistracy* belongs to *Ecclesiasticall men*, so called; then that *Ecclesiastical power* and *offices* belong to *Civil Magistrates* (as such) But besides

3 There ever was a specifical distinction betwixt Church and State, Magistracy and Ministry, matters Civil, and matters of Religion.
Moses and *Aaron*.

Thirdly, It lyes evidently before us in the *Old Testament*, that *Ecclesiasticall Powers* (so called) were ever distinguished from *Magistraticall*; For the *Priests* and *Levites* had their *distinct* proper *acts* and *places*, both in respect of order and jurisdiction; so had *Moses* and *Aaron*, *one* having *charge* of the *State*, the other of the *Church*, and not the *one* confounded

Uzziah the first Civill Magistrate that durst meddle with matters beyond a Civill orb.

☞ *Aristobulus.*

Proved in the New Testament. Christ the High-priest ever kept his orbe.

So the Apostles

The History. How Bishops grew big and ambitious, and became temporal Lords at first.

with the *other*, or confined by the *other*; Yea they stood at such a *distance* that as none of the *Priesthood* could meddle with *State-matters*, or take that *government* upon him; so none of the *Royall-stocke*, or blood, could *meddle* with the *Priesthood*: Nor durst any (as I know of by *ordinary warrant*) untill King *Uzziah*, puffed up with conceit and pride, 2 *Chron.*26.16. but he escaped not *scot-free*, and it hangs upon *record* as a *scare-crow* to *caution* others of his *temper*; neither doe we read of any *Priest* (unlesse by *extraordinary warrant*, as is said before) that durst *meddle* with *Civill-matters*, till *Aristobulus* most *rashly*, after their returne from *Babylon* joyned and jumbled the *Kingdome* and *Priesthood*, *Mitre*, and *Crowne* together, so sayes *Euseb.*8.*lib.* of his *Preparation* to the *Gospel*: And the *New Testament*, and *Gospel*, are as cleare against it as can be; Christ (the *High-priest*) ever kept within his *compasse*, refused to meddle with *Cæsars* matters, as to *divide the heritage*, Luke 12. yea and to be a *King*, Jo.6.15. being a thing *Civil*, and out of his *sphere*, and so he *forbids* his *Apostles* over and over, *medling* with such *matters*, Mat.20.26. and *Mark.*10.42. *Luke* 22.25. he tels them, that though it befitted Kings *Courts*, and *Gentiles*, yet not them, they being called into *other* and better *offices*, and *distinct* from them: the *Apostles* themselves *disclaime* it also, 2 *Cor.*1.*ult.* yea, they refused to meddle any longer with the charge of the *Poore*, seeing there was no such *necessity* of it, but bid them *choose Deacons*: Act.6. Much lesse would they *meddle* with matters meerly *civill* and *worldly*, to take them off their *Ministry* and *duty*, 1 Tim.2.4. 1 Cor.24.25.26. Rom. 12.3. and yet ah! how! how *ambitious* have many been in all *ages*? not content with their *calling*, but still *aspiring* and *usurping*? I find Mr. *Cartwright* in his *Eccles. Discipline* p.80. speaking of the *pride* and *ambition* of *Bishops* complaining much of their *meddling with Civill matters*, which (sayes hee) is contrary to their owne *Cannons*, and to the *old Cannons* called the *Apostles Cannons* in 80. and 82. p. and *contr. Concil. Carthag.* 3. *Cannon* 18, 19, 20. and which (sayes he) is most bitterly *inveighed against by the Ancient Fathers*; but this came in at *first*, he tels us, thus. When things *were in controversie*, *and estates lay at variance between parties*,

ties, there were not those hot and eager *suits at Law* then (nor that *fatting* or *feeding* of *English locusts* (I meane *Lawyers*) as now is) *those things that were in controversie were wont* (by consent mutually from both parties) *to be given up to a Bishop*, or *Bishops*, *trusting to their consciences*, *and looking upon them as more then other men for piety and conscience*; for they *conceived this the best means and issue to end all controversies*; and so came in *Lands* called *Bishops-lands* in part. Since which *Kings* and *Princes* partly out of *good minds*, and out of earnest *desires* to *adorne* them, and the *Church* (though they were not *wary* enough in what they did) and partly because they were themselves so continued in *wars* abroad, which required their own persons, therefore *they* (in their owne absence, and by reason of such like hindrances) gave *authority* to *Bishops* to correct such with *Civil censures*, *mulcts*, and *punishments* as disturbed, or troubled the *Church*; which in little time they tooke so much likeing unto, and were so *ambitious* of, that no honourable *office* in *Civil-state*, but they got into their hands by *book or crook*; becomming *Lords*, *Treasurers*, *Keepers*, *Chiefe-Justices*, and of the *Privy-Councel*, and upper *house of Parliament*, and what not? who desire a fuller account hereof, may finde it in Dr. *Willets Synopsis* 5. *Gen. Controv.* 3. p 278. How at first, the Priviledges and immunities were inlarged by the munificence of *civill powers*, and *Princes*, and with *divine authority*, and so *Marsilius Patavinus* asserts it (*ex gratuita, &c.*) *Præfat* in *Concil. Senonens.* And that the revenues and lands of *Bishoprickes* were (some of them) given by devout and religious persons, *Princes &c. Cod. lib.* 8. *tit.* 54. *l.* 54. *Justinian.* And their titles of honour, being created *Barons*, and made *Lords* of the *Parliament house* here in *England*, were bestowed upon them by the bounty of Kings about foure hundred and twenty yeares agone. *Cod. lib.* 2 *tit.* 7. *leg.* 14. but never by the word and warrant of God, that they got these *Civil honours*, places, and imployments. But wee shall finde many *Lawes* that were made to invest them into honour and pomp. As *Cod. lib.* 1. *tit.* 6. *leg.* 28. *Ambemius* made this *Law*, that if a stranger dyed, and left no Executor, the Bishop of the place should bee his Executor: So *Cod. lib.* 6 *tit.* 54 *leg.* 10. if a stranger,

First by intrusting them with lands in controversie.

Bishops lands belongeth to the poor by right.

Then by the favour of Kings and Princes.

They had Civil powers lent them to punish offenders. And then soon becomes Treasurers and Lord Keepers, Judges, &c.

Their priviledges from Civill powers.

Bishops-lands.

Barons, Lords.

ſtranger dyed *inteſtate*, his goods ſhould bee delivered to the Biſhop: And abundance more of ſuch like *Lawes*; ſo that at length what places of *honour* were in ſtate, but they got either *gratis*? or by begging? or one way or other? till they had mingled *Church* and *Commonwealth*? *Kings* and *Biſhops*? *Chriſts* and *Cæſars*? *Civil* and *Eccleſiaſtical matters* ſo together, that they made a meer *gallomaufrey* of Religion, and of *the Lawes of Chriſt*? But is there now a *Reformation* amongſt us? or doe not our *Miniſters* moſt unworthily *imitate* them in their *ambition*? and *boldneſſe*? whoſe deſerved fall lyes before our eyes for our caution, and whoſe Lordlineſſe is laid in the *duſt*? Oh! I do fear leſt this notorious *fault* ſhould appeare as full and foule upon *States-Miniſters* (I mean ſuch Miniſters of the *Goſpel* as have very painfully and profitably preached Chriſt to the people formerly, till they come to be preferred by the *States*) and then not onely their Doctrine, but their lives are of another *ſtile*, i.e. more *State-like*, lofty, and *high-ſtrained*; for then they are *medling* with *State-affairs*, and nibling upon *State-honours*, and ſo come at length to be *corrupted* by *greater honours*, *favours*, *preferments*, and *places*, and turned into meer *complements*. Methinks the *late Prelates*, with their *precipitant* and ſudden *fall* may be ſet up as a good *Sea-mark* leſt they be ſwallowed up in ſuch *ſands*. I know this very thing lyes a heavy *burthen* upon the *ſpirits* of *hundreds* (very godly) in this *Commonwealth*; and it is their continuall *complaint* with griefe and groans (as I have heard with my eares) that ſuch *Miniſters* are more like *Magiſtrates*, viz. *lofty*, *proud*, and *ſtately*; and that ſuch *Paſtors* creep apace to be *Maſters of Colledges*, *Heads* of *Univerſities* and *States-chaplaines*, or elſe get to bee *Committee-men*, into *offices* or *Armies*, or ſome thing or other that may make them *ſtately*, and *lord* it over others being imployed in *ſecular* or *Martial affaires*. And though the intents of our *States* and *Grandees* (for whom wee can never bee thankfull enough) bee very godly herein; yet the Lord make our *Governours* ſo wiſe and vigilant in all thoſe *honours* or *preferments* they ſet upon the *heads* of ſuch as are *Goſpel-miniſters*, as that thereby they doe not *corrupt* them, and wrong the *Church*, and *lull her aſleep* (as wee heare

And ſo things Civil & Eccleſ. viz. *Chriſts* and *Cæſars*, came to be mixed together.

State-Miniſters too much alike them.

Corrupted with honours, and then they conſent to the joyning of Civil and Eccleſ. Chriſts and Cæſars together.

Many hundreds bewaile it.

That they turn great men, in Civill, Secular, or Martial affairs.

ſhe

she hath been in *Constantine's* lap) least more mischief follow it, then ever went before by the *Dragons* rage in former ages, as *Chap.* 2. Which we are somewhat *jealous* of, having such *clouds* (as we have) *hanging* over us, and (seldom failing) *Omens* right before us; and the *universal* and *univocal complaints* of *Gods people*, pursuing and following of us.

But we hope our *wise God*, will give those *Ministers* an *effectual warning-peece*, before the *decree come forth*. I much wonder why such men so much *complain* of others for *usurpers*; for if a poor *Tradesman*, an honest *Soldier*, a gifted *Brother*, or any other of *Civil* or *Martial* employment, do get but up into their *Pulpits*, they cry *out upon them*; that they should be suffered; and yet they themselves cannot keep *within compass*, but soon grow *hungry* of *secular employment*, and seek *high-places*, *Military* or *Civil*, and think it no *usurpation* at all; although that a *Civilian* may be more able for a *Preacher*, and better *qualified*, and not step so much aside (for ought I know) as the *Preacher* does to be a *Civilian*, or *Politician*, and to meddle with *State-affairs*, which makes him so stately.

O this! This is the most grand *scandal of this age*! That our eminentest *Ministers* in account, are such as *meddle* with such *matters*, and study *Politicks ding-dong*; when one upbraided *Lysander* the *Lacedemonian Captain*, for doing many things by *fraud* and *policy*: *O Sir*, sayes he, smilingly, *when a man cannot obtain his ends with the Lyons-skin, he must put on the Foxes-skin.* So say many *Ministers* by their *practises*, though they preach in *Lambs-skins*, yet they put them off, when they come out of their *Pulpits*; and *instead of the Brest-plate*, (the *Pectorale* or *chosen Hammischpat.*) they wear the *Head-piece* all the week long, to work out their own *ends*; and herein they are, at least, *Masters of Art*, if not *Doctors*, &c. It was accounted by the *wisdom of the Antients*, very apt and apposit, that *Augustus Cæsar* bare a *Sphinx* in his *signet*; for he was famous for *policy*, and *unriddled* many a new *Ænigma*, with dexterity and promptness to *promote* his own *ends*; and so do these, in stead of a *Daniels* spirit to expound the *Visions* and *Dreams* of these days: For as the *Poets* fain, that *Sphinx*

These are sad and seldom failing *Omens* of the Churches danger, which is more now, then it was in the Dragon's days, or former times of persecution, *vide chap.* 2.

Such complain of others usurping their office and places, and yet they usurpe others offices and places, and turn Politicians.

O the shame of this age!

Sim.

Sphinx an emblem of Policy.

was a *monſter multi-forme*; having the *face* and *voice* of a fair *Virgin*, but the wings of a *Bird*, and the *talents* of a *Griffin*; he lived in a *mountain* neer *Thebes*, he was full of *riddles*, and he uſed to ſurprize, and ſet upon poor *Paſſengers* of a ſudden, and ſo deſtroy them that could not finde out his *Ænigmaes*.

A deſcription of Politicians.

And indeed *Policy* is ſuch a *Sphinx*, a very *Monſter*, having *infinite variety*; and its *maiden-face* flatters many, and learns your *Politicians* to cog, and complement; but the wings are the *Arts* and *Sciences*; which ſuch have commenced *maſters* of, which carry them *acutely* and *accurately* from one to another. But the *Griffin griping-talents* are *Axioms* and *Argu-ments* which fetch in their *Atalanta*-like *Golden-balls*, *pleaſures*, and *profits*; though they ſtep aſide for them to fetch them in, as *Atalanta* did, (*Declinat curſus, aurumque volubile tollit.*) But ſuch *Apples* of *honors*, and *pleaſures*, may make them loſe themſelves, and their race.

Theſe *Politicians* live *loftily* on the *Mountains*, and almoſt ſcorn to look below them; they are full of *riddles* hard to be expounded, whereby many a poor, plain, ſimple, innocent ſoul is *ſurprized* of a ſudden, and made a *prey*; but here is our *comfort*, our *Oedipus* is on his *way*, who will finde out the folly and fraud of the *Politicians* of the times; and moſt of all, *of State-Miniſters*; and then *Policy* ſhall be diſcovered, and deſtroyed, as *Sphinx* was; whoſe *body* was laid on an *Aſs*, and *led* in *triumph*: For indeed, there is nothing ſo acute, nimble, *Ænigmatical*, or *abſtruſe*, but ſhall be eaſily *unriddled* them to the *loweſt* and *ſloweſt* capacity. Chriſts coming will put a period to this *Tyrant*, and ſet at liberty many a poor, plain, harmleſs one from the *Griffin-gripes* of *Policy* and *Politicians*. Wherefore if they reckon aright, they will finde their time to *reign* is ſhort; although many a time *Policy* reckoning without *Piety*, reckons without his *hoſt*, and is like to *pay* for it at laſt; for their *Calender* lies: But the *Scripture* which is ours, tells us the truth, *Iſai.* 27. 1. *That in that day the Lord will puniſh Leviathan with his ſore, and great, and ſtrong ſword, &c.* (*viz. Policy*) that *piercing Serpent*, that *crooked Serpent, &c.*

Chriſts appearance will ruine policy, and Politicians.

Sim.

Expoſ.

We

Wo be then to this *Leviathan* לויתן *Hebrew*, yea, the subtile *Serpent*, as *Ezek.* 29. 3. and deviliſh *Dragon* תנין, *Chriſt* ſhall be too *ſtrong* for him, and ſhall finde him out in all his *crooked windings* and *turnings*, *inſinuations* and *ſubtilties*; and *ſhall puniſh him* to the purpoſe ere long; and *break* and *cruſh* his very *head* and *skull*, where all his *cunning* and *craft* lies.

Wherefore *down* with theſe *Idols* of *Braſs* and *Iron* (if not of *Iron* and *Clay*) I mean thoſe *Heads* and *Powers* who have *uſurped* the *power* and *place* of *Chriſt*, *viz.* The *Head of Gold*, *Pſal.* 83. 11, 12, 13. *Make their Nobles like* Oreb, *and* Zeeb; *yea, all their Princes as* Zebah *and* Zalmunna: *i. e.* Like thoſe *Kings* and *Princes* of the *Midianites* (a great army) whom *Gideon* ſlew, *Judg.* 7. 25. and 8. 12. That is by *weak means*, *viz.* As by three hundred men he routed and deſtroyed all their *boaſt*, and then *cut* off the *heads* of the *Kings* and *Princes*: So Lord (ſayes *David*) who *prayes*, *Let theſe Princes, Nobles, Rulers, be like them!* And he *propheſies*, *That they ſhall be like them*; and why ſo? See *verſe* 12. they ſaid, *Let us take the houſes of God to be our poſſeſſion.* O ſad! this is their *ſacrilege*! to rob God of his right, and to take it to themſelves; and ſo it is to take *poſſeſſion* of his *Churches*, *Church-Powers*, and *Priviledges*, and to make them their's; as if they (who are *Civil Magiſtrates*) muſt meddle with *matters of Religion*, and judge of *matters of Faith*, and make *Gods houſes* their *right*, and their *poſſeſſion*, by *Nomotbetick Politicks*. O the *ominous*! imminent danger of ſuch a *State*! and of ſuch *Princes*! and *Powers*! For ſee the next verſe, *O my God! make them like a*

Expoſ. Propb. Threats of Rulers ruine, and of looſing their heads.

When and why?

Wheel! or elſe, as it is in the *Hebrew*, אֱלֹהַי שִׁיתֵמוֹ כַּגַּלְגַּל

When they are in moſt danger.

כְּקַשׁ *ſet them as a round rolling Globe*, or *Wheel*, ready to *run*, *run*, *run*, *run*, till they have *run* themſelves all to pieces: So that it ſeems *Magiſtrates* are never in more danger of a deſperate *downfal*, and of running (as if they were mad) to *ruine*, then when they *take the houſes of God*, *viz.* The *Orders*, *Ordinances*, *Laws*, and *affairs of Gods houſe* to be their's in

poſſeſſion, and their's in *right*, to *rule*, *rectifie*, *judge*, and *order* by their *Nomothetick Power*, and *Policy*: For then they are ſet as a *round wheel*, ready to *roul* and *run*, (more with *might*, then *with right*) when the leaſt touch of a *finger*, or an *Argument*, puts them upon a running *motion* (as to *meddle* with *matters of Religion.*) O then, it is a *mercy* if they meet with any *rub* in the way, to impede their *precipitancy*, or to hinder their *raſh running*; for that is very ſeldom that ſuch (who act out of their *orbe*) are recovered, and their *career* ruineward be ſtopped; for being *ſet* as a *wheel* (as it appears they are, when they *meddle* with Gods *Government* in *matters of Religion*, and *take his houſes into their poſſeſſion*, by going beyond their *bounds of Civil Magiſtracy*, which is a crying *ſacriledge*; I ſay then as a *wheel*) they are ſet to *run down*, *down*, *downward*, (and can hardly be ſtaid) till they be all *broken a pieces*.

For Civil powers to meddle with matters of Religion, as Judges, is ſacriledge.

Which the *Lord* prevent in much mercy our *States* from being ſo *ſet*, or (if they are) from being *moved* by any of the *State-Miniſters* to run ſo; which will be ſad (if they do) to this *Common-wealth*, which hitherto the *ſupream power*, and *over-ruling God* hath graciouſly kept; and kept alſo our *Rulers* from *meddling* with that *ſtone* which hath *grownd* the late *King*, and his *family*, with other *Princes* and *Nobles* to *powder*, before their eyes; and ſo he will them, if they be not *wiſer* then others were, that *fell* before them. For doubtleſs, ſuch are under an *Abimilechean fate* and *deſtiny*, I mean, the unavoidable *fall* of a *milſtone of wrath* upon their *heads*, which will (at leaſt) break their *brain-pans* a pieces, and *diſtract* them. For if it be unlawful to *remove the bounds ſet by their fathers* (as it is *Prov.* 22. 28.) it is much more *unlawful to alter the bounds* which the *Lord hath ſet*. *Rom.* 13. 7. And ſo *give to* Cæſar, *what is* Cæſars, *and to Chriſt*, *what is Chriſts*. For as we ſhewed before, in *chap.* 11. The Lord hath made a moſt clear *diſtinction*, and *diſtance* between *matters Civil*, and *matters of Religion*; and hath required nothing of *Civil Magiſtrates*, as incumbent to them in their *Civil orbs*, but *Civil matters*. Grant that they be *zealous*; yet they may do more hurt then good, with a *Jehu*-like ſpirit: What think you,

The Authors Prayer to keep the Parliament, from an Abimelechian fate and deſtiny.

of

of *Uzzah?* did he not mean well? (poor man!) 1 *Chron.* 13. 9. when he ran to ſave the *Ark* (in a time of danger too, and of ſeeming, Verſ. 10. neceſſity too) when the *Oxen* ſtumbled, and it had like to faln in the way from *Kiriath-Jearim* to *Jeruſalem*; yet becauſe he *meddled* with what he had nothing to do, but went out of his own place to intermeddle with the *matters of the Ark*, God gave all *Iſrael* a ſore *check* for it (as *Jeremy Dyke* ſayes) and deſtroyed *Uzzah*.

Uzzah ſtruck dead for meddling out of his Orb, and with the Ark-matters.

And truly, I am of opinion, That if *Magiſtrates* will *meddle* with *matters of Religion*, were *Religion* in never ſo much danger (by the *ſtumbling* of ſuch as *carry it*;) yea, I am confident, it will be a *heavy blow*, and an *uncomfortable* day to *England*; it may coſt us in *England* a *check*, and them their *neck*; and *Perez-Uzzah* will appear afreſh, for following *Magiſtrates* to make mention of, and to take warning by. And ſure I am, till each keeps his *orb*, and acts in his own *proper place*, I mean, the *Magiſtrate* to *meddle* with *Civil matters*, and no more (being all that he is *intruſted* with, both by *God* and the *Nation*, as to the office of a *Magiſtrate*, *Rom.* 13. 1,2.) And the *Miniſter* to keep in his *ſphere*, as to *meddle* with *Eccleſiaſtical* and *Spiritual matters*, or *matters of Religion* (being all that he is intruſted with, *Heb.* 5. 1. & 13. 17.) and not at all to ſtudy tricks, politicks, or to meddle with Civil affairs: But theſe being *Magiſtrates* or *Miniſters* for *Souls*, and thoſe *Magiſtrates* or *Miniſters* for *Bodies*; I ſay, till this *order*, and each *orb* be obſerved, we muſt be far from a good *Reformation*, and look (inſtead thereof) for a lamentable *check*. And doubtleſs, the *Heads of Braſs* and *Iron* will yet be kept up *Idols* in the *Temple*, in ſtead of *Chriſt*, the *Head of Gold*.

Magiſtrates muſt not meddle with matters of Religion, were Religion in danger. *Perez-Uzzah*, why ſo called.

Wherefore, once more, I muſt beſeech the *Magiſtrate*, (as not to *meddle* with *matters of Religion* ſo) not to let *Miniſters meddle* with *matters of State*, and to ſtudy Politicians: For as *Azariah* the *High Prieſt* (as we told you in *Chap.* 11.) caſt out *Uzziah*, who was lifted to his deſtruction, 2 *Chron.* 26. 16,17,18. out of the *Holy Place*, as the *Law* commanded; ſo ought *Magiſtrates* to keep, and caſt us out of their

Nor Miniſters meddle with matters of State.

Uzziah.

Luther. places, which belong not to us; as *Luther* writes, *Epist. tom. 7. fol.* 209. to the Dukes of *Saxony*, viz. *Frederick* and *John. I would not* (says he) *that the Office of Preaching be denied any, but that they have free Liberty; yet if they transgress Gospel-bounds, and will be seditious and fierce, &c. then it is your Lordships duty to suppress, and banish them, saying, We will freely grant you, to fight with the Word against all false Doctrines; but we will restrain your hands and spirits from those things, that belong to our Magistracy and Civil Power, &c.*

☞ Either of these, I say, out of their *orbs* and *places*, are of a *Phaeton-spirit*, *obnoxious* to all, and in such *disorders*, as will set all on *fire* again; Therefore such are said in *Scriptures*, to *be lifted up to their own destruction*, 2 *Chro.* 26. 16. For such *pride* is never without a *fall*. And till this be, both *Magistracy* and *Ministry* must needs lie under much *contempt*; both which, in the *restitution of times*, will be *glorious* at first.

A word to both. Wherefore, as *Bishops* had not best to *storm*, that they are thrown down from their *Lordships*, *Judgeships*, *Justices of Peace*, or the like; neither let our *Stately-Ministers* be offended for calling them to, and keeping them in the work of the *Ministry of Christ*, whereinto they are called; nor yet our honorable *Rulers*, whose *honor* is to *rule well* within their sphere, and not to meddle with *matters of Faith* (which is an *edge tool* that will *cut* their *fingers*,) for, *Extorquere timidis commutationem possunt, sed fidem inspirare non possunt*, Ambr. epist. 13. it is out of their *orb*.

Quest. *Quest.* But may not *Magistrates* suppress Errors? *&c.*

Answ. *Answ.* *Evil doings* and *practises*, (as you heard before) they may and must; but they are not *competent Judges* of *controversal points*, *opinions*, and *doctrines*: And thus, that eminent servant of *Christ*, Mr. *Burroughs* in his *Vindication* against *Edwards*, answereth this Question: he says, *That where the hainousness of the matter, and turbulency of the carriage manifests stubbornness, &c. These hainous actions and turbulent carriages, do come within their cognizance; but they are not the fit Judges of controversies in Religion, or matters*

Not Judges of Opinions or Doctrines. Vide *Burroughs.*

of

of faith: *But why* (sayes hee) *for this should there be such a stirre and out-cry against that which is called the Independent way? as if there must needs bee a confusion of all things, if liberty in it bee but granted. The Lord judge between us in this thing*, &c. But as it is an intollerable *wrong* done to the truth, Christ, and his *Churches* to grade and grace *Ministers* with such a *Power* (as we said before) which is most properly the *States*; so is it no lesse lamentable; an *injury* done to *Jesus Christ*, his *Church* and *truth*, to gratifie *Magistrates* with such a *Power*, which is most properly the *Churches*, as to *suppresse* sinne, *errours* in *opinions*, and *judgements*, which is to bee by the *word of Christ*: He is no *Judge of Doctrine*, to pronounce which is true, and which is not, which shall stand, and which shall not; because as Mr. *Dell* sayes, he is as liable to *erre* as any man, *Acts* 14. 14. *vid. Owens Essay for Church government*, p. 72.

It is the Churches power, or Christs in his Churches, why Magistrates not Iudges of doctrines, &c. *Magistratus non est Dominus, nec author legis. Noyes Temple.*

Secondly, Because he will do all he can (*dentibus & unguibus*, as wee may say, to uphold his owne *opinion* and *religion* (though never so false) and to sentence others (though ever so true) as if they were false, *hereticks*, *blasphemies*, and the like, as appears, *Acts* 24. 14. So did the *Jewes*, Acts 28. 22. and the *Scribes*, and *Pharisees* sentence *Christ* and *Christianity*, and all but their owne.

2 They would set up their own opinion, and sentence others.

Thirdly, Every *Magistrate* would make it his *office* to maintaine his owne *Idol*, and what a world of *false gods*, and false *worships* would be set up, and worshipped then, and in most places true *Religion* put into the *Rack*.

3 And maintaine Idols & crucifie truth.

Object. But they must have the advice of the *Assembly of Divines*, or able *Ministers*.

Obj.

Answ. 1. Then *Magistrates* must act upon an implicite *faith*, to see with their *eyes*, and beleeve as they beleeve.

Answ. 1. Not on the advice of the Assembly of Ministers

Secondly, Then *Magistrates* were but the *Ministers* or *Assemblies executioners* (a flat peece of Popery) methinks *Pilate* stands for a *Sea-mark* before such, to the *end of the world*, who did but execute the *Priests sentence* upon *Christ* in *crucifying him*.

2. *Pilate* is a warning-piece.

3 This would take *Ministers* off the *right means* of ruining *errour*, i.e. by the *word of Christ*; and this would make them idle, and neglect their *duties* in doing that by the word that such

3 This would hinder Ministers in their work of ruining errors by the word.

ſuch *Magiſtrates* would doe (though they ought not to do) by the *ſword*; but

4 Becauſe Chriſt would never uſe them to ſuppreſſe errors.

Fourthly, Why *Magiſtrates* (as *Magiſtrates*) are not to ſuppreſſe errours &c. is becauſe *Chriſt* and his *Apoſtles* after him never *medled* (as we heard before) with *ſecular powers* to ſuppreſſe *blaſphemies*, &c. neither was this *Doctrine* maintained or entertained as uſefull in *Chriſts Church* for three hundred yeers after *Chriſt*.

5 But Chriſt hath left other Laws in force to do it without them.

Fifthly, Becauſe *Chriſt* hath left other *Lawes* to ſuppreſſe *Errours*, *Hereſies*, *Blaſphemies*, as appears in 1 *Tim.* 1. 20. *Mat.* 18. 17. 1 *Cor.* 5. 4, 5. *&c. Cum multis aliis &c.* and by thoſe Lawes left us upon record in *Primitive* times were errours depreſſed and puniſhed.

Query, Whether a *Member* caſt out of a *Church-ſociety*, comes not under *ſecular Cognizance* for *puniſhment*.

Anſw. Affirm. So far as *Chriſtians*, whether in, or out of *Church-fellowſhip* are of the *world*, they are under *worldly government* and *powers*, but no further; For *worldly government* reaches not out of the *world*; but *Saints* as *Saints*, yea as *members of the Church viſible*, are *called* out of the *world*; and *Chriſts Church*, though *in the world*, yet they are not of the *world*, *Church-government* is over men, as *Members* of the *Church*, and *Civill government* is over them as *members* of the *State* or *Nation* or *Commonwealth*: The firſt is *Chriſts*; the ſecond *Cæſars*. It is *Antichriſt* arrogates *both*, and caſts a *Chriſtian* (under the *notion* of a *Hereticke*) erroneous perſon, or the like) out of one *hand* into the *other*. We grant that a *member* (whether in the *ſociety* or out, for it is all one for that) for as much as he is a *member* of the *Nation*, muſt needs come under *Civill Cognizance*; but,

Anſ. 1 Affirm. So far as they are of the world they are under their powers.

Antichriſt arrogates both Powers, *v. g.* Civil and Eccleſ. *Vide Synop.* 7. *Gen. Con. q.* 2 *&* *p.* 1277.

Secondly, *Negative*, I can finde no warrant in the *word* for any *Church* of *Chriſt* to deliver up any (be he never ſo bad) to *ſecular powers* for *puniſhment*: for either he muſt bee delivered up before, or after he is caſt out, if *before*, then he is yet under the *government* of the *Church*, and if after, then the *Church* hath nothing to do with *him*, being without her *Lines*. I doe not finde this to be in *practiſe* in *primitive times*, till *Popery* was pretty *ripe*, and then under pretence of *Hereſticks* the *dear Saints* ſuffered *death* preſently and frequently.

Anſ. 2. Negat. A Church cannot deliver up any to ſecular powers for puniſhment.

Secondly,

Secondly, But if *Magistrates* doe take *Cognizance* of *Blasphemers, Hereticks*, &c. let them take heed, they *out-run* not Gods *rule* in *inflicting mulcts* and *punishments* (though it be for actions;) I say, that they goe not too far, *Luke* 9.55,56. I see not how they can *sentence to death* any for *mis-beleeving*, or not *beleeving* our *points* of *Religion*, though they be the (*fundamental* as we say) *principles* of our Christian *faith*. O what an *errour is this*) sayes *John Husse* to his *Adversaries*) *to deliver poore people up to secular powers to put to death, &c.* O cruell accursed invention! Mr. *Hooper* also in a *letter* of his out of prison to a *precious friend*, *Anno* one thousand five hundred fifty five tels him how this tyranny, extremity, and force, hath been the onely argument (which, sayes he, you must grant) to maintaine the *Pope*: And what they cannot doe by the *convincing word*, they will endeavour to doe by delivering us up to worldly compulsive *powers* to be *tormented*.

None to bee put to death for misbeleeving, or not beleeving. Witnesse *John Husse*. See *Fox*. 1. part p. 804. Mr. *Hooper*.

This was also good *Bradfords* sense, as he sayes to the then *Lord Chancellor*, *I have been* (said he) *now a yeare, and almost three quarters in a stinking prison, and yet of all this time, you never questioned me for my opinions; before this time or for any thing else, when I might have freely spoke my conscience without peril; but now! now, that you have a Law to hang and put men, to death, if a man answer freely, and not to your minds, so now you come to ask me this question!* (about Christ really present in the Sacrament) *Ah! my Lord! my Lord! Christ used not this way to bring men to the faith.*

Mr. *Bradford*.

Bernardus writ to this purpose an *Epistle* to the Pope *Eugenius*, who condemned many, and delivered them up to *secular Powers* to be put to death, sayes he, *Apostolos* (*lego*) *stetisse judicandos, sedisse judicantes non lego, hoc erit, illud fuit.* I read *that the Apostles stood to be judged, but I never read, that they sate as Judges to sentence any. But this shall be* (for the *Saints shall judge the world*) and judge their *Judges* that now deliver them up to bee *murdered* and *massacred*. This wee shall finde long agone the Saints were well acquainted with. A good woman, Mistresse *Askew*, Martyr in King *Henry* the eighths dayes, said to *Wrisley* (the *Lord Chancellor*) *I have searched the Scriptures all over, but I cannot finde that ever Christ, or any of his*

Bernard.

Saints shall judge their now judges, They shall bee adjudged hereticks, who have judged them hereticks Mrs. *Askew*.

his Apoſtles put any to death though Hereticks, or delivered them up to any others to put them to death.

Marlin. vid. *Bartlet.*

Marlinus that eminent *French-Biſhop* upon this very account withdrew communion from his *fellow*-brethren *Biſhops*, and would have nothing to doe with them, becauſe they conſented, and gave way to *Maximus* the *Emperour* to cut off by the ſentence of death the *Priſcilianiſts* (as known *Hereticks* as ever lived) yet ſaid he, wee have no power to put them to death, nor to deliver them up to the *Emperour*. *Chriſt* was *put to death*, but put *none to death* (though *Hereticks*) neither hath hee *given power* to any to doe it, but hath denyed it, *Luke* 9.56. Nay I will fetch a *Gray-Friar* that was *Philips Confeſſor*, *Alphonæus* by name, in his Sermon before *Philip* and Q. *Mary*, February the tenth, one thouſand five hundred fifty and five; hee bitterly cryes out of thoſe bloody *Biſhops* for burning men, ſaying plainly, *That they learned it not in Scripture to burne any for his conſcience, but the contrary*, viz. *that ſuch a one ſhould live, and be converted*, and many things to the ſame purport. And deare Lord! ſhall we then be of a more rigid judgement? againſt one another! againſt tender conſciences! againſt erroneous perſons, then the *Friar*? It is very remarkable how *Edward* the ſixth declined this *deviliſh* doctrine; Mr. *Cranmer* had never more to doe in all his life then to perſwade, and beg of him, but his hand to be ſet to the *Warrant* for *delivering* up *Joan Butcher* to the *Magiſtrates power* to burne her: All his great *Councels*, with their *Arguments* could not prevaile with that *Chriſtian-hearted* young *King* to ſet his *hand* to it: ſayes he, *what? Will you have mee to ſend her ſoule quick to Hell? you ſay her errour will damne her; ſhould I then be ſo cruel to ſend her preſently to the devill in this errour? O no! let her live to repent! it may be to the ſaving of her ſoule, to give her longer life and liberty to repent (which the murthering of her will not doe) I hold it more holy* (ſayes he) *that ſhe ſhould live* to be *converted*, &c. that this ſweet *bird* chirps; and this *young man* manifeſted his diſlike of ſuch *ſecular powers*, and *puniſhments for errors* (though grievous) but O! how few ſuch Saint-like *Ceſars* are to be found now! I might heap up many eminent teſtimonies, yea (I thinke) fetched from all

Nor power to put to death the vileſt Hereticks that ever lived.

Alphonæus.

K. *Edw.* 6. that young Saint.

More need that they live to repent, then ſend their ſouls poſt to Hell, if they be in the way.

ages

ages against this *bloody tenet* and *opinion* of giving up *Hereticks*, or any other *erroneous persons* into the *hands* of *Magistrates* to *punish* them: Many *blessed Martyrs* have breathed out *flames* against this *Antichristian custom*, which have lent us *light* into it, to this age. I have read (I do well remember) when a *flaming faggot* was brought to *Ridley* his *feet*, to set all the rest on fire, *Ha!* sayes Mr. *Latimer* to his Brother *Ridley*, *Come be of good comfort Brother! play the man! We shall this day light such a candle in* England, *as I trust shall never be put out!* I hope so too; for sure I am, by that *light* we may see, that *putting to death* is none of *Christs Ordinance*; and that *fire* and *faggots* are no good *Reformers*. Were a man a *Turk*, *Saracen*, *Jew*, *Heretick*, or what you will? whilst he lives quietly, and peaceably in the *State*; I know not *who*, nor *why* he can be *put to death*; besides, he is verily *perswaded* he believes aright, and enough; much less, can I see how a *Church* dare (warrantably) to *deliver* up any one to *secular powers* (purposely) to be *punished* by them. This hath been *Antichrists* advantage to this day, and the *weapons* of his *warfare* in all ages. But (blessed be God) it is clear to *thousands* now, (as the *Sun* that *shines*,) that *spiritual evils* must have *spiritual remedies*, answerable to the *nature* of these *evils*, 2 *Cor.* 10. 4. 5. And that the *cutting* off of *mens heads*, is no proper *remedy* of *cutting off* mens *Errors*; but of *cutting off* men in their *Errors*: Let all means (spiritual) be used for the *recovery* of such whose *diseases* are *spiritual* and *mental*, 2 *Tim.* 2. 25. For we must not *sweep* up *Christs* house with Antichrists broom; nor fight with his *hands* Christs battles, nor with his *weapons* our *warfare*.

Eminent Martyrs breath'd out flames against this Antichristian bloody tenet. *Latimer.* *Ridley.*

Turks, Saracens, Jews, not to be punished for their Religion.

Much less dare a Church deliver them up to be punished by secular Powers.

Antichrists weapons

Must not be ours.

Quære. What must *Magistrates* do then?

Answ. All they can, to *encourage* and *countenance* the *servants* and *service* of *Christ*, by giving them *liberty*, though ever so *few*, or contemptible; declaring against all known, and apparent gross *Errors*, and *Heresies*; so as that they do not allow of them, or the like: For what *Bilson* sayes, serves us. *Commissio est à Christo, permissio à Magistratu. Christ* commands, and *Cæsar* demands; *Christ* gives the *Law*, and

Quære.

Answ. Magistrates may and must do all they can to countenance the ways of God, and Churches of Christ.

Magiſtrates the *Liberty*: But let not *Magiſtrates* take too much liberty (as is ſaid before;) *Chriſt* allows of, and approves of *Magiſtrates Government*, *Magiſtrates* muſt allow and approve of *Chriſts*. *Chriſt* hath commanded *theirs*, and *obedience* to them, they muſt *command Chriſts*, and *obedience* to him: And as the *Saints for Gods ſake*, *Rom.*13. 1. *Gal.*4.14. are *obedient to them* (for *ſancti non ſubjiciunt ſe homini propter hominem, ſed propter Deum*;) ſo they for *Gods* ſake are to be *obedient* to *Chriſt*, and *ſervants* to his *Church*, his *Saints*, and *people* of God.

Zuinglius, Art. 35.

As Servants, not as Judges, or Lawgivers.

Let them make much of the *Miniſters* of *Chriſt*, neither to *corrupt* them with *honors*, nor to honor them in their *corruptions*: As *Miniſters* cannot make *Magiſtrates*, neither can *Magiſtrates* make *Miniſters*; and as *Miniſters of Chriſt* cannot hinder *Miniſters of State* (or *Magiſtrates*) in doing their *offices* for *Bodies*, and in *Civil affairs*; neither can *Miniſters of State* hinder the *Miniſters of Chriſt*, in doing their *offices* for *ſouls*, and in *ſpiritual affairs*. Wherefore (as I ſaid before) each muſt remember his *place*, as *Conſtantine* could ſay (*Vos eſtis in Eccleſia, ſed ego extra Eccleſiam Epiſcopus*) to a *Biſhop* or *Miniſter* in thoſe days; ye *are Overſeers and Officers in the Church* (within) *and I am an Overſeer and Officer out of the Church* (without;) *Conſtantine* kept his courſe ſome time, very well, within his own *juriſdiction*; without mingling or mangling *Eccleſiaſtical affairs* with *Civil*, or *Civil* with *Eccleſiaſtical*; ſo muſt every *Magiſtrate* be ſure to do: For it is Gods deſign, to deſtroy thoſe *powers* and *policies* that hinder Chriſts *reign* in his *Zion*, and *Church*, as the *alone Head* and *Lord*. *Chriſts Kingdom* (of the *Son*) and the *Kingdom of glory* (the *Fathers*) are *both alike*; who rules in *one*, rules in the *other*; who are admitted into *one*, are admitted into the *other*; whom the *one* receives, the *other* receives, and none elſe: But the *Kingdom* of the *Father*, receives not *Magiſtrates*, as *Civil Magiſtrates*, to rule, and govern, or puniſh there (*i. e.* In *Heaven* to come,) therefore not here, in the *Kingdom* of the *Son*. And he that dares uſurpe this *power of Chriſt* (the *alone Head* and *Lord*) takes *too much upon him*, and as *Chryſoſtom* ſayes, *Non eſt tributum Cæſaris, ſed*

Magiſtrates cannot hinder Miniſters of Chriſt, in their offices of preaching, &c. No Miniſter of Chriſt can be ſequeſtred *ab officio*, onely *a beneficio*.

Conſtantine mingled not Civil and Eccleſiaſticals.

None muſt govern in the Kingdom of the Son, but ſuch as ſhall govern in the Kingdom of the Father; but Magiſtrates as ſuch, muſt not rule in the Fathers Kingdom; Ergo &c.

sed servitium diaboli, &c. It is not his due, but the devils work; And it will cause his *unevitable downfal* and *confusion*, as it did the *Devils*. *Trap* observes there, on *Matth.* 22. 21. the *Greek Article* τὰ τῆ θεῷ τῷ θεῷ, is doubled and repeated for this purpose, That *our double* and *special care* must be to give *God his due*, *Rom.* 13. 7.

Oh! O that we did give the *Lord* his due! then should we not plead so for *Cæsars* Chair in Christs Church; that he should sit there with the *heel* of his *cruelty*, to *kick* the *Saints* brains out; and to *crush* them *headlong*, that stoop not to his *form*. In a word, Christ sits not on *Cæsars throne*, neither shall he (who hath too long) sit upon *Christs throne*. For though *other Lords have had dominion over us, and have usurped Headships* (which are *Brass* and *Iron*, *Jer.* 6. 28.) yet the *Lord will give gold for brass, and silver for iron*, *Isai.* 60. 17. This *Head of Gold*, and his *Gospel*, which is better then the *silver* seven times *purified*. And if the very *Philosophers*, (*Aristotle*, *Plato*, and others, *vid. Cartwrights Ecclesiastical Discipline* of the *Authority of the Church*) if they could see and say that *Estate* is best, and those *Citizens* happiest, that had *God* to be their *King* and *Monarch*, and his *Laws* and *Decrees* to submit unto: Sure I am, the *Church* is never so happy, holy, and heavenly, as when *Christ alone* sits upon his *throne*, in the midst of them, and *governs* them by his *Word* and *Spirit*, see *Cap.* 2. & 9. of *Lib.* 2. And sure, this is the *great work* that our *God* is bringing about; who is coming to *reign* for ever and ever. In the *mean time*, let us *own* neither the *Brazen*, nor the *Iron Heads*, for our *Head*; (I mean, neither *Spiritual* nor *Temporal*, *Ecclesiastical* nor *Civil powers*, so called!) O none but *Christ*! the *Head of Gold*; our *Master*! *Lord*! *Head*! and *Law-giver*! without any other *Partner* or *Paramount* whatsoever, as hath been at large proved!

Brazen and Iron Heads no more; but Gold for Brass, and Silver for Iron. *Expos.*

Own no Head but Christ, the Head of Gold.

Wherefore to conclude; All others are *beheaded*! having lost their long *usurped rule dom*, and *jurisdiction*! And with *John Hus*; We say, *Christus sine talibus capitibus monstrosis, melius ecclesiam suam regulavit*, Art. 27. Object. Christ alone is *Head*, and governs his own *Church* (*influendo & infundendo*)

John Hus Constant. Concil.

fundendo) without such *prodigious helps*, or *monstrous heads*, as *Antichrist* would crowd in. Thus said *Gregory* the first, *Lib 6. Epist.24.* in his Letter to *John Patriarch* of *Constantinople*, *Quid tu Christo universalis ecclesiæ capiti, &c.* What will you answer at the last day to *Christ*? the sole *Universal Head* of his *Church*, and *people*? that thou dareſt to arrogate that *title*? which is *Antichristian* for thee so to do? *Hold fast the Head*, saith the Apostle, *Col.2.19. from which all the body, by joynts* and *bands, having nourishment, ministred and knit together*, increaseth with the increase of *God*.

Gregory the first to John of Constantinople Patriark.

Therefore be sure you hold your *Head*; For first, it *supplieth* the *members* with all *necessaries*; Secondly, It *knits* every *member* to its self, and one to another; and thirdly, It *increaseth* every one with a *spiritual increase*: Now Christ in his *Theanthropie*, is this *Head*, which we must fetch our *life, sense*, and *motion* from, by *Nerves, Veins*, and *Arteries*. *Christiani Christo capiti adhærent, & ab eo percipiunt, & hauriunt vitam spiritualem, &c.* No *Member* of his, but hath much moisture, nourishment, and spiritual growth. And every *Member* is moved with their *Head*, unless some *Palsie-Members* (so *Palsie-Christians*) that move not as the *Head* (Christ) directs. When *Cyneas* the Ambassador of *Pyrrhus*, after his return from *Rome*, was asked by his *Master*, What he thought of the City and State, answered; O Sir! It is *Respublica Regum*, a Commonwealth of Kings, and a State of Statesmen: And so is the *Church*, wherein Christ is *King* and *Head*; O happiness of such a *Church!* For if he be in us *Head*, he is *heart, hand*, and all. For quickning of us, he is our *Anima*, the life and soul of the *Church*, and of every *Member*; as he resolves us he is *Voluntas*, as he maketh us think he is *Animus*, as he gives us to know he is our *Intellectus*, as he deliberates us he is *Mens*, as he keeps our remembrance he is *Memoria*, as he gives us to judge he is our *Ratio*, as he moves our desires he is *Affectus*, as he breaths us and inspires us he is our *Spiritus*, and as he enables us to apprehend he is our *Sensus*; So that Christ our *Head*, is our *Heart*, and all. VVherefore let us *hold him fast* for our *Head*, and

Expos. The necessity of this Head. *Vid.* Ca. 9. l. 2. Hold him fast.

Sim.

☞

and heare of no other, no *Brazen-face*, no *Iron-pate*, no

O monstrum horrendum! informe, ingens! cui lumen ademptum!

Christ willed, when he saw *Cæsars* stamp on the *coyne*, to give *Cæsar* his *due*; so when wee see Christs *stampe* on his Saints, Ordinances, Worships, Churches, wee must give *Christ* his due there, which is to be the alone *Head* and *Law-giver* amongst them. But thus far for this Chapter. *Sim.*

CHAP. XIV.

מכון or אדן

צור *Tsur.*

That Christ *is the onely* Rocke, *and sure* Foundation *for his Church to be built upon*: *All other* Foundations *being false*, sandy, *and such as will fail.*

A *House* without a *foundation* cannot *stand*; and to have an *unsound*, sandy *foundation*, is little better then none at all, if not sometimes worse, as being more *deceitfull* and *dangerous*; Great is the *fall* of such an *house*, Luke 6.49. Matth.7.27. But this *spirituall house* hath a *sure foundation* (if it be of *Christs building*) which Christ hath laid with his *owne hands*, as *Zach.*4.9. *Isa.*14.32. other places are *founded* by the *arme of flesh*, but this by the *Power and Spirit of the Lord*. *Palestina* must fall, but *Zion*, i.e. (sayes *Sasbout*) the *spirituall Zion* (meant Christs Church under the Gospel) shall never *fall*: for the Lord *hath founded it* upon a *Rocke* too, so *Mat.*7.25. *Mat.*6.18. *Luke* 6.48. and this *Rocke* is *Christ*, as 1 *Cor.* 10.4. 2 *Sam.*23.3. so that *Christ* is also the *foundation of the Church*, which the

Christ the foundation.

Vide Dr. *Mayor in loc.*

Expos.

Mat. 16.18. Christ the Rock.

Christ the Head, the Builder, and yet the Foundation, how?

the *Church* is *built upon*, Eph. 2. 20. 1 Cor. 3. 14. Christ is not the *Head* of that Church whereof he is not the *foundation*, sayes *Cotton*: Christ is *King*, *Priest*, *Prophet*, *Head*, *Master*, *Lord*, and *Lawgiver*, *Advocate*, *Husband*, *Brother*, *Builder*; and yet the *Foundation* of his *Church*, what is hee not unto his *people*? in any condition? he is *man*, and *Minister* to himselfe as *God*: so that as he may be both the *Prophet*, and the *Word*; the *Advocate*, and yet the *Argument*; the *Law-giver*, and yet the *Law*; the *Master*, and yet the *member*; the *Priest*, and yet the *sacrifice*; even so may he be, by the same *rule* and *order*, the *Founder*, and yet the *foundation*: For as he preaches himselfe, and this *testimony* was true; as he *pleads* himselfe, and this *argument* is full; as he *gives* out himself, and this *Law* is life; as hee *offers* himselfe, and this *Sacrifice* is precious, and effectuall; Even so he layes himselfe low to be our *Foundation*, that wee might bee *fitly built upon him*, and this *Foundation* will never faile, for he is a *Rockie foundation*.

Vide Wilsons Cases, Enigma 99.

Christ is the Rock for foundation, how?

1 The Rock is firm, and will never fail us.

First, Because the *Rock* is a sure and *firme foundation*, which will not *sinke* nor *shrinke* (*per saxum fœderis firmitatem notabant antiqui*: *Venning*) but soft, or *sandy stones*, will give way, and endanger the *whole structure*: Now *God in Christ* is a sure and most *firme foundation*, 1 Cor. 3. 11. 2 Tim. 2. 19. which cannot faile us; our *Salvation* lyes upon him, he cannot *deceive us*: The *Church* is like *Mount Sion* which abides for *ever*, and is *immoveable*, because *founded* upon the *Rocke of ages*: *Si nos ruemus, ruet Christus una*, said that *loud-tongued* and *lively-spirited Luther*: If we fall, *Christ* shall fall too, and (*malo cum Christo ruere, quam cum Cæsare stare*) I had rather (sayes another) *ruine with Christ*, *then run with Cæsar*; I had rather *fall* with *Christ*, then *stand* with *Cæsar*: such can never fall, 1 *Pet.* 2. 6. as long as *Christ* the *foundation* stands.

Luther.

2 Christ the Rock is high whence we look round us. Without jets.

Secondly, A *Rocke* is *high*, whence we have pleasant *prospects*, and see far round, the *Horizon* and *Hemisphere*, whence wee look with *delight*, and have the *least* hindrances, *Num.* 23. 9. *Christ* is such a *high Rocke*, Psal. 61. 2. and the *Saints foundation* lyes in him, who is *higher then all Rocks* and *mountaines*, Psal. 87. 1. or *places*, Isa. 57. 15. Psal. 91. 14. From this *high Rock* (*i.e.* Christ) the *Saints* see far, and saire, and have most

most *eminent* discoveries, and the sweetest *Survey* of *Heaven*, and happinesse, all other things being below them: And they have the least *bindrance* in their *prospects* either *up* or *downe*, or *round about*, being filled with *loveliest*, liveliest, *richest*, highest, and *heavenliest* soul-ravishing *Discoveries*.

Thirdly, A *Rocke* is a *place of refuge*, of great *strength* and *security*, thither people *run* for *refuge* and *safety*, Isa. 2. 21. 1 Sam. 13. 6. and 23. 25. a *Castle* in a *Rocke* is accounted *impregnable*, and *cannon proof*. Such a *Rocke* is *Christ* to the *Church* and his *Saints*, Deut. 32. 31. Psal. 18. 2. Psal. 31. 2. a *strong Rocke* and *Castle* of *defence*; Hence it is *Saints* are so safe in Christ, that they cannot bee *stormed*, or taken: Saints are *secure* in him; when all *Devils* in hell let flye upon them; For as *Tertullian* sayes, the desperatest *Bullets* and *Darts* that men or *Devils* can shoot, at this *impregnable* and *impenetrable Rocke*, are either returned with a *powder*, or *bounded* backe upon the *heads* of them that *shot them*, or else are *fallen down*, *dead* and *blunted*, without any more *mischiefe*. The *Gates of Hell* shall not *prevaile against them*; that is, neither the *power* nor *policy* of *Hell* combined together; no not though the *Devill* doth by himselfe or others plot with his *seven-heads*, or push with his *ten-bornes*; neither can all the fraudulent *plots*, practises, malices, *machinations*, policies, *powers*, or engines that *Earth* or *Hell* can bring forth, bee enough to *ruine* the *Church*, who is seated *sure* and safe upon a *Rocke* that is *higher* and *mightier* then they. It is true, they may *batter*, but cannot *conquer*; they may reach to her *heel*, (and peradventure bruise her *heele*) but they cannot reach to the *Head*, but they will *break themselves* a peeces: They cannot make a *breach* in true *Religion*, or a battery in this *Rocke*; no though the *Devill* should discharge the *Popes Cannons*, or the greatest *Ordinances* hee hath at them: say they were as big as those two cast by *Alphonsus* the Duke of *Ferrara*, the one of which he called the *Earthquake*, the other the *Grandiabolo*, or the *Great-devill*, neither *Earth*, nor *Hell*, the *Earthquake*, nor the *greatest Devils* can remove the *Church founded* upon this *Rocke*; they may *shake* her, but not *shame her*; disturb her, but not *destroy her*, who may challenge

3 Christ the Rock is the place of refuge the Castle of defence impregnable, &c.

Tertullian de Patientia.

Expos.

Ferus. Cameron in Mat. 16.

Against all Powers and Policies whatsoever.

The Church feares no Cannons, nor Ordinances.

Nor can she be ruined that is founded on the Rock.

☞

the *Venetian Motto*, *Nec fluctu nec flatu movetur*, as Mat.7.25. and Psal.62.2. *Hee onely is my rocke, and my SALVATION, he is my DEFENCE, I shall not be greatly moved*; so vers.6,7. But to make haste.

4 Christ the Rock keeps alwayes the same in place and power.

Fourthly, A *Rocke* keeps his *place*; removes not, and thus doth Christ, who is the *same yesterday, to day, and for ever*; hee *alters not*, nor removes from being the *foundation* of his *peoples principles, graces, happinesse, joyes, enjoyments*, and all; he is ever in this place, and therefore he is in *Zion a sure foundation*, Isa. 28.26. and *cannot bee removed*. Hebr. 12.28. *immobile saxum*.

5 The Rocke is lasting for ever.

Fifthly, A *Rocke* is very lasting, an *Heiroglyphick* of *permanency*, durability, and *perpetuity*; so is Christ, who can never decay, or decrease, but of the *increase of his Government, and peace there shall be no end*, Isa.9.7.

6 The Rock yeelds severall benefits.

Keeps from being Sun-burnt.

Jewels come from the Rock

Sixthly, A *Rocke* yeelds severall and singular *Benefits*, it is a *shade* from the scorching *heat*, and keeps from being *Sun-burnt*; so doth *Christ*, Isa.32.2. and he keeps from being *sin-burnt*, and *hell-burnt*, and from the *wrath of God*; a *Rocke* affords *precious stones*, and *Jewels*, such a *Rocke* is *Christ*, who is the *Mine* and *Treasury* of all *precious things hid in him*, Col. 3.2. and fetched *from him*, Prov.8.10,11.18. Rev.3.17.18. Rev.5.12. Prov.3.15. the *Rock* yeelds *honey*, so doth *Christ*, Deut.32.13. Psal.81.16. his *words are drops of honey*, Psal.19.10. and his *lips* and *doctrine* drop *sweet smelling myrrh*, Cant.5.13. The *Rocke* yeelds *oyle*, Deut.32.13. Job. 29.6. and so *Christ* doth the *unction from on High*, the *oyle* of grace, 1 Jo.2.20. and *Rev.*3.17 the *Rock*, affords wholesome *herbs* and *sallets*, so doth *Christ*, whose *cheeks are as a bed of spices*, Cant.5.13. besides from the *Rock* flowes the most rich, pure, pleasant, sweet *Christall streams*, Deut.8.15. Job.28.10. so the most *springs* and best *streams* of *water of life* flow from *Christ* the *Rocke*, whereby his *Church* is *refreshed*, as 1 Cor.10.4. Psal. 46.4. Isa.33.21. Joh.4.13,14. Joh.7.38.

Yeelds honey.

Yeelds oyle.

Yeelds wholesome sallets.

And the best springs and streams.

7 Rock is so hard that it will cost much paines before a foundation in it.

Seventhly, A *Rocke* is so hard, that a *Foundation* in it will cost much sweat and labour, and continuall *paines*, &c. so much meanes must be used, and much paines must be taken, and much care, and continuall *vigilancy* must bee had to bee

well-

well-bottomed upon *Jesus Christ*, Phil. 2. 12. therefore saith *Peter*, 2 Epist. 1. 10. Σπουδάσατε *i.e.* endeavour *sedulously*, and *study* it diligently, and if so yee do; yee shall not fall: therefore *learne* (saith *Solomon*) Prov. 30. 26. of *the Conies* (poore little things) yet they with labour *worke out holes* and *burrowes* in the *roots of the Rocks*; by this we are to learne *diligence* and bee sure to get in force enough, and to *dig deep* into this *Rocke*, which is Christ.

Expos.

Expos.

Eighthly, A *Rocke*, if it proves a *stumbling stone*, is most *dangerous* of all to *bruise* and *breake* thee, and *batter* thee a peeces; so is *Christ* to such as by their *careleſſeneſſe* or *ſelfe-conceit* doe fall *at him*, and *on him*, O! hee is to them a (rough) *Rocke of offence!* 1 Pet. 2. 8. Rom. 9. 32. that will not *obey him*, and *yeeld to him*, but that *ſtumble* at him, and *reject* him; they that fall upon this *ſtone!* are *bruiſed* and *broken*; and thoſe that this *ſtone falls* upon, are *grown'd to powder*, Luke 20. 18.

8. A Rock is most dangerous to such as through heedlessenes or hautines stumble at it, and on it.

Thus is *Chriſt* the *Rocke*, and this *Rocke* the *Foundation* of the *Church*, and this, ſaith *Auguſtine* upon *Mat.* 16. Chriſt meant, when he ſaid, *Upon this Rocke I will build my Church*; *Tu quidem Petrus es, cognominatus a me qui ſum petra, atque ſuper hanc Petram ædificabo Eccleſiam meam.*) And thus ſaith *Peter Martyr* in 1 *Epiſt. ad Cor.* 3. 11. *CHRIST is ſaid to be the FOUNDATION of this heavenly FABRICKE of his Church, becauſe it hath its BEGINNING from ABOVE, and this FOUNDATION hath the TITLE of a ROCKE, becauſe CHRIST is the SUREST FOUNDATION* (*& Chriſtus in ſummo loco ſitus eſt, &c.*) *and he is the higheſt.* But the *Reaſons* why the *Church* hath Chriſt to be her *Rocke*, and why this *Rocke* for her *Foundation*, are divers; I ſhall *trouble* you with but one or two; as firſt is for *ſafeties ſake*.

Auſtin in Mat. 16.

Peter Martyr.

First, For *ſafeties ſake*, the *Church* muſt meet with multitude of *tempeſts* and *ſtormes*, *winds*, and *waves*, Mat. 7. 25. whence *Bolton* calls her the *Toſſed-ſhip*, ſhe meets with a *continuall ſucceſſion* of *miſeries*, and *moleſtations*, one on the necke of another, like *Jobs* Meſſengers, and as *Clouds* rack, *Eccl.* 12. 2. *Fluctus fluctum trudit*, καὶ νεφος νεφει ἐπεται The *ſkies are overcaſt*; ſometimes they fall in *leſſer* and *lighter croſſes*,

Reaſon 1. For ſafeties ſake in the midſt of her manifold troubles.

as the *smaller raine*, but sometimes in *sharpe* stinging and piercing *Calamities*, like stormes of haile, the *raine* falls, the floods arise, the winds blow, the waves beat, and all to try the *building*, which like *Noahs-Arke* is pitched *within*, and *without*, and holds out, being upon a *sure foundation*, and cannot faile utterly, though she may be battered, and will be tryed day by day, and that to the purpose, therefore shee had need to be founded upon the *Rocke*. We must sit downe and consider, and cast up what it will cost us to be *Christians*, how much we must *suffer*; and then be sure that wee bee upon a *good foundation* that will not *sinke* under us, nor *shrinke* away from us, for we shall have many trials.

Omnis Christianus Crucianus.

Secondly, Why the *Church* is built upon this *Rocke* is for *orders sake*, that whosoever will venture to *build*, may begin at *this foundation* first, 1 *Cor.* 3. 10. and bee sure he goe wisely to worke (as I said before in the last Chapter) so also, that whosoever will enter into this *house of the Lord*, may first get up the *Rocke* (which will be with much *difficulty* to *flesh and blood*) and from thence to goe into the *house* (Gods Church) *built upon the Rocke*: many have been wrong that thought first to get into the *Church*, and then into *Christ*, no! no! but they must bee first in *Christ*, and have a *right* to *Christ*, and *communion* and *closenesse* with Christ, and from thence enter into *communion* with *Saints*, &c. 1 Jo. 1. 3. Eph. 2. 2. 20. First on the *foundation* Jesus Christ, and then verse 22. into *the building*: where this *order* is omitted, and not minded, they *build* but upon a *false foundation*, and will never stand the sturdy storms: And truly I am possessed with some jealousie that most of our *gathered Churches* (or rather *members* in them) are built amisse, and are to be amended in this point of *order*, or else they will not stand.

Reason 2. 1 For orders sake, i.e. to begin at Christ this Foundation first, and so to build upward and onward. 2 We must be in Christ, and then get into his Churches. Many gathered Churches in danger of falling that are not built on the Foundation (Christ) first.

Thirdly, It is for *Reasons sake* to keep up the *building*; to support the *body* which the *foundation* is to doe: Therefore is *Christ* the *foundation* to be *first laid*, and all the *superstructure* to be built upon him, who *beares up all by his power*, Heb. 1. 3. for the *which no other FOUNDATION could be laid* to build upon, 1 *Cor.* 3. 11. 12. in *whom* (in which *foundation*) *all the building* (for every bit and parcel must have a *dependance* upon him

Reason 3. For Reasons sake i.e. to support the rest. *Fundamentum est primum sustentare, & connectere*, Tho. Aquin. 22. Q. 4. 7. 4.

him, and an *abiding* in him, as being *fastned* and nailed to him) *all being fitly ordered together doe joyntly* (and unanimously) *grow* (*higher* and *higher*) and are more and more built up in *Christ* still) *a holy Temple to the Lord*, Eph. 2. 20, 21, 22. *through his Spirit.* But,

First, Wee must bee sure then, wee have a *foundation*, and that that be laid first to be built upon, all *wise builders doe thus*, and in Heb. 11. 10. *Abraham* (the representative of *Beleevers*) is said *to look for a City which hath foundations*, i.e. in opposition to the *Tents* he set up to live in, (being but a passenger) which were *without foundations* laid, and could easily bee pulled down, and laid in the *dust*; I dare be bold to say it, that some of our *gathered Churches* (built in a trice) are but such *Tents* without *foundations*, which will (as soon, and in a trice) bee pulled downe and laid in the *dust*: but let *us look for*, and verily expect with *confidence* (as the word ἐκδεχόμεθα there signifies) a *City* i.e. a *house*, a *Church*, a *new Jerusalem*, *whose builder and maker is God*, which hath Christ for the *foundation*; these *Temples*, Tabernacles, buildings will *abide*, but no others: for *Prov.* 10. 25. they are on an *everlasting foundation*, and cannot fall; This is the thing wee *must looke* for, and then *build*; first, make sure of a *sound foundation* therefore, *Isa.* 44. 28. say to *Jerusalem*, *thou shalt be built*, there is nothing mentioned yet of a *foundation* till the next words, *and say*, *O Temple*, *Thy foundation shall be laid*! or let it be laid before you begin to *build* the *Temple* of the *Lord*. The *Temple* was a type, & in the type the *foundation* was first to be laid; the *typified* must answer the *typifying* herein, as appeares in *Zach.* 4. 9. *Zerubbabels* owne hands that have laid *the foundation of this house shall finish it*; but first, he layes the *foundation* of the *house* thus *Hag.* 2. 18. *Consider even from the day that the foundation is laid*: Consider it (as if before that it were not worth considering) as if *without* that, little heed were to bee given to it, (for it could not stand unlesse upon that, and after that the *foundation is once laid*, and the *principles* setled, then we must set forward (and not before) and *build on* with *care* and *consideration*, heed and diligence; *And from that very day the Lord will blesse you.* verf. 19. *From thence you shall grow up into a high and holy*

Expos.

Use. 1.
1 Be sure of the Foundation.
2 That that be laid first. *Paraus in loc.*

Expos. What gathered Churches will fal of a sudden.

And what gathered Churches will our stand all storms, and abide ever.

How to build.

Diodate in loc. The typified must answer the Type in laying the foundation first.

Expos. Else they are not to be regarded or worth considering.

holy building; and go on conſiderately, *Quantum ad actum intellectus, & quantum ad veritatem intuentis*, both in your *underſtandings*, and *judgements*, which otherwiſe (*i. e.* without a *foundation firſt laid*) you cannot do; but muſt *deviate* from thoſe *rules* of *reaſon*, and *right judgement*, whereby you become *conſiderate*; and your *prudence* is ordered and *regulated*, even from that day the *Foundation is laid*. Conſider, but

Uſe 2. Be ſure that we have a *good foundation* (for it is not enough to have a *foundation*, which every man fancies to himſelf) but that it be a *ſound* and *ſure one*, and that which will hold: One that builds upon a *rotten, reeling, ſandy*, and *unfit foundation*, is found a *fool*; and ſo *Chriſt* calls him, *Matth.* 7. 26. For he ſhall finde his faireſt *ground-work* will *deceive him*; his *building* ſoon will lie in the *duſt*, and not endure the *trial*, but will down like a *Spiders web*. All ſuch *fools* (or *unwiſe builders*) fail in the main *point*, in that *neceſſary one* thing, and do but build upon the *ſand*; wherefore his *building* ſoon *ſinks*, ſhatters a pieces, and tumbles down. The *wiſe mans* and *fools houſe* differ in the *ſubterſtructure* and *ſuperſtructure* both.

Uſe 2. Be ſure that we have a *good foundation*

Be ſure the foundation be a ſound one.

Sim. And not a ſandy one. *Dixon* in Mat. 7. 26.

How the wiſe builders houſe differs from the fools.

First, In the *foundation*; the *wiſemans* lies deep, little ſeen, and he is *ſure* it is *ſound* (as the *heart of Oak*) and will never *rot*; but the *fools foundation* is *ſhallow*, lies open, and is much *ſeen*; and is ſoon *removed*, and *razed*, and it is ſo *unſound*, that it *ſinks* under the *building*, and layes all in the *duſt*.

1. In the ſubterſtructure or foundation.

Secondly, In the building too they differ; for the *fools* lies looſly, and is not *well faſtned*, neither to the *foundation*, nor *one to another*, and may eaſily *ſlip* one from another, and all fall beſide to the ground; which *ground-work* is but as a *ſtake* ſtuck in the *ground*, and ſo may *eaſily be pulled* up; and truly, I ſay this for fear *many Churches*, (as they now are) prove but ſuch *buildings*, becauſe ſome ſo eaſily *ſlip aſide* the *foundation* (pretended) which is a ſad thing, and they are too *looſe*, and not *well united* to *one another*, nor faſtned *one in another*; but the *Wiſe mans* is as a *City compacted*, knit faſt to the *foundation*, and *pinned* in (as one with) the *Rock*:

2. In the ſuperſtructure, or building.

True Churches knit faſt to the foundation, and one another, as if they were all but one.

From

From whence they cannot be *razed*, *raised*, or *removed*; and like an *intire stone* (as is it said of *Solomons* Temple) are the *whole building one*. So much *sweetness*, *evenness*, and *union*, is amongst them; yea, in the *midst* of *shakings* and *oppositions*:. That as none of the *building* can be separate from the *Rock*, *viz.* The *foundation* wherein, and whereon they are *laid*; so not *one* (by the violentest *temptations* that can befal them) can be *parted* from *another*; but all are *one* in Christ, and *one another*. For he *that is joyned to the Lord, is one Spirit*, 1 *Cor.*6.17.

Now the very *reason* why many *fair buildings* (so in appearance) must be laid in the *dust* again, is, because they have been *built* upon *false foundations*, of mens Creation; as their *Rules*, *Canons*, *Commandments* of men, *Directories*, or *outward forms* of *holiness*, and *wisdom*, or some thing or other which is *sandy*, and which will *fail* them, and prove *infirm* and *ruinous* (as *Peter Martyr*, 1 *Cor.*3.11. sayes,) and which will make their *buildings* to fall upon their *Heads*. *For every plant which my Father hath not planted, shall be pulled up by the roots*, saith Christ, *i. e.* Their *foundation*, and all shall be *discovered* to be nought; and so in *Ezek.* 13. 14. *I will break down the wall* (the work) *that ye have daubed with untempered morter, and will bring it down to the ground*. Why so? Mark! *That the foundation thereof* (that rotten, ruinous foundation) *may be discovered, and it shall fall*: None shall be able to save it; for the *Lord* will have the naughty, deceitful *foundations*, discovered, and *laid open* to our *children* after us, that they may not *build* upon such *rotten stuff*. And therefore it is (I say) such *buildings* must fall, that their *foundations may be discovered*, (*It shall fall*, saith the *Lord*, none shall be able to keep it up, *it shall fall*;) and then *others* will beware upon what *grounds* and *foundation* they *build* upon hereafter: *False Prophets* are *builders* too, and will be as busie as may be; but mark the *metaphor*, It is with *untempered morter*, which will tumble in the time of a *storm*; it cannot stand, but will fall on a *sudden*: Then they that under such *buildings* are in danger for want of *safety*, or *shelter*; and are in as eminent imminent danger, as the

Other reasons why many gathered Churches, (foolish buildings) will suddenly fall, and so must. *Peter Martyr.*

Expos. Hab. 3. 13. Rotten foundations shall be discovered.

Members of such Churches are in great danger in a storm time.

Twenty

Twenty seven thousand of *Benhadads* men were in *Aphek*, in 1 *Kings* 20. 30.

O! O then be sure of a sound *foundation!* Such a *one* as will not *sink, rot, fail, fall,* and then it must be a *Rock.* Wherefore beware of such *buildings* as are made up of mens *sandy* and untempered *stuff*; for they will fall on your heads, and do a *deal of mischief.* But the *Word and Spirit* must have the *working* of this *house* upon *Christ* the *foundation*; that is strong, defenceable, and sure of standing: Therefore,

Use 3. Be sure *Christ* be that *Rock*, upon which you are *founded Isai.*28.16. who is called the *Stone of probation,* the *stone of foundation.*

Use 3. Be sure Christ be your foundation.

1. The *foundation* of *Solomons* Temple (as I said before) being a *type* of this *foundation,* we shall finde was to be *laid* by those, whom the *Lord* had endued with *most skill,* the chiefest and ablest of the *laborers* in that *building*; and none are fit for this *work, viz.* To *lay the foundation principles*, and to fit out *Christ* to the capacity of the *building* in hand; but such as are very wise, *experienced,* and *filled with the Holy Ghost.* Others, that are raw and *unexperienced,* and not *endued* with *divine skill* and *understanding* for this *work* (which will require the most accurate regard and judgement) do but do what must be undone again, and bring much *discredit* upon the work. Therefore, as *Solomon* sent to *Hiram*, 2 *Chron.*2. and about, *for able men*; so must we seek hard, and send up to *Heaven,* for the *Holy Ghost* to fall upon some, who may be *fitted* for it. This is another *reason* to me, (full of *perswasion* and *power*) that many of our *seeming orderly* gathered *Churches* that yet are, must be *rifled,* and ript up to *lay the foundation* (though it may be good) yet more *orderly,* and regularly; and with more *heavenly skill,* and *wisdom,* then as yet it is *laid*: But,

1. 1 King. 5.16. Who are fit to lay the foundation, and who not.

Another reason, why many gathered Churches will down again.

2. In the *next place,* the *foundation* of the *Temple* was also the *choisest matter,* as being of most *precious* and *permanent substance,* costly and curious *stone,* 1 *Kings* 5. 17, and 7.10. Christ is the most *pretious tryed stone, Isa.* 28. 16. & 8. 14. *Cut out without hands, and elect for that use,* 1 *Pet.*2.6. Most costly, chary, and continuing for ever: Thus in *Rev.* 21.

2. The most precious matter must be for the foundation.

19.

19. *the foundations of the New Jerusalem* we finde *garnished* with all manner of *pretious stones*; indeed all *excellencies*, yea all manner of *excellencies* are in Christ, the *foundation of every particular Church.*

3. Furthermore, when the *foundation of the Temple* was *laid*; there were the largest and liveliest testimonies of *joy*, that could be *expresst*, *Ezra* 3.10, 11, 12. So is it to be at the *laying of this foundation*, (which is *Christ*) to *build* upon; it is to be done with *shouting*, crying, *Grace, grace unto it*, *Zach* 4. 6. or as it is in *Hebrew*, תשורת חתי with wide *exclamations* and *cryes* of *rejoycing* and *gladness*: O (shall they say) the *grace!* the *wonderful grace* of God in *Christ!* And mark this, That till the *foundation be laid*, there is no such *loud shoutings out, grace, grace.* The whole *strength* and *firest* of the *building*, lies in the *foundation*, so does ours in *Christ*; who is also our *City of Refuge.*

Now let this *stone* which most *builders* have refused, and which others have *rejected*, become the *Head of our Corner. Amen.*

Use 4. The *last use* then that I would make (now) of this, is to *inform* us of these *two necessary things*, in *imbodying together.* First, to be *well grounded*; secondly, to be *well united*; without both these, better never to have *been* a *building*; for the *fall will be great.* This is exceedingly requisite, and of all places, I should pitch upon *Dublin* (at present) to press this; for sure I am, we have great need of *laying a sure foundation.*

First, That ye be *well grounded* and *founded upon the Rock*; how requisit it is, you have heard before; onely this I adde, That such a *building* will never fall, but last ever, and is of *perpetual use* for the *Saints* to dwell in, till the *full appearance*, or coming of *Christ*, without *alteration* or *cessation.* This *Church-state* upon this *foundation* ceases not; I say not, but the *superstructure* may sometimes want *mending, ordering*, and *repairing*, but the *essentials* of it shall *remain for ever*, *Dan.* 7. 14. *Luke* 1. 33. *Isa.* 9. 7, 8. & 59. 20, 21. *Eph.* 3. 21. Till it be *grown up into a perfect stature in Christ*, *Eph.* 4. 12, 12. and then it shall be *translated* into a *state* triumphant,

3. The greatest joy at the laying the Foundation.

Exp.

Use. 4. Informs, 1. Necessity of being well-grounded. 2 Of being well united. Without both these, the building falls. 1. If Christ this Rock be your foundation, you will stand till the coming of Christ.

Media cultus ſunt immutabilia. Junius.

phant, 1 *Cor.* 15. 24, 25. Therefore *Paul* charges *Timothy* to a ſpecial care of thoſe *Ordinances* which are to *continue* till the *coming of our Lord Jeſus*, 1 *Tim.* 6. 13, 14. So ſee 1 *Cor.* 11. 26. Chriſt hath promiſed his *preſence* and *perſonal aſſiſtance*, to the *end of the world*, *Matth.* 28. 20. Now *Saints* that are built up together upon this *foundation*, cannot *fall*; neither ſhall *the gates of hell* at any time, in any age, be *able to prevail againſt them*, *Matth.* 16. 18. Here is no room left, for that *erronious opinion* of Mr. *Prynne*; now for ſuch *States-Politicians* that would make *Chriſts* worſhip like the *weather-cock*, to ſerve every *wind*; or his building but a *Crane* to ſerve the *State*, and to *turn* as they lift; and *Religion* like a *noſe of wax*, to ſtand which *way* they will; and to be *altered*, and *formed* into what *faſhion* they think fitteſt for the *State*; and moſt ſuitable to the *Civil Government* and *Laws* of that *Common-wealth*. But let that *policy*, *power*, and thoſe *perſons* expect the rigor of his *rod of Iron*, which is already reached out, againſt ſuch Politicians of our times; who like the King of *Navar* (to *Beza*) profeſs not to ſtir a *foot* further for Religion, then it promotes policy, and agrees with his intereſt. Let ſuch call to the *Mountains* and *Rocks to fall on them, and hide them from the wrath of the Lamb*. The *great day* of his *wrath is come*. *Revel.* 6. 16, 17. Neither in the next place, can we read leſs then an apparent *repugnancy* to *ſound truth*, and to this *ſure foundation* in that *lean* opinion of the *Ceſſation of Ordinances*, which ſome hold at this day, contrary to *Eph.* 3. 21. 1 *Cor.* 11. 26. 1 *Tim.* 6. 13, 14. Wherefore they forſake publick *aſſemblies*, *Heb.* 10. 23, 24. Duties, Ordinances; and will neither build, nor be built up; pretending the *day is not come*, as *Hag.* 1. 2, 4. and it *is time enough*; wherein (as one notes) there is a *double ſin*. Firſt, Their negligence, and pretending it not to be the Lords time to cover their *ſin*; and ſecondly, their *raſhneſs* in charging others that are *about* the *work*; and in the building of *Gods houſe*, as if they made *too much haſte*, and might better let it alone, becauſe the time is not yet come, *&c.* So that they would have *all* lie in their ruines, till the Reſtitution of Miracles, as was in the *Apoſtles days*, and then to do it by an

Politicians and States, ſins herein.

Sim.

Sim.

Politicians Profeſſion of Religion.

Seekers ſins herein.

Expoſ. Qualſber in loc.

☞

Apoſtolick-

Apoſtolick-power and *authority*, and not till then: But O! what an *error* is here! Have they any *warrant* in the Word for this? Is not this an *argument* of a ſenſual? carnal? low ſpirit? that muſt be *confirmed* by *miracles*, *Joh.* 20.29. and of want of *faith*? *Heb.* 11. 7. Beſides, are not *miracles* fallible? Nay, are they not *notes* of *deceivers*, and *falſe Chriſts* in theſe *latter days*? *Matth.* 24. 24. And doth not *Chriſt* call them *evil* and *adulterous*, that do ſeek for ſuch *ſigns*? *Matth.* 12. 38, 39. before they will *believe*, that they muſt go about this *building*. They wait for miracles.

In a word (I think) they are under a *world* of *temptations*, and very *unſound* (if not *ſinfully ſenſual*) that are of that *judgement*, though (I will judge no perſon, but the *ſin*) for in *forſaking Ordinances*, *Aſſemblies*, *Chriſtian-duties*, *&c.* They run a *deſperate hazard*, *Heb.* 10. 23, 24, 25. which, ſome ſay, is the *Prodromus*, or *Harbinger* of that pardonleſs, pitileſs *ſin* of the *Holy Ghoſt*, Verſ. 26, 27, 28, 29. and of *ruine*, V. 39. But this I have offered on the *firſt part* of this *uſe*, to ſhow a *neceſſity* of being *well-grounded* upon this *Rock*, *Chriſt*; and And run a deſperate hazard.

Secondly, To be *well-united* in, and to this *Rock Chriſt*, by *communion*, as 1 *Cor.* 1. 9. *God is faithful, by whom ye are called unto the communion of his Son Jeſus Chriſt our Lord*: This is the *voice* of all the *Oracles* (ſayes Mr. *Ainſworth*) to raiſe men into *communion* with *Chriſt* the *Rock*, and then *with one another*, 1 *John* 1. 3, 7. 2 Part of the Uſe. Union neceſſary. In his twelfth Chapter of Communion of Saints. *Sim.* Col. 1. 18, & 2. 19. 1 Cor. 12. 12. Gal. 2. 20. Rom 8. 32.

Hence it is, that there be ſuch *variety* of *ſimilitudes* to reſemble this *communion*, and to illuſtrate it; as *Chriſt* the *Head*, we the *Members*; and all by due *joynts*, *arteries*, and *ſinews*, united to the *Head*; receiving *life*, *motion*, and *government*, in all *actions* and *affairs* from the *Head*; and yet by the ſame *arteries*, *ſinews*, *joynts*, and *ſpirits united one to another*: ſo *Chriſt* is the *Vine*, we the *branches*, *i. e. One* with the *vine*, the *ſtock*, the *root*, all participating of the *ſame juice*, fatneſs, ſap, *ſweetneſs*, and yet *one branch* deriving from *another*, *refreſhed* by *another*, *growing* to *another*, and *one* with *another*: So *Chriſt* is the *foundation*, we are the *building*, *Eph.* 2. 21. 1 *Cor.* 3. 9. all faſtned, knit, and united to the *foundation*, *Chriſt*; although *one* may differ from *another*, in *form*, *ſhape*, *order*, *place*, *Sim.* Iohn 15. 4. Rom. 12. 17.

Churches and Saints under different forms, yet are all to be one with Christ and with one another.

&c. And although ſome be of a *courſer*, and ſome of a *finer ſubſtance* and *appearance* in this *building*; although ſome be greater, and ſome leſſer; ſome in *one faſhion*, and ſome in *another*; yet *all* alike do *depend* upon, and are ſet upon *Chriſt*, the *foundation*; all are *rooted in him*, Col. 2. 7. Eph. 3. 17. *grounded* and *built upon him*; and *pinned*, *faſtned*, and *united to him*; and yet are ſo to *one another* (in *faith* and *love*;) as if they could not *live* or *ſtand*, *one* without the *other*; for they be *many in particulars*; and *ſome* are under *one form*, and *ſome* under *another*; yet *all* are coupled *together*, tacked, and *nailed together*; ſo that they grow together up *unto an holy temple in the Lord*.

In unity not in uniformity, or all of one judgment. *Anſw. cap. 16. Communion of Saints.*

All members even of the moſt diſcrepant opinions and judgements, and under the moſt different forms, are uſeful and neceſſary.

Another reaſon why many of our gathered Churches muſt fall, *viz.* Their ſtanding by an uniformity. Unſpirituality amongſt all. *i. e.* Having one ſpirit though many opinions.

Now if we lie *looſely*, (and not *firmly faſtned*, as I ſaid before) we ſhall *ſlip aſide*, and *fall out*, 1 Joh. 2. 19, 20. and thereby bring *danger* to the *whole building*. This *communion* makes us in *unity*, without which is neither *comfort*, nor *continuance* in a *Church-ſtate*; neither am I of opinion with ſome, that they muſt be all of *one judgement*, and under *one form*, and of *one opinion*, in *one body* or *ſociety*, *&c.* that *hold together* in *love* and *faith*. For I finde no *building*, no *body*, no *Church* that ever was, or will be, without *different forms*, *opinions*, *appearances*, *&c.* according to the *nature* of the *Members* and *Matter* they are made up of. There be many *Members* (and particular *parcels* of ſeveral *ſhape* and *uſe*) and yet by the *wiſdom of God*, all are ſo *well-united* and *ſet together*; that there appears ſo admirable a *decorum*, ſo goodly a *frame*, and lovely a *proportion* and *ſymmetry* of the *whole*; I ſay, of the *whole*, that not the *leaſt Member* (though the moſt *differing* from others in *form* or *faſhion*) could be ſpared; for the *Lord* hath *uſe* of all his *people* (under what *diſpenſation* ſoever) to build up his houſe withal, as I ſhall (if the Lord pleaſe) ſhew in the *ſecond Book*. Wherefore I am perſwaded, thoſe *Churches* that *conſiſt* ſo much in, and *ſubſiſt* ſo much of, and upon an *uniformity*, will fall; for they are not of *Gods building*; but thoſe the *Lord* builds (as before) though many *Members* be in them that differ in *opinions*, *forms*, or the like; yet *all* ſhall be very *uſeful* and *neceſſary* in the place the *Lord* hath put them in, by his holy *Spirit*, and ſhall be ſo far from

making

making *fractions*, or *divisions*, that they shall *promote* the *unity of the Spirit in the bond of peace*, being all are *borne* up by *one foundation*, upon whom all are *built*, one as well as another, and that *foundation* which is the *strength* of the *building*) is as *able* and *fit* to keep up one as another (so *fastened* in him) bee hee of what *judgement* soever, and under what *shape* soever hee appeares to others (so he be but *good matter*.) Now those *Churches* are of the *Lords building* (doubtlesse) that doe agree in *Spirit*, though differ in *forme*, and though they have in them of *sundry Nations*, natures, languages, judgements, or opinions, yet are all one in *Christ* the *foundation*, and are firmly *cemented*, and *united one to another* in *Christ* by his *own*, and the same *spirit*, which *enlivens*, enlightens, quickens, comprehends, *acts*, inables, moves, and governs all, though under *diversity of gifts* and *administrations*: And these are they that shall *stand by his wisdome*, though not in the *wisdome* of flesh and blood, or of the *world*.

Those Churches whose unity is in the Spirit will stand, and are the Lords buildings.

Well in a word, *Sion* thus *governed*, thus *grounded*, and thus *united* as before, must be the *delight of the whole earth*, *beautifull for scituation*, not onely in a *faire air*, lovely *climate*, and good *land*, but lying on a fair, full, and *sure foundation*, *which shall never bee removed*, but which *he will establish for ever*, Psal. 48.2.8. *SELAH.* Wherefore *thus saith the Lord of hosts*, *let your hands be strong*, *ye that heare in the day the foundation of the Lords house is laid* (Christ being for that purpose preached) *that the Temple might be built*. For the *building* is all in vaine, that is not laid upon this *Foundation*.

All laid on one foundation which is Christ.

And to conclude; The Lord make our *Builders* wise in laying the *Foundation* first; I feare, too many (and I desire to deale home with my owne naughty, deceitfull heart herein) that have sought more their owne *fame*, then others *felicity*, more to glorifie themselves then *God* in gathering the *godly* into *Fellowships*, and so they have gotten a good many, and those *great ones* too, and made themselves some body; then they *Christen* their *Churches* into their owne *names*. The Lord shame us for it, whom he findes guilty! *Constantine* the *Great* called *Trajane* (who was a *Great Builder*) the *wal-flower*, for that his name was engraven on so many *walls*. So indeed

A word to Builders.

Churches must not bee called by our names.

are many mens *names* most *shamefully* (if not impudently) ingraved on your *Churches*. This was not in *Primitive times*, we never read of any Churches called by mens names then; as St. *Pauls* Church, or *Peters* Church, but all called the *Churches* of Christ; for they were *built* upon him for a *foundation*, upon this *Rocke* which *Eagles* flye up to; but the *Ostridges* have their nests in *Sand*. So that all true *Churches* and *Saints* have one, and the same substantiall *Foundation*. For as *Rhetoricke* is said to be a *Fist* extended and *displayed* into an *open hand*, but *Logick* a *hand* contracted into a close *Fist*; So the *Church* is dilated into many Congregations, but every good *Christian* is the *Church* contracted, and condensed into one *Bosome*, being alike built upon the Rockie *Foundation* which will never faile.

Eagle-Saints are seated in the Rock.

Sim.

CHAP. XV.

אהזחכה *Ahezachecha.*

That all the children of Sion called home, are bound to make haste, and to enter into this Way of Christ among his Companions in the Gardens.

THe next *newes* is, that *wisdome* stands in the *streets* and calls to all, yea the *simple*, and *poore*, to eat of *her bread*, and *drinke of her wine*, to *forsake the foolish*, and *to goe in the way of understanding*, *she cries* at the *gates*, at the *entry* of the City, at the coming in at the *doores*, Prov. 8. 1,2,3. yea shee hath sent out her *Maidens* (the Ministers) *to cry aloud* (by preaching her doctrine) Prov. 9.4. and her *Discipline*, Prov. 9.1. For *wisdome* hath laid the *foundation*, and hewed out her *pillars*, as you have heard before; what follows? why

Prov. 9. 1,2,3, 4,5.

Wisdoms care of us, and call to us.

why *hearken unto me, O yee children! blessed are they that keep in my wayes, blessed is the man that heareth mee, watching daily at my gates, waiting at the posts of my doors.*

Prov 9. 32,34. Expos.

The *gates* of *Zion* are the *particular Churches* of Christ, into which *Christ* calls all that have communion with him; *Arise! and come away*, which (as *Ainsworth* sayes) *Beleevers* are bound to doe, and must labour forthwith, to enter in, and being come in to abide there, and to *contend together* for the *faith*, Phil. 1.27. *which was once DELIVERED to the Saints*; For this is foretold in *Isa.* 2.3. and *he will teach us his wayes* (the very next step is this) *and we will walke in his pathes*; as soone as ever we know the way of Christ, the Lawes, Ordinances, Institutions, and *Discipline* of Christ, wee must make no *delay* at all, but put *into practise*, and enter into his way. It argues *carnality* to procrastinate, and put off Christ, and to delay our comming at the call of Christ, when wee have clearly and distinctly heard it, *Luke* 14. 18. and alwayes observe that it is something or other of the *world*, that is the *let*; but as *Micah* 4.2. sayes, and *Jer.* 50.4. *They shall go and seek the Lord, and aske the way to Zion, saying, Come, and let us joyne our selves to the Lord in a perpetuall Covenant.* (*Iount, non subsistent ad vocationem Christi, nec moras trahent, Oecolamp. in loc.* So *Psal.* 110.3. besides the *Precepts*, Psal. 45. 11. Mat. 28.20. and loud *calls* as before, the many *menaces* used in the Scriptures against *Rebels*, and such disobedient *subjects*, doe sufficiently testifie to this truth, *Psal.* 2.12. *Luke* 19.23. 2 *Cor.* 10.22. and the *practises* of the Saints in *primitive times*, yea though times of hottest persecutions and *fiery trials*; yet their (then) ready *obedience* to this order of Christ, doth very much manifest the reality of this assertion, *viz.* that Saints are bound by vertue of positive *Precepts* to joyn together somewhere in a *Gospel-way* and order, as hath been before handled, *Act.* 2.41,42. 1 *Thes.* 1,4,5,6,7. 2 *Cor.* 8.11. 22. 2 *Cor.* 8.5 *Cum multis aliis.* Now is there not reason enough for it? For,

In his communion of Saints. First proved by Prophesie.

Cant. 2.

2 Proved by Precept. Oecolampad.

Threatnings.

3 Proved by Practise.

Reason 1. The onely visible way that Christ hath left for Saints.

First, What other *visible way* for *Beleevers* to *walke* in together, and to *worship* in, hath *Christ* brought out of his *Fathers bosome?* and left *behinde him? When he ascended on high?* till his second coming? but this? see *Eph.* 4.11,12.

Secondly,

2 It is disobedience to live in Babylon.

Secondly, What an apparent peece of *disobedience* and contempt of Christs *Call* and *Command* is this, to live in *Babylon streets*? or as *Lot* in *Sodome*? notwithstanding the *Angel* of the Sunne is sent to cry aloud in our *eares* to come away into *Sion*, and to make a *habitation* for the Lord to *live* in, *Isa.*52.11. *Rev.*18.4. 2 *Cor.*6.16,17. *Eph.*2.21.28. yea and the *Spirit* is to be our *conduct*, Jo.16.13. and 14.26. and *knocks at our doors*, and tarries to know if we are ready, and to put us in minde of making haste, by many *motions* and *instigations*, and *instincts*: O then! how roughly doe they resist the *Holy Ghost*! and quench the *motion* of the Spirit! that stirs in them! and strives with them! *Act.* 7. 51. 1 *Thess.*5.19. which is a *sinne* of the *saddest* consequence, (if after they are convinced,) *Mat.*12.31. *Marke* 3.28,29. *Heb.* 10.26.27. *agnitam veritatem flagitiose insectari.* So *Saul*, *Julian*, *Latomus* of *Loraine*, and many *others* sinned the *sinne of death*! that is, they madly and maliciously *resisted* the *truth*, despised, and despited the *wayes of Christ*, notwithstanding their *consciences* checks, and the Spirits *motions*, and so did *Stephen Gardiner*, *Fox Act.* and *Mon. Fol.* one thousand nine hundred and five, and divers others.

And such are resisters of the holy Ghost.

Trap in loc.

Melanthon Chron p.5.

A sad sin.

O sad! sad sinne! to sinne against the office, and operations of the good Spirit of grace! which is more then to speake against his person in ignorance, for so did the *Sabellian*, *Eunomian*, and *Macedonian hereticks*, who yet found mercy. Wherefore have a care how yee dare to live in the loathsome *Babylonish* wayes of *confusion*, after yee are *called* out thence, and convinced by the *Spirit* (since) of the *gates* of *Sion*! whilst the *Spirit* moves in you, to make haste into *Church-fellowship*, he is *doing* his *office* in you, look you to yours.

Reason 3. The sad consequences which follow the neglect of entring.

Consider the *abundance* of ill *consequences* which must unavoydably follow this *disobedience* to *Christ*, or this *neglect*, or *omission* of these *wayes of holinesse* or *Gospel-fellowship*; for

1 A great wrong to the worship and service of God

First, The *worship of God*, or service to *Christ Jesus* (which should be our joy and meat and drinke) suffers by it, which is more acceptably and orderly performed with *joynt* con-

sent,

sent, and in *communion of Saints*, Rom.15.16. 1 Cor.1.9,10. Zeph.3.9. the *Lambe* is said to *solemnize* publick service upon *Mount Sion* with a hundred forty and foure thousand *Saints*, there their *voice* is like the *voice of many waters*, and *mighty thunders*, Rev.14.1,2,3. in the *songs of praises*, and in their *prayers*; but for this I refer to *Ainsworths Communion*, Chap.16.

Secondly, without this, the *Saints* must needs fall short of that duty of *edifying one another*, and of *building up one another* in the *most holy faith*, but then they grow, Jer. 23.3,4. Ezek.34. 14.16. and walke in *light*, Isa.60.3. 1 Jo.1.17. and *love*, Eph. 5.2. 1 *Thess.*4.9. 1 Pet.1.22. and *unity of the Spirit*, Phil.2.1, 2,3. 2 Cor.13.11. Eph.4.3. instructing and provoking *one another to holinesse*, and *good works*, Mal.3.16., *Jude* 20. 1 *Thess.* 5.11. *Heb.*10.24. therefore are they *implanted* together to *flourish* in the Lords *Courts*, and to *bring forth fruits*, Psal.92. 13,14. which will not *faile*, for the *waters run out of the Sanctuary*, Ezek.47.1.

2 A great let to their duties.

Thirdly, otherwise they have not that *mutuall* aid and *assistance* for the *counsel* and *comfort* of *one another*, which they ought to have, *Rom.*12.3. 1 *Cor.*12.22.26.

3 Hinders mutuall assistance.

Fourthly, nor is there that *unanimous compliance*, or *united force* made against the opposers of the truth as is required, *Phil.*1. 27. *Jude* 3 *Gal.*5.1. 1 *Cor.*7 23. *Can.*6.4. til they be in *communion*, as *an Army with Banners*, and then they are *terrible* to their enemies being all under one *Captaine*, Heb.2.10. (I grant there be divers *colours*) having all the same *word*, Jer.31.33. marching all in *order* and *ranke*, Col.2.5. making all one *arme*, and *strength* against the *same enemies*, and *joyntly* vindicating the truth, joyntly *praying*, and *then out of their mouths comes fire to destroy their Adversaries*, Rom. 11.5. *joyntly suffering* for the *truth*, 1 Cor.11.26. Rom.12.8. joyntly refusing *traditions*, trumperies, and whatsoever is contrary to Christs *word*, joyntly *disputing* for, and *maintaining* of their *Liberties* and *Privileges*, Gal.5.1.

4 Hinders opposition of enemies by an united strength as one Arme and Army.

Joel.2.7.

Fifthly, without this *Fellowship* together, there is not that *fellow-feeling*, or Saintly *sympathy* as ought to be, 1 *Cor.*12.25. 26. *Rom.*12.16. nor is there that *bearing* one anothers

5 Else there is not such a sympathy as ought to be in bearing, forbearing, &c.

burthens, Gal.6.2. Heb.13.3. nor forbearing one with anothers *weaknesses*, as Eph.4.32. *Col.*3.12,13. in *bowels of love*, pity, patience, and without *censures*, Rom.14.13. Rom.13.1,2,&c.

6 They faile in many other Christian duties required of them as Church members.

Sixthly, besides they are exceeding *deficient* in many other *Christian duties*, who are not in *Gospel-fellowship*; for how can they *Prophesie* in the Church? 1 Cor.14. or *tell the Church?* as Mat.18.17. if they are not *members* of a *Church*? or *obey them* that are *Elders*, Heb.13.17. or vigilantly *watch over one anothers conversation?* and *admonish*, or *reprove* orderly? *Mat.*18.15. 1 *Thess.*5.14. and 4. 18. 2 *Thess.* 3.15. *Rom.*15.14. *&c.* But for this I refer to Mr. *Bartlets Model*; But to the

Reason 4. There be speciall priviledges of Saints in fellowship above all others.

Fourth *Reason* or *Argument*, which is taken from the *special priviledges* which are *proper* to them that are in the *way of Christ* above all *others*, which are *abundance*:

1 Christs presence is promised most to them.

As first, among them *Christ* doth most manifest his *presence*, Psal.36.2. in a more then *ordinary measure*, the *glory of God* is seen in the *face of Christ*, 2 Cor.4.6. Christ takes most delight in the *midst of them* to walke *there*, Rev.1.12,13. and 2,1. in his rich *robes* of *righteousnesse* to cloath or *cover with*, the *meanest* (Saints or) *member of his body*, *i.e. with a garment downe to the foot, and girt about the paps with a golden girdle*, *for himselfe as High-priest* and his Saints as *Priests*. The *names* of *Temples*, *house*, *Kingdome*, *Tabernacle*, yea and *golden Candlesticks* are given to *Beleevers* in *Church-fellowship*, 2 Cor.6.16. 1 Cor.3.16.17. Eph. 2. 22. Heb. 3.6. Rev. 21.3. for this very *reason*, not onely because *he walks in them*, but there he *lodges* Psal. 132.13,14. lives, and rests in a most remarkable *manner*, there the *Kingdome* and *King is seen in his beauty*, Isa. 33.17. And for this I referre to the *object* of the *Church* in Chap.9.

There is the King and Kingdome in his beauty.

2 Saints have highest enjoyments, and best refreshments there. Jo.18.20. Act. 2.1. Act.13.5. Luke 4.15.

Secondly, In this *Way* of *Christ*, the *Saints* have most *singular refreshments*, and the *sweetest* and *highest enjoyments* of *love*, and *grace*, and *powrings* of the unction *from on high* upon them; we shall finde how Christ (yea and his *Apostles* after him) did daily *visit* the *Synagogues* and publick *Assemblies*, and amongst them he uttered so *many gracious words*, and wrought so many *mighty miracles*; and why so? if not to

fore-

foreshew by this, how he would *regard* the *Church-assemblies* of his *people*, and be their *Prophet*, to *declare* excellent *truths*, and to open the *Fathers bosome* to them *above* all; for there hee feeds, *Cant.*1.7. and 6.2,3. and *eats pleasant* fruits, *i.e.* of his *owne* planting, *Cant.*4.16. there the Lord is a place of *broad rivers*, Isa.33.21. and *Christ* is *there*, and to them streams from *Lebanon*, and a *Fountaine* in the *middest* of them, *Cant.* 4.12. as in *Florence* and *Naples*, where they have the most excellent *Gardens*, they have in the midst a most excellent *Spring*, a *Fountaine* from which with an *Engine* they can *sprout* out *water*, and *streams* round about the *Garden*, so alluding to this, is *Christ* in the midst of such a *Church-fellowship*, as we have spoken of, a *Fountaine* and *streams* i.e. they are refreshed with *streams* (in a more eminent manner) then all in the *world* besides; For the *common-fields*, *flowers*, and *trees* without, have the benefit of the *clouds* and ordinary *raine* and *showers*, but the *particular Churches* of Christ, his *bed of spices*, Cant.6.2. are more *watered* then all others; for besides the *outward meanes* of grace, and preaching, praying, expounding, and *ordinary* publick *showers* or *refreshments*, they have a *fountaine within* that is never dry, of *purer* and more *Chrystall showers* that cannot be *taken away* from them; the *Word and Spirit* are (as it were) *entailed* to them in a most *spirituall manner* above all, *Exod.* 20.24. *Isa.*4.5.6. *Isa.*25.6,7,8. *Psal.*132. 13,14,15, *Isa.*56.7. *Isa.*59.21. and are (as it were) seated there to *sanctifie*, *season*, *counsell*, *quicken*, *comfort*, *encourage*, and *assist* them in *Church-fellowship* above any other. So that when there is a *drought* without, and the *Clouds* are *steril*, and the earth barren, yet there is (even there) *within* a *fountaine* and *streams* for the *Gardens*. So that though *Ministers* *i.e. Clouds* may be empty, yet the *Fountaine*, *i.e.* Christ cannot. Thus Saints in *fellowship* are fed with *fat things* Isa.25.6,7. with *flaggons and apples*, Cant.2.5. and *full refreshments*, and that *above all* other the *dwellings* of *Jacob*, and they bring forth fruits (even) *in old age*, Psal.92.13,14.

Thirdly, *Christ* is more *free* with them then with any others, as a Husband with his Wife to impart his most intimate *bosome-loves* and *secrets*, Cant.7.12. 2 Cor.11.2. and

Expos. Christ is a Fountain in the midst of his Gardens. *Sim.*

More then in all the world besides.

Wherein the Churches have the happinesse of all others.

Others are watered from the ordinary clouds without, but these are from the fountain within.

When clouds are barren the fountain is ful.

; Christ is most free to impart his best bosome-loves to such.

to let out his very heart-loves into his wives arms and boſome, Iſa.62.4,5. and Iſa.61.10. Pſal.36.8.

They are moſt under his care and protection, and on his account.

Fourthly, Such (of all) are under his *protection* and *banner* of *love*, Cant.2.4. Iſa. 4.5,6. Joel 2.32. Iſa.54.17. and in the *midſt of them* is *ſalvation* placed, *Iſa.*46.13. *Zach.*2.5. And in a word they have a *heaven upon earth*, Rev.12.1.12. O! it is good being here!

For theſe reaſons Saints in Primitive times (even) longed after Church fellowſhip.

For theſe and many more the *like Reaſons* hath this *Goſpel-order* of *Beleevers in fellowſhip* been alwayes praiſed, prized, and indefatigably ſought for, and accounted of, even as of neceſſity for *beleevers* in all ages: For the Lord though hee loves all his Saints, *Deut.*33. yet he *loves the gates of Zion more then all other the dwellings of Jacob*, Pſal.87.2. and ſo much the Saints have loved theſe *Courts of the Lord*, that they have accounted a day better there, then a thouſand elſewhere, *Pſal.*84.10. the Apoſtles longed after it, and to ſee *the brethren in it*, *Rom.*1.11.12. 1 *Theſ.*2.17. yea and *eſteemed* them the *Crown of their joy*, 1 *Theſ.*2.19.20. yea, Chriſt himſelfe (as man) exceedingly *deſired it*, and ſought *comfort* by his *Diſciples prayers*, Mat.26.40.43. Luke 22.46. and he exceedingly *longed* after a moſt *ſpeciall communion* with them in *fellowſhip with him*, before hee parted from them, and was *taken away* to ſuffer. See *Luke* 22.15. *with deſire I have deſired to eat with you before I ſuffer*; as if he ſhould ſay, I have moſt ſtrong affections hereto, for thereby I ſhall be abundantly *ſtengthned* and *refreſhed* as well as you, &c. O then! how dare any, that *follow the Lambe*, delay *entring* into theſe *wayes of holineſſe*, and love! did not *Chriſt*, his Apoſtles, and *primitive Saints* goe before us into this *Church-fellowſhip*, and *Goſpel-order*? what hinders us? nay what is the reaſon wee doe not run into them? for what a *world* of *proofs*, *precepts*, *promiſes*, *practiſes*, *reaſons*, *arguments*, *motives*, and *priviledges*, are there to provoke us? were they but duely weighed? who durſt either deny, or delay *comming* or *joyning*? *The Lord added to the Church from day to day ſuch as ſhould be ſaved*, Act.2.47. wherefore make this uſe! put forward apace for the *wayes of Sion* with the *will!* wherein you muſt have (in your hearts) *inclinations*, *reſolutions* for, and *chooſings* of theſe *Tabernacles* above.

Expoſ.

We do but as Chriſt, his Apoſtles and primitive Saints did in entring into Church-fellowſhip.

Uſe.

To put forward apace for Zion, and in order thereto get into the Gates.

above all other wayes; if once you get into these *Gates* of *Sion*, you will quickly be in Sion. But some may say,

Object. But *learned*, able *scholars*, and *godly* judicious *men* doe both *print* and *preach* against this *way*; the Answer is easie.

Object.

Answ. First, In all *ages*, both *learned* and godly have been *opposers* of *Christ* and his *Church*; so were the *Scribes* and *Pharisees*, *the most learned* and (in appearance) the *most godly* of the age; and so, *Act.* 13. 50. were those that raised (διεγειραν) a *running* and a most rigid *persecution* against *Paul* and *Barnabas*, and expelled *them out of their coasts*; but this should never the more hinder us.

Answ. 1. Learned and godly (in appearance, the strictest Professors) in every Age, Christs and his Churches greatest enemies.

Secondly, Though they be *learned* and *godly*, yet they bee but men, therefore subject to mistakes; for *judicium fit, secundum vim intellectualis luminis*, they *preach*, and *print*, but according to their apprehension; But,

2 They are but men, and subject to errors.

Thirdly, All are not *learned*, nor *godly*, that the *world* judges to be so; they have a *form of godlinesse*, *denying the power thereof*, 2 Tim. 3. and so they may have the *letter* of *Learning*, but not the *life of it*, whole *Libraries* in their heads, but not a *Catechisme*, nor *Principle* in their hearts, *Isa.* 29. 11. *Isa.* 50. 4. I mean of the true *Divinity* which the *Father* learnes us, *Joh.* 6. 45. by his *Spirit*, 1 Joh. 2. 20. 27. this none *but the Redeemed have*, Rev. 14. 3. and in this the *Spirit* is our *Tutor*, and teaches us *out of the Lambs booke*, Rev. 5. 5, 6. such have indeed the *highest skill* of *Tongues*, and are most admirably conversant with the *originall language* of the Spirit, here lyes the *difference*; but for these, their *Learning comes from the heart*, Prov. 16. 23. whilst the *others* comes but from the head: But,

3 Many counted learned & godly that are not truly so. Who are truly learned.

Fourthly, They know but in part, they will know more then now they doe.

4 Men know but in part.

Fifthly, Doe not *learned*, able, and *godly* of all sorts *print*, *preach*, and pray this *way* of *Christ*? by unanswerable *arguments* against all *opposers* whatsoever? and answer the *arguments*, and *objections* of the *Adversaries*?

5 Learned and godly of all sorts for this way.

Sixtly, This *opposition* of theirs is *necessary* for the evincing of the *truth*, and makes more for it, then against it, *Act.* 28. 22. *Act.* 24. 5. 14.

6 Their opposition makes for it.

Object. But when *people* enter into this *way*, they run into errors presently.

Answ. 1. This is not the cause of it.

Answ. Firſt, Some it may bee that enter, doe run into *errour*, but this their *uniting* with the *Saints* in *Goſpel-order*, is not the *cauſe* of it; nay,

2 It is a great enemy to error.

Secondly, There is no *ſtricter enemy* to *error*, that can bee, then this *order of Chriſt*, which will not allow of the leaſt *appearance*, much leſſe *growth* of *error*, or ſinne, *Rom.* 16.17,18. 1 *Tim.*6.3,4,5. 2 *Tim.*2.16,17. *Act.*20.29,31. *Rev.*2.14.16. 2 *Joh.*10. though ſuch as are *conſcientious* have (and are to have) their *liberty* in things *indifferent*, Rom.14.1,2,5.

3 The not entring into this way, makes men run into wayes of error.

Thirdly, Nay, to ſay the *truth*, the *neglect* and *omiſſion* of this *duty* to enter *into fellowſhip* according to *Goſpel-order*, makes ſo much *diſorder*, and ſo many runne into *wayes* of *error*, as hath been hinted before in Chap.7. but grant it, to argue *ex conceſſis*, then we ſay,

4 Errors are neceſſary.

Fourthly, *Errors* are *uſefull*, as well as *truth*, and it is *expedient* they ſhould be 1 *Cor.*11.19. In *Pope Clements* the fifths time, *Frederick* King of *Sicily* made this his *maſter-objection* againſt the *Church*, viz. the *errours* and *evill-orders* (which indeed he might well doe) but he was *anſwered*, and ſoon *ſatisfied* with this *Scripture*, *That offences muſt come*, and that *there muſt be hereſies amongſt you*, *that they which are approved may bee manifeſt*; by *Arnoldus de nova villa*. This is much for the *glory of truth* too, and therefore in *Iſa.*60.1,2. a *glorious light*, and yet a *groſſe darkneſſe* are both foretold for *one time* together; ſhould wee halfe ſo much *prize* the light, and preſſe for it, had we never a night? nor darkneſſe? but *both together* doth well, and *wiſdome* hath ſo *ordained* it.

Truth and error muſt be both together.

I have heard of a *Ruler* who gave liberty to his *ſubjects* for certain dayes to do any manner of evill or *miſchiefe*, and they ſhould not bee queſtioned for any *wickedneſſe* done in thoſe dayes; no, though they *murdered*, or did *villany* in the higheſt *natures*; But this was in *policy* to indear *government* unto them, and by giving his people a taſte what it was to bee without it, to make them the more prize it.

Object. *Obj.* We are well enough as long as *ſalvation* may be had here in *Pariſhes*, what need we enter into any other way?

Anſw.

Answ. 1. Yet ye are not *well enough*; for ye live in *disobedience*, and in *danger* of *Babylons* plagues, and in *contempt* of *Christs* commands, which shall not go *unpunished*, *Heb.* 10. 20. And therefore, if you love *your own souls*, there is great need of getting into the *gates of Sion*.

Answ. 1. Not enough to be in Parishes, though salvation could be had there.

2. VVhat a *carnal*, *low*, *degenerate*, *base Spirit* hast thou, to be as well *content* with *Egypt*, as with *Canaan*? and with the *Onions* and *Leeks*, as well as if ye had the *Milk and Honey*? Thou doest fall foully short of the *true Spirit* of *Christ* in a *Saint*; which is ever *going forward*, and cannot be content with the *husks*, no nor *crums*, as long as there is *bread enough* in our *Fathers house*. Besides, how *unkindly* doest thou deal with *Dear Christ*? who took *care* for thee? and brought this way from *Heaven* out of his *Fathers* heart for thee? and wilt thou now *slight* both him, and it? But,

2. This argues a base carnal spirit.

To be content with the Onions and Leeks of *Egypt*.

3. It is a question, whether thy *salvation* may be had here in these *Parochial ways* and *Discipline*, as long as thou art perswaded, and *convinced* by *Gods Word* thou art in a *false-way*; but how ever, I tell thee *from the Lord*, thou art an *enemy* to thy *poor soul*, and as much as (almost) may be an *hinderer* of thy own *salvation*. For thou dost *rob* thy *soul* of the *rich benefit* of being *watched over*, admonished, *counselled*, *comforted*, and maist lie in some *sin* (which thou seest not, and others might see) which may be thy *ruine*; thou art *subject* to *wandrings* now, and may be, *runnest* in a full *career* without stop or stay, *warning* or *check*; besides, you have not here *without* in your *Parishes* the *benefit* of *many ordinances*, as *exercising of gifts*, *propheseying* one by one, and frequent *communication* and *conference* in the *things of God*. *Mal.* 3. 16. And *such-like* pretious benefits as are in this *Church-way* to be had at *large* for your *edification*.

3. Thou art (else) a hinderer of thine own comfort and salvation.

And why? *Quia quos sunctus deus eligit ad finem*; *eos eligit ad media*. Ursin. de Eccles.

4. And lastly, it is just with the *Lord*, to leave thee to *thy lusts*, to *swear in his wrath*, *thou shalt never enter into his rest*; never to make one *motion* more at thy *soul*, by his *spirit*, to *enter* into this *way*; or once to *encline* thine *heart thereunto*: If now, now I say, after so many clear *calls*, thou doest *resist the Holy Ghost*. Wherefore as *Heb.* 3, 10, 11, 12, 13. *harden not*

4. If thou continuest obstinate, it may be just with God, to give thee up to the hardness and deceitfulness of thine own heart.

your

Expos. *your hearts* (σκληρωθῇ, which comes of the word σκίλλω to *dry up*, or *wither*) do not *snib* or *nip off* those *buds*, or blast those *blooms* which are *in you*, and like to set so *fair* for *fruit*; nor by the *hardness of your hearts*, and unkindness, and *cruelties*, to the *conceptions* of *Christ* within you, do not *dry up* those sweet *sappy motions*, which are made in *your heart* by his *spirit*; if you do, you will prove but a *barren branch*, a withered *fear* stick, to be *cut up* for the *fire*, *John* 15.16. *Heb.* 6. 8. *they are nigh the curse that do so*, in the *deceitfulness* of sin, *i.e.* (ἀπάτης *ex à privat. & πάτω*) *drawn* out of the *way* of *Christ*, by some *fallacy* or other; who ever refuseth this *way of Christ*, runs a desperater *hazard*, then he is aware off; wherefore then *let him take heed*! *take heed*!

Wherefore take heed, how you reject it.

And let *Ministers* (so called) look about them too! and *beware*! for a *greater alteration* is yet to come! and to *befal them*! then ever hath been before! O then! Sirs! that they would be busie about the Lords house! and no longer *delay* it! or do it by *halves*! *Numb.* 14. 24. or by *haltings*! *between two*! Do they yet know what was the meaning of the last *lightning*? and *thunder* the last year? which grew so angry at their *Morter-Churches* and *Parish-Temples*? what houses were burnt or beaten down to the *ground*, but those *Churches*? and on that day of *worship* too? and in several *Counties* too? and which is not without a *Mystery*? but it shall be plain, and made an *History* ere long; in the *interim*, it were well, that *Ministers* and all would take *warning* and *sin no more*, (by dishonoring God in *idolizing forms*! and humane inventions! or in worshipping of *Christ in Antichristian* ways! and *traditions*!) *least a worse thing happen unto them*. Was there ever any that *hardned* his heart against the *Lord*, and prospered at *last*? *Job* 9. 4.

Ministers must have a care too.
A great change nigh!
Their warning peece, the last year.
A mortal blow to Morter-Churches.

Obj. But some it may be will say, *Sir, You forget your self* (and so I would) *whilest you urge so much your Form of Discipline*! *For we look for Zion more spiritually*! *and for spiritual worshippers*!

Answ. 1. We urge Faith more then Form.

Answ. 1. It is not so much the *Form*, as the *Faith*, that I would urge; I mean *obedience* to *Christs* positive *commands*

(as I told you before) although ſome ſoar too high into the *air*, that account the *Practical Part* of *Worſhip* a meer *Form*.

2. I urge it not ſo much to be *Church-members* as *Chriſts-members*; but *firſt* to have *fellowſhip* with the *Son*, and then with the *Saints* (as I ſaid before;) but I ſay, *both theſe* are *enjoyned*, to be *enjoyed*: Yet I ſay further, whileſt in the *Form*, out of the *Form*; and whileſt *under it*, yet *above it*; and ſo are all *Saints* in the *Church*, *ſpiritual worſhippers* of God, *John* 4. 23. yea, *in ſpirit and in truth* together; Wherefore let none be ſo *cenſorious*, as to ſay, *We are all for the form of Diſcipline*, when indeed, we are *leaſt* for it, and would have all our Brethren to live above it in *their Spirits* with *God*, and with *Chriſt*; in the *Temple*, and the *Light* of the *New Jeruſalem*. We live in them, as *Abraham* lived in *Tents*, and *David* in *Tabernacles*.

2. To be Chriſts-members, more then Church-members.

And in the Churches to be ſpiritual worſhippers.

3. We alſo look for *Sion more ſpiritually!* but this is in *order* thereunto: Before we can get into the *City* (which is all *glorious* within,) we muſt paſs through the *gates*, as appears, *Pſal.* 87. 2, 3. *His foundation is in the holy mountains. The Lord loveth the gates of Zion more then all the dwellings of Jacob. Glorious things are ſpoken of thee, O City of God!* There is, firſt, the *foundation* laid by the *Lord* himſelf; and then ſecondly, the *particular Churches*, or the *gates of Zion*, which the *Lord* ſo loves, אֹהֵב יְהוָה שַׁעֲרֵי צִיּוֹן מִכֹּל

3. We look for Zion, and muſt firſt paſs through the Gates.

Expoſ.

And then thirdly, the *City* its ſelf which is ſo *glorious*. But I ſay, before we can come into the *City*, we muſt enter through the *gates*; which are theſe *Churches gathered*: So that this is in the *way* to that *City*, where *Salvation* is placed, *Iſa.* 46. 13. This is the *way* to *Zion*, as *Jer.* 50. 5. *They ſhall ask the way to Sion, with their faces thitherward, ſaying, Come let us joyn our ſelves together, &c.* We muſt ask firſt the *way*, (*i. e.* the *Churches.*) and when we are in the *way*, then for *Zion*. And thus the *Saints* come to *Sion*, *Jer.* 3. 14. *Iſa.* 51. 11. & 35. 10. *i. e.* By this *way*, and through theſe *gates*; we muſt firſt live in *Tents*, and then in the *City*, *Heb.* 11. 9, 10.

Particular Churches are the Gates of Sion.

Expoſ.

☞ First, in *Tabernacles*, then in the *Temple*; and that those that would live in *Sion* in her *glory*, and *full effusion of the Spirit*, must be in the *Churches*, in *order* thereunto; which appears plainly in *Chap.9. lib.2.* For the *Lord* will be *known* in her *Gates*, *Towers*, and *Palaces*, *Psal.*48.3. & 44. 12.

Quære. *Quære.* How we should *groundedly* know we are *fitted* for this *Communion of Saints* in *Church-society*, as hath been pressed?

Answ. 1. Clearly satisfied in it. *Answ.* 1. There must be clear *satisfaction* to your *judgement*, and *full perswasion* in your breast, *Rom.* 14. the whole *Chapter*, especially Vers. 1, 2, 4, 14. *Acts* 2. & 19. & 8. *Saints* ever first *believed*, and were *fully perswaded*, and then they *entered*.

2. Freely willing and longing. 2. You must be exceedingly *longing* and *desirous* after it; and then make ready for it; be *freely willing* to it, by the *Spirit of Christ* in you, *Psal.*110. 3. *Jer.* 50. 4, 5. For all in *Christs Kingdom* are *voluntiers*, 1 *Thes.*1.6,7. *Acts* 4. 32. 2 *Cor.*8.3,5.

3. Ready to take up any Cross to follow Christ. 3. Such are made *free* to follow *Christ* any where soever, *Revel.* 14. 4. And as they come at his *call*, *Mark* 1.18. so they are *prepared* to *leave all*, and to take up the *cross*, *Mat.* 19. 27. accounting before hand, what it will *cost* them; so that they pass not a pin for *storms* and *afflictions*, which they expect before hand; as 1 *Thes.*3. 3. *Phil.* 1. 27,28. but they will hold out to the *end*.

4. You have a sweet and true object. 4. What is the *object* ye *look on* in these *overtures* of your *affections*? It is the *King in his beauty*. O the sweet! *Soul-ravishing* presence of God in *Christ*! in *grace*! and *glory*! This makes these *Tabernacles* so amiable! his goodness in these *gardens* is so *desireable*, *Psa.*87.2,3. *Isa.*33.17. *Psa* 27.4. *Act.*2.28. *Ps.*84. 1,2,7,10. & 63. 1, 2. 2 *Cor.*3.18. & 6.16.

5. You have first fellowship with the Father, and his Son, and then with his Saints. Else it is unsound. 5. Have ye a clear *discovery* of *your fellowship* with the *Father*, and his *Son*? Then ye may from the *same principle*, and by the *same spirit*, have *fellowship* with the *Saints*; 1 *John* 1.7. but be sure ye begin in *Christ* first, or else the *foundation* is not *laid*; else ye will *fall out* and down in the *dust*, 1 *John* 2. 19. ye cannot *continue* else; and then will your *ending* be worse then your *beginning*.

6. What

6. What is your *end?* is it that as the *choſen ones*, and thoſe bought by *Chriſts blood*, you may ſet forth the *praiſes* of him that *called you out of darkneſs into light?* 1 *Pet.* 2. 9. 2 *Theſ.* 1. 11, 12. and is it nothing elſe but in *ſubordination* to this? why then theſe are *good grounds*. But many there be that have *baſe, by, ſiniſter ends*, for which they creep into this *Church-way*; who are (or will be ere long) a *ſcandal* to the *Goſpel*, and do bring a *ſcorn* upon the truth. O! how often hath it been ſaid in *Dublin* (and that by ſuch, whoſe *ſincerity* is without *exception*) with *bleeding hearts*! Look yee! there is *one* that could not tell how to live, but hath loſt his trade, and for ſome *place* is got in to be a *member* of ſuch a *Church*; and he is now *preferred*, and made a *Gentleman*, *&c.* Nay, ſome have been ſo *bold* as to *boaſt* of it, (among themſelves) as if nothing elſe byaſſed them into theſe *ways*, but *politick ends*! O ſad! ſuch as theſe do bring the *ways of holineſs* into contempt! they *grieve* many that are in! and keep out many that are not in! they raiſe fractions *within*, factions *without*; they open the *wide mouthes* of the *enemies* to *blaſpheme*; and they *ſide* for *lucres ſake*, or *luſts ſake* with the *great*, rather then with the *good*. Ah! alas! and indeed, though upon the *naked knees* of our *ſouls*, we cannot be thankful enough for the *liberty* the truth hath, and that *holineſs* and *Religion* is ſo much advanced; Yet I do verily believe, never more *Hypocrites* then now, who (becauſe they know none but *honeſt men* muſt be *preferred* into *places* or *offices*) do *diſſemble* with *God* and men; get into *Church-fellowſhips* (the name of a *Church-member* making them of note) and *exerciſe* their *gifts*, and get up into *Pulpits* (which God forbid, but they ſhould *orderly*) and change their *words*, ways, and *works*, but not their *hearts*, *Gen.* 4. 3. *Hoſea* 7. 16.

6. Your End is to ſet forth Gods praiſe. and to glorifie God.

Many creep and crowd in for by, baſe, ſelfiſh Ends. In *Dublin.*

The miſchief that ſuch members do.

Never more Hypocrites, then now; and why?

Their character and conditions.

Theſe are *lights* before men, but *darkneſs* before *God*, *Matth.* 6. 2, 5, 16. *Iſa.* 58. 2. and though theſe do not the *evil* which they *love*, (in their *hearts*, if they durſt do it, or could not be ſeen by men) yet they will do the *good*, which they *love not*, to be *ſeen by men*, *Numb.* 14. 2. & 4. 40. O theſe! theſe are the *ſcandal* of this *age*! this *Land*! this

Reformation! and of the *Church* of *Christ*! wherefore beware ye be not *byassed* by such *sinister, carnal, fleshly ends*! for the *Hypocrites hope will come to nothing*, *Job* 8. 13. Their *flower* will *fade*, and their *joy* is but for a *moment*, *Job* 20. 5. When *Religion* is much in *fashion*, it is much a *fancy*, and then most men *will swim with the stream*.

And their End.

Thus have I roughly offered a *few directions*, and have *lent my hand*, by a *few helps* to such as do *seek the way to Sion*! but least they *leap* before they *look*, they will do well to *weigh* them *in the ballance of the sanctuary*; and because many *Church-fellowships* in my *judgement* (given me by the *Word and Spirit*) are in a *doubtful state* at present; and which (I think) must be *purged* with the *Refiners fire*, and *Fullers soap*: I do therefore beseech you seriously to seek such a *society* as hath,

What Church-fellowship is best for sincere hearted and tender Saints to get into.

1. The *sweetest harmony*, and most *love*, and to all alike.

2. Which hath *Christian liberty*, and no *one* is *robbed* by the *Rulers*, of his or her *right*.

3. Where they *live* more in the *Spirit*, then on the *Forms*.

4. Where *holiness* is highest, and appears in most *power*.

5. Where every *Saint* may *walk* according to his *light* (so he be *holy, humble, &c.*) though he *differ* in *some things* from others.

6. Where you see most *self-denial*, *humility* of *minde*, and ready *serving* one another.

7. Where you see most *order* and *Gospel-decency*.

8. Where appears most *sympathy*, and *bowels of love*, and *pity*.

9. Where their *unity consists*, not in the unity of the *form*, but *in the unity of the Spirit*.

10. Where you finde most *readiness* to *meet together*, to *instruct, counsel, comfort*, and *build up one another in the most holy Faith*; and where there is not *honor* given, or *taken*, *Joh.* 5.44. after the *manner of men*, or a *having mens persons* in *admiration*.

Many such things I might offer now, but I shall take more

liberty

liberty hereafter; onely these things in brief I lay before you, till the next *Books*. And this I do the rather, being *induced* thereunto by *abundance* of *experience* afforded me (through Gods goodness) from *variety of observations*, which I have taken of many *gathered Churches* in *England* and *Ireland*, as they now stand. The Lord open *your eyes* to see, and *your ears* to hear, and *lead you* by *his light*, and *Spirit of truth*, into his *holy tabernacles*, *Psal.*43.3.

Experience hath put the Author upon this Subject.

Thus far for the *first Part* of this *Platform*, wherein you have the *totum essentiale* of a true *Church* of *Christ*, from

The { *Efficient*, *Material*, *Formal*, *Objective*, *Instrumental*, *And Final* } Causes.

All this is to shew what is requisit *before embodying*; but the next part relates, to what is *to be done in*; and the last, to what is *to be done after embodying together*.

The End of the First Book.

כַּלָּה *Challah.*

The Heavenly *Nymph:*
OR
THE BRIDE.

Rising up to *Perfection*, and *preparing* for the coming of her *Bridegroom*:
Being the Second Book of Church-Discipline.

Wherein appears the *BRIDES* beauty in her *Members*, and *Complexions*, her *submission* and *obedience* to Christ, her *Modesty* and her *Chastity*, her *Humility*, and her *Loves*, with other *Graces* and *Ornaments* that appertain to her.

AS ALSO

The *BRIDEGROOMS* great *love* to her (*more then to all other the dwellings of Jacob*, Psal 87.2.) his *care* of her, his special *Presence*, and *abode* with her, his Royal *maintenance* to her, and *provisions* for her according to his owne *fulnesse*, and the *riches* of his *Grace that filleth all in all*, Eph.1.23.

Or you have (in this *Book*) a sight of the *Moon* shining (though under *Clouds* and *thick darknesse*) as she receives her *light* and *life* from the Sun (in the former *Book*.)

Or Christ (*her Head*) *coming in glory*, *being* big-bellied *with the precious Promises* and *Prophesies*, and *Types*, never before so opened, and which are *travelling* to be *delivered* in these *latter dayes*, *wherein the light of the Moon shall be as the light of the Sun, and the light of the Sun as of seven dayes*, &c. Isa.30.26.

By JOHN ROGERS, A friend of the Bridegroom's, and of the Brides. *Preacher* of the Gospel of Jesus Christ. Now at *Thomas Apostles Lond.* But communicated at *Brides* in *Dublin* in *Ireland.*

Psal.45.11. *So shall the King greatly desire thy beauty.* וְיִתְאַו הַמֶּלֶךְ יָפְיֵךְ

Isa.62.5. *As the Bridegroom rejoyceth over the Bride, so shall the Lord over thee.*
Rev.21.2. *The holy City, the new Jerusalem prepared as a Bride adorned for her husband.*
Zech.14.20,21. *Holinesse to the Lord; and every pot in Jerusalem shall be holinesse to the Lord, and no more Canaanite shall be in the house of the Lord in that day.*
Zeph 3.20. *I will make you a name, and praise among all peoples of the earth.*
Rev. 19.5,6,7. *Be glad O all Saints, for the mariage of the Lamb is come, the Bride hath made her self ready,* ἡτοίμασεν. Ier.30.17. *This is Sion which none (to speak on) seek after.* Rev.22 17. *But the Spirit and the Bride saith Come.*

LONDON, Printed for *R. Ibbotson.* 1653.

To all Christian Readers of all *Judgements*, a word or two first.

Christian Reader,

IF thou beest so, thou wilt not wonder, that I say unto thee, *The* Day *is coming when* Kiriath-Sepher *shall be smitten, whose name signifies the* City of Books, *and our* City *and* Country *are full these* times, *which by the next* Age *will be* all *out of* date, *and lye moulding like old* Almanacks *in* corners; *for then the* Lamb *shall be our* Light, *and the* Lord our Temple. *And as* Solon *said of* Laws, *sayes he*, We have many good LAWS made indeed, but alas! there wants ONE yet; *and what is that?* Why a LAW to put all the rest in EXECUTION; *so we have many good* Books *abroad, but give way to* one *more I pray, for there wants* one *more, and that is the* Book *which will put us upon the practise of all the rest*; *I mean the* Lambs Book *written* within *and* without, Rev. 5. 2, 3. *and* Ezek. 2. 9. *this is ere long to come* abroad, *though I feare it will finde but few* Readers. *In the mean time, the* Presse *sayes to the* Pulpit, *as* Esaiah *said to* Jacob, Plurima habeo, sint tua tibi, *Gen.* 32. 4. *I have* enough my brother, *Gen.* 33. 9. keep what thou hast to thy selfe. *And amongst the multitude it comes to my turne to bring in* (πρὸς τὸ συμφέρον) *but I hardly know whom to invite, for although I may find a* few guests (*these* stomack-full *times*) *that may come to* feed, *yet I know that* most *will but* sit *to looke on. And indeed, I have not provided for the* proud, *or Prelatick* Palat; *neither* puffe-paste, *nor* kick-shawes; *But as* Æschilus *the* Poet *said of his* Tragedies, *that they were but small* dishes *of great* Homers *supper*; *so I*

Iosh. 15. 15.

Sim.

The Lambs book will be ere long abroad.

In the mean time what is presented in this book.

Sim.

ſay, *I here preſent you a poore* Diſh *or* two *from the* Lamb, *who will* ſup *with you in this the* Kings houſe *and* Palace, *wherein you ſhall finde the* feaſt *of* fat things, flaggons *of* Wine, *and the* Apples *of the* Tree of life, *yea* ſpiced Cups, *and green* Sallets, *and ſweet* flowers *to* boot, *gathered out of* Spring-garden: *and becauſe ſome men muſt have their* diſhes *ſet out with* flouriſhes, *they ſhall finde the* atteſtation *of the moſt eminent and* orthodox *Writers in all* Ages *to this* Treatiſes *truth: And to ſatisfie all* ſenſes; *the* Bridegroom *hath provided the beſt* ſoul-raviſhing Muſick, *I mean the* melody *of the* Spirit; *for his* gueſts *that come at his* call *to this* marriage-houſe *and* Feaſt, *for* all things are ready, *the* fatlings *and* oxen *are killed*, Come!

Math. 22. 3.

☞

But I know the wantonneſſe *of the times make many look for* pretty knacks *now*, *as the* laſt courſes; *but ſoft there*; *Thoſe* Spaniards *are* wiſeſt *who will have the* beſt *at* laſt, *and your* toyes *at firſt*. *It is true, the* Books *of theſe* few years *coming*, *are like to be the laſt* courſe; *but let me tell you they muſt bee the* beſt, *moſt ſolid*, *ſweet*, *ſpiritual* Diſhes *that have not been yet brought in.*

Divers ſorts of Readers.

1 To feed their fancies.

Some *there be that will* read *good* Books *and* Authors, *but as the* Butter-flye *that ſucks flowers, onely to paint her wings with; ſo to feed their* fancies, *opinions, and judgements with*, *but not like the* Bee *to fetch out the* hony *of them.*

2 To feed their luſts.

Others *there be that are worſe*, *and would ſucke out* poyſon, *to ſatisfie the* luſts *of their hearts; theſe may hap be taken too, as thoſe in the* act of Adultery; *for if* one *reads* two *are catched.*

3 To carp like Criticks.

Others *there be that come out of* Criticiſme *too, and to ſhew the* ambo-dexterity *of their* captioſities, *I ſhould ſay* capacities, *little to their* credit *do they buffet* words *with* blows, *and pick* holes *in* cyphers *to ſatisfie the* curioſitie *of their quick-ſilvered* Genius.

Sim.

☞

Alexander, *when* one *did preſent him with his* dexterity *in finding* fault *with*, *and vilipending of* others, *and in* extolling *his owne* Arts *and* Activities, *deſired to ſee what he could doe; ſo his choice* art *appearing* (*to be ſo poor*) *as onely to caſt a* Peaſe *through the* eye *of a* Needle *a little bigger: Well, ſayes* Alexander, *Give*, *Give him a* buſhel *of* peaſe *for his pains to maintain his* ſport *with*. *And though* Alexander *was very free in* giving gifts, *and rewards*, *he thought a* buſhel *of* peaſe *re-*

ward.

ward enough to keep up his curiosity, So I say, to recompence such Readers if they come hither, I have a whole bushel full for them to keep up their trade.

Other Readers we have who minde more the mark then the mettal, and more minde who writes, then what is written; the name carries it upon the wings of credit, whereby many are bribed to buy and sell their time, their judgement, and the truth at the Authors rate: The rich Citizens are their best Readers, for they will pay most for it. And many, I was saying orthod -- but I mean Organ-players will play no longer then such blow the bellows, and fill the pipes; for their fame makes things furthest off, look faireſt, beſt and greateſt.

But although I make account to meet with many of the third ſort of Readers, who have ſaid before-hand they will ſalute this Book with Argos-eyes, and with a Zoilus his zeal, yet they are accounted as Crates the Theban was called, the Door-opener, for that he would ruſh into every mans company to hear what they ſaid, and to gain-ſay it at a venture; and ſo do theſe ſometimes; they reprehend what they underſtand not; and ſometimes they rail becauſe they (thinke they) underſtand what (indeed) they underſtand not, and like Dogs they chooſe to piſſe in the faireſt places; and all times with naked natural reaſon they read; Like the Smith that ſmoaks for it, for that he takes a red-hot iron glowing out of the fire with his bare hands ſo I warrant them they burne their fingers (at leaſt) for it, and will be branded. It is this bids them to eat of the forbidden fruit; and makes them Owl-like frowne at the face of the Sun. Thoſe that make reaſon their guide, do but ſet a mad unruly horſe to be formoſt in the Team. Wherefore as Abraham when he went up to the ſacrifice of his Son, he left his ſervants and his Aſſe below; ſo though our natural Reaſon, and humane Arts may ſerve for below, yet they muſt bee left behinde if wee will come up to the top of this Mount; for our Reaſon without the Grace, and the Spirit that leads up, is but like Samſon without his Guide when his eyes were out, for without the direction of his Guide he could not finde the Pillars of the houſe; Nor ſhall you finde the Pillars of the Lords houſe without the guidance of his gracious Spirit.

4 Others mind more the man then the thing.

☜

Sim.

☜

What Readers have promiſed me.

Sim.

☜

Sim.

That read with carnal reaſon.

Sim.

☜

Sim.

Such will be loſt in this houſe.

Thus Reader *thou art* invited *to come and welcome*, *be of what* judgement *thou wilt*, *it is all one for that*, *for thou art bidden to the* Feast, *thou art guided in hither by* grace. *Wherefore come hither heartily*, *yea as into a* Wardrobe, *not to finde an* Inventory *of new things*, *for that is too troublesome*; *but to find out what is fit for thy weare*, *use*, *and application.*

In the last Book *I was much engaged upon the* Power *of* Civil *and* Ecclesiastical; *but in this I shall bee most in the* power *of the* Church *and* Spirit; *the* Spirit *and the* Bride. *The* Spirit *in the* Churches; *which will be abundantly* powred forth *in these* latter *dayes*. Vide chap. 9.

To Civill Corrupt Lawyers.

As to Civil Magistrates, *I have done my duty in shewing their duties*, *and dare not like some*, Mermaid-like, *sing them into the* Sea. *But I feare I may be answered as* Antigonus *answered* one *that presented him a* Book *concerning Justice*: *Thou art a* Fool (*sayes he*) *to present me a* Book *of* Justice, *when thou seest me making* wars *with other* Cities *and* Countries. *Little lesse said one of the corrupt Lawyers* (viz. *Mr* Maynard) *to me last* March *before the* Lords Commissioners *of the Seale in the* Parliament Chamber *at the* Temple, *whilst he was pleading the* Law *for a* Delinquent (Malignant) *Patron* (*over and over*, *an open notorious* Enemy *and* Cavalier *against God and State*) *yet having* compounded *he must have the power to present a man of a wicked malignant spirit* (*none else*) *and knowne for* swearing, company-keeping *and other vices*, *and hee must force such a one upon the poore people* (*that never heard him so much as preach*) *to the joy of all the malignant*, *godlesse wretches in the* Country *all about*, *and to the griefe of all the* godly, *who cry and complaine of this detestable unsufferable* injustice *and* foule-oppression, *which will never leave crying for* vengeance *till it come with a* powder *upon the* heads *of some*; *O! that* godly, *eminent* holy *men*, *whom all the* Country *would* petition, *and beg for*; *the very* faithful, *useful* Ministers *of Jesus Christ*, *must be* justled *out from a* godly people, *and a* Church-communion *too*, *and that by* Church-enemies, *Christs enemies and* State-enemies, *and all this is known most notoriously*; *yea that* Soules *must be thus made* sale *of*, *and* slaves *of*, *to serve mens* lusts; *and all this too by* bribes, *extortion*, oppressi-

Corrupt Lawyers.

Wicked men present corrupt Ministers to livings.

Horrible soultyanny, sin, and impiety, which cryes for vengeance.
Mr. *Colem.*
Mr. *M.*
M. *R.*
Mr. *Birk.* all eminent Ministers thus abused.

on,

on, *injustice, and thorough* friends *made by* money *or* gifts? *O let the* righteous God *come downe and* judge! *The whole world that hears of it abhors it. And with tears and prayers, some are crying aloud to the* Lord *of this lamentable* Reformation *in the want of the* Laws Regulation: *The very* justice *of the* Law *as it now stands is most monstrous* injustice, *and sends many a precious soule and* family *a begging, against all* honesty *and* Christianity; *for the* wicked Lawyers (*who live no other way but by sin; and one may in the sight of God be as lawfully tolerated to live in drunkennesse, swearing, whoredome, and to get* money *by it, and to make a* trade *of it; as to* live *by, take* money *for, and make a* trade *of* lying, *oppressing the* Fatherlesse, *and widows,* cheating *of the Nation,* eating *up the* bread *of the poor, yea the* poor as bread, *turning out* godly, *putting in ungodly and wicked debauched* Whoremongers, *Adulterers,* Drunkards, *or the like in their room*) *I say these* ungodly ones (*for I cannot see how they can be other*) *Christ himselfe deprecates and* accuses, *as a* crew *from hell that live by sin*; Wo to you Lawyers; *Luke* 11. 46, 47. *for these are the* enemies of Christ, *and have another* God, *as the* Romans *had, which they called* Terminus. *But for the incredible* wickednesse *of those of that* Profession, *their* guiltinesse *of all manner of* sinnes *which the Nation lyes under, as* Blood, Theft, Oppression, Injustice, Contentions, Hatred, Cozenage, *and* Fraud, Rebellion, Lying, Perjury, *and what not? and for the* injustice *and tyranny of the* Law *as it now stands without* regulation *or* reformation, *to the utter* undoing *of thousands that are aged,* godly *and deserving* Families, *with many a sad and lamentable* history *thereof, and for the late* excessive *exorbitances of their* injustice *and* oppression, *scarce paralleld in any of the former ages; I doubt not but an accurate* account *will be given thereof to all the world in a* book *compiled for that purpose. But in the* mean time, *this Mr.* M. *one of the cast out* members *of the* house (*I hear*) *pleading for this* cause *of the* Devill (*for I dare call it no other*) *much offended me, insomuch that I was urged in conscience to say before the* Lords Commissioners: Sir, *the Acts of the* Apostles *had been your best* Statute-book *in this businesse* about souls: You use not Gods word: *but before I could goe further, he punched mee aside, with*

Lawyers live by sin.

Cursed of Christ.

Their God is *Terminus.*

They mock at the word.

with ſome abuſive fowl-mouthed language (*as I hope ere long to declare to the world*) *ſaying*, What do yee tell us of the word, we have the Law? &c. *So the* Lawyers *puſhed me aſide. But what a ſad thing is this? that ſuch* Laws? *and ſuch* Laywers *ſhould bee ſuffered? and how can a good* reformation *be laid upon ſo baſe a* foundation? *They are the* Lawyers *all this while that have hindered the* Reformation, *and ſo they will, as long as they have ſuch* influence *upon the* Parliament.

Lawyers hinder Reformation.

In reforming of the Commonwealth, *I wiſh our* Governours *would beware of leaning to* Policie *too much; for hitherto like* Jewellers *when they ſee a* ſpot *or* ſpek *or cloud in the* Jewel, *which cannot be grownd out without* ſenſible *abatement of the* ſtone, *they will not meddle with it: neither will our* Governors *as yet* meddle *with the* regulation of the Law (*it ſeems*) *becauſe there muſt* (*then*) *be abundance of the corrupt, cloudy, ſpotty, oppreſsive part of it be quite* taken away *and* grownd *to powder then; but I hope ere long that* policie *will be out of* power *and prevalency.*

Sim. Why the Law is not regulated all this while.

I remember I have read Caligula, *upon the* ſuit *and out-cry of the* people, *deſired the* Law *might be ſet up that all might know it, and not be enſnared by it; but he had ſo well learned the art of* Policie, *that he cauſed it to be* written *in ſo ſmall a hand that none could read it, or was the better for* the ſetting of it *open: I will not apply it; onely this, what are wee the* better *for the* Engliſhing the Law? *are not the* Lawyers *as compleat* Knaves *in plaine* Engliſh *as they are in their* other language? *which* (*like themſelves*) *is ſo full of* Soleciſmes *and* Apocopies; *ſo that as long as this laſts, the* pleas *which ſome make for* Religion *and the* Gospel, *ſerve onely as* Hacknies *for their* Luſts *to ride and ſpur on in their* way: *Nor yet is it that we would deal with the Law as the* man *in the* Fable *was dealt with, by his* two wives, *the old which he had* married *plucked out all his* black-hairs *out of his head* (*the evidence of his youth*) *and his young wife* (*that he married after*) *plucked out all his* gray-hairs, *that no ſtandards of* Antiquity *might remaine, ſo that* betwixt both, *they left him* bald; *I ſay we would not, that there ſhould be no* antiquity of the Law *to remaine* (*as ſome* Levellers *it may be would*) *nor would we that there ſhould*

Never the better for being Engliſhed.

Sim.

What we would have of the Law, and what not?

be

be no Novelty *of the* Law (*as the wicked* Lawyers *it may be would*:) *But we ſay, and affirm it in the* ſight of God *and* men, *That the* Law *muſt be* purged *to the purpoſe, and the* Lawyers *too*; *and a great deal of the* old (tyranny) *muſt out, and much of* new *muſt be added for the* liberties *of* Saints *and* Subjects: *For the beſt of the* Civil Forms *are attended with abundance of* corrupt (*yet cloſe*) Intereſts, *that muſt down, down, to the* ground. *For that* Form *and* Cuſtom *is got up in the room of* Reaſon *and* Right.

Laws, Lawyers, purged.

Cuſtom and Form is in the room of Reaſon and Right.

And this is the ground *of our* Controverſie, *with the* Law *and* Lawyers, (*as they now are*) *and* God *himſelf muſt be on our ſide*: *For* Laws *were made by* men, *and are themſelves to be* condemned *ſo far, as they fall ſhort of* pure *and* reſtored Reaſon; *I mean the* Reaſon *of the* age *wherein we* live, *which is by degrees* reſtored *to* perfection. *Now as* Reaſon *is purer in this* age, *then in the laſt, ſo the* Laws *muſt be*; *and ſo they muſt be* purer *in the* next age, *then in this*. *But many of our* Laws *are nothing elſe, but the* reſults *of the* humors, deſigns, *and* corruptions *of men, to eſtabliſh themſelves, and their mightineſſes*; *ſo I account corrupt* Preſentations *in the hands of* wicked enemies *to* Chriſt, *and the* Goſpel; *and ſo* Fealties, Homages, Oaths, &c. *with a* hundred *other things that I could name*.

As Reaſon is better, Law muſt be better.

And Law *in this ſence, is nothing elſe but* Will, Arbitrary Luſt, Power, Cuſtom, Pride, *and is as corrupt, as thoſe that made them*. *But the* day of the Lord, *will deliver us*! *But ſo may the* Lawyers *ſay*, *Did the poor man ſay to the* Pirate, *when he ſeized upon* him *and his* ſhip, *and was plundring of it*; *O*! *ſayes the* poor man! *at the laſt day ye will not know how to anſwer this*: *Sayeſt thou ſo*! *ſayes the* Pirate? *Nay, if I ſhall ſtay ſo long before I anſwer it, as to the* laſt day, *I care not*; *but now you ſhall go with me this day*.

Many of our Laws are but Mens Luſts, Wils, Humors, to make themſelves great. *Sim.*

So the Brazen-headed *oppreſſing* Lawyers, *it is like will ſay*; *Nay, if we ſhall* ſtay *till that day, it is well enough*; *and ſo I have been anſwered*. *Say ye ſo*? *Will not the* Rocks *and* Mountains *ſtand ſtill yet*? *Though ye ſhould ſay*, fall on us? *O fearful*! *deſperate boldneſs*! *but know this* day *is hard by*, *even at your* doors; *and what will ye do now*? *Now the* Lord *is* coming *to judge the Earth*? *now thoſe whom you have* judged *and*

oppreſſed;

The day is hard by, when Laws and Judges shall be restored as at first. *i.e.* according to Conscience, Reason, and Equity.

But as yet Reason is turned out of the room and Lust set up for Law.

Instance.

Ere long wo to the Lawyers, and why?

The greatest Traytors, and Oppressors in the world.

oppressed, *shall be your* judges? *For then (that is shortly) shall be the* Resurrection *of* Principles *and* Power, Equity *and* Conscience, Reason *and* Right; *which is now gradually rising and standing upon their feet. All* Laws *were made according to the* light *of the* Reason *that the* men *then had that made them: Now as* men *grow up in* purified *and* inlightned Reason *in every* age, *the* Law *is to be* mended, refined, *and* purified *accordingly: So that the* weak *and* imperfect Reason *of* former ages, *hath left much to be added to, and to be* mended *in the* Law, *by the* purer *and* perfected Reason *of* after ages. *But for want of this* regulating *and* mending *the* Law, Lust *hath succeeded* Reason, *and hath been (by fair* glosses *and* counterfeits *of* Reason) *enthroned in the room of it. And* Lust, Custom, Will, Might, *and* Form, *hath as yet the* day of Reason, *and turns it out of* doors, *and* condemns *it for an* Offender, *a* Law-breaker, *and a* Traytor; *as to instance, Let a* Minister *be in a* living, *and preach there three quarters of a year, and then another be put in a week or two before the* Harvest; *he that comes for that week or two, shall have all the* Means (*by the* abomination of the Law;) *and he that preached there, all before, must have* nothing, *sayes the* Law; *and so said the foresaid* Lawyers, *before the* Lords Commissioners; *though* Conscience *cries out upon it, and* Reason *condemns it, and* Equity *would not suffer it; yet against* Equity, Reason, Justice, Conscience *and all*; Lust *and* Will, Custom *and* Form *will have it so, and condemns* Reason, Conscience, *and all for* Traytors, *and* Disobedient, *and* Rebellious; *When in very deed, it is the* Law *as it stands, that is an* unconscionable oppressing, humorous, self-corrupted Form *and* Custom, *that is to be* condemned, *as being against clear* Right, Equity, Light, Justice, Reason, *and* Understanding. *Now when this* Principle *comes to be* restored, *and* true Reason *and* Equity *to be the* Law; *as I doubt not, but it will be within forty five years; then wo be to the Lawyers, and to all such* Persons *and* Personal Interests! *the* Form *tumbles*! Custom *falls*! Wills *of men shall no longer be a* Law! *nor shall the* Law *be as* Lawyers *say it then*! *But I will avouch it, that the* Lawyers, Judges, *and such as are so strict to the* Form, Lust, *and* Letter *of the* Law, *shall be found the* greatest Traytors, Oppressors, Prevaricators, Rebels, *and* Opposers

of

of true Justice, Equity, Reason, *and* Conscience; *yea, to* God, *and the* States *that are in the World.*

In the mean time, O that our Governors *would make haste to* reform, *according to their* Light! *and the* Reason *of this Age!* *If they will not, the* just Judge of all the Earth! *who is* gone forth *against all* Nations *for their unjust* Laws *and* oppressions! *I say this* great God *will come of a* sudden, *and* regulate *both the* Law, *and them too!* *The* Paracelsian *that promises to restore* nature *and* health, *to a* corrupt body, *doth soonest* subvert *and* overthrow *both* health, body, *and all together.* *So will our* Governors, *if they think to reform, before they have* well purged *over and over the* Law, *and* Lawyers: *Till then neither* Reason *nor* Religion *can have* orbe-room *enough.* *I hope none will think me their* enemie, *for telling the* truth; *and speaking my* Conscience. *It is to set* light upon a hill, *let none be offended*; *but if they be, I* pass *not a pin.* *For as* Theodorus *of* Cyrene *answered* Lysimachus, *when he threatned to* crucifie him, *O Sir!* *said he, Let your* Courtiers *and* Favorites *fear that!* *for I had as lieve* rot in the air, *as on the* Earth: *I could (I hope) willingly* save men *an* inquisition *after me in such a case, and say to them, I come of my own accord,* Here I am! *What will ye? for I remember the Duke of* Burgundy, *who was firnamed* Carolus Audax, *was son to that* Duke *who was firnamed* Bonus; *for* Conscience *and* Confidence, *are near a kin: Wherefore of* whom should I be afraid? Psal. 27. 1, 2. for the Lord is my light, and my salvation, *&c.* *I must be as ready to* write, print, preach, *and* pray *against the* sins *of great men, as of the meanest, and I will make no more on it, though I* suffer *for it: Or though they deal with this, as the* old Senate *did, that burned up* Numa *his Books, for mentioning the* secrets *of their* Religion. *I have heard, that if the* Crocodiles, *which besiege the* banks *of* Nilus, *and* way-lay *the* Travellers *into* Egypt, *were but* pricked *with the* quill *of the* Bird, Ibis, *they will be so* weak *and* stupified *therewith, that they will not be* able *to stir, or* hurt *any more.*

O that this course *were taken with our* English Crocodiles!

The greatest Traytors and Oppressors in the World. A word and a warning to our Governors about this. Isai. 20. 9.

☜

Let none be offended with me.

Sim.

Sim.

☜

Sim. The way to disable Lawyers from hurting us.

☞

Thoſe wicked Lawyers *that* way-lay, *oppreſs*, tear, *and* torment *ſo many* perſons *and* families *of this* Nation: *Did every one* arm *himſelf with a* quill; *and make it a good* pen, *with a* hard nib, *and* write *but as long as that would laſt, what they know of them*; i. e. *and* touch *them therewith but to the* quick, (*as well as they were able*) *I am certain, we ſhould finde them* ſtupified, *and* ſtingleſs, *and unable to* way-lay *us*, *hurt us*, *and oppreſs us, as they do. But I ſhall ſay no more of them here, expecting a more* perfect Character *of them ere long in a* Book *by it ſelf.*

The Author looks for Antagoniſts.

The next thing Reader, *that this* Treatiſe *moſt of all intends, is the* Deſcription of the Church; *wherein I expect* Antagoniſts, *tag and rag, of the* ridged ones *of all* judgements, *eſpecially of the* Presbyterians *and* Anabaptiſts; *but I hope to be* armed *for them with the* armor of light. *The* frothy agitations *of ſome* unquiet heads *and* buſie brains, *may caſt away coſt, and* twiſt ſtraws; *I mean, their* labor *may be worth a* pound, *but their* matter *or* ſtuffe *not worth a* penny. *But before hand, I ſhall pray them to forbear* paſſion, *and the* pride *of a* Prelate; *For a* fooliſh ſentence *dropped upon* Paper, *will ſet* pride *and* folly *upon a* Hill.

But prayes them not to rail, but reaſon.

Sim.

Memnon, *the General of* Darius *his* Army, *hearing a* mercenary Soldier, *with vile language revile* Alexander, *and exclaim againſt him*; *he ſtruck him with a* Lance, *ſaying*, *He* hired *him to* fight *againſt him, not to* rail *upon him. Clamors againſt a very* Enemy, *requires rather* reproof *then* praiſe; *and I think there was no man much commended* (*but much condemned*) *that* poor *empty, wide-mouthed* Libeller *of* Garlick-hithe, *for his* Pamphlet *he put out lately, whereby he hath brought himſelf into the* report *and* reproof *of all that hear his* name, *which may be eminently up, and famous ere long in* London, *as it is in* Cheſhire, *and other places*: *I had, I confeſs, a full* Character *of him* (*indeed*) *by Maſter* Manwaring (*one that knew him well in* Cheſhire) *at my Lord* Bradſhawes *Table lately, whileſt Sir* William Brereton, *with an* eminent Miniſter

As the Libeller that put out the Taſt of Doctrine at Tho. Apoſtles.

(*that*

(*that knows him highly too*) *was by*; *and gave so good account of him, That I cannot but wonder how he could* end *in* one lying (*impudent*) Pamphlet; *and like a* Squib (*too dry, it seems*) flash *all out at once. But if he, or any other, will leave* railing *and fall to* writing, *what tends to* edification, *I shall be for him, and heartily* embrace *both it and them, so far, as I finde a* Christian Spirit *with them. And indeed, as the* Athenians *dashed out of their* Calender *a* day *in* May (*when* Neptune *and* Minerva *were at oddes, and in a* bitter fray:) *So from my* heart *I wish all our* bitter frayes *may be ended, and their* dayes *blotted out. And O! that the* Lord *would* pour out his Spirit, *according to his* promise *in these* latter dayes, *upon* all flesh; *which will make us* all *one in* love, *and* holiness, *and* power of godliness, *and* equal worship.

One Spirit will make us all one.

To conclude, Christian Reader, *if thou comest to drink of the* pure streams, *sweep away the* froth (*for that is* mine) *with thy* hand of faith; *and take up of what is* spiritual *and* pretious (*for that is the* Lords) *and make not too much* stir, *least you raise the* mud; *for that will make it* worst *of all.* Caius Lucillius, *a* Learned man, *was wont to say, That he wished the things that he had* written, *might neither be* read *of the* (*altogether*) unlearned; *nor yet of the* highly Learned: *For, that the* one *would* understand *nothing*; *and the* others *would* understand *more then himself. But I wish the quite* contrary, *for that the* unlearned *might learn* something *of me*; *and the* more learned *might teach* something *to me*: *So that I hope this will* stir *up some to* read, *and some to* write; *which will be the* worse *for the* Worms, *and may hap to keep their* Libraries *from being eat up. But I wish they be the* Learned *of the* Father, *for such* learning *is the* Golden Shield *which defends the* truth. *But when* Golden Shields *were gone*, Rehoboam *was fain to do the deed with* Brazen Shields. *So I know where this* true Learning, *is wanting some* Wilde Heads *will supply the* room *with* rage, boldness, *and* impudence. *I shall keep thee no longer*, good Reader, *in the* outward Court, *or*

A word more to the Reader, to instruct him.

Sim. C. Lucillius. The Authors wishes for unlearned and learned Readers, and why?

Not learned ones are best Readers. 2 Chro. 12. 10.

Common Chamber; *but I pray thee go further, and* enter *into his* Chamber of Presence; *where put up one* Petition *for him, who desires to live and die the* Lords,

And yours,

From my Study, at *Thomas Apostles*, 1. *Moneth.* 25. 1653.

And all *in* Christ; *and* nothing *in himself*;

But

JOHN ROGERS.

An



An Epiſtle to the Pariſh of *Purleigh* in Essex, nigh *Malden*; wherein the Author was ſetled Miniſter, till of late.

Dear Friends.

I Call you *dear*, not onely that I found you at a *dear rate*, but I am forced to *leave* you ſo; yet ſome of you are *very dear* to me, and in my *heart*, and whom I can freely *bear* in my boſom to the *Father*. But becauſe the *Death*, or *departure* of a *Miniſter* from his *people* ſhould be his laſt *Sermon*; I muſt therefore ſay in *general* to you this, That my greateſt grief for moſt of you, is, That like the *Cypreſſe*, the more you were *watered*, the more you *withered*. Would it not grieve you, *Husbandmen*, to ſee your *good ſeed* every year to be loſt, and to *lie* and *rot* under *huge*, *hard clods*? and never to bring forth *fruits*, or to come up? So how can it but be my *com-*

plaints before my Lord and *Maſter*, when I give up my *account*, Heb. 13.17. and ſay *Lord*, I have *preached! prayed! catechized! expounded! conferred* for above this five years at *Purleigh* to ſuch a people, and they have not *beleeved* nor *obeyed* thy *word*: but many of them are as *ignorant*, arrogant, bitter, prophane ſtill, *ungodly*, and oppoſers of Chriſt and his *Goſpel* ſtill as ever. O ſad! what comfort can I have of this? Is not the thriving of the flocke the *glory* of the *Shepherd*? and their loſſe his griefe? Bleſſed bee God whom I ſerve! that *ſome* of you are my *joy* and my *crowne*, which I ſhall *wear* with me to *heaven*, Phil. 4.1. But yet the moſt of you (with much griefe of heart, I muſt ſay it) have *rejected* the *Goſpel*, and the tenders of love, and the warme bowels and *reeking* blood of Jeſus Chriſt; and oh! heavy, ſhal I ſay, the *Day of your ſalvation!* O deare *ſouls!* precious hearts, for whom I weep in *ſecret*! what will yee doe in the *day of the Lord!* where will you *hide your ſelves* from the wrath of the Lamb! O, O! how is it, that you bring forth nothing but *briars* and *thorns!* what? are yee *accurſed ground*? *Heb.* 6.7, 10.28. *Hoſ.* 6.5. *Matth.* 12.41. *Ier.* 11.6. *Ezek.* 34.13.33. *&c.* Let me aske you, Is it not lamentable to ſee a *poor father* wringing his hands, and weeping over a *ſtubborn childe*, wiſhing he had never been borne! ſaying, I have tryed him ſo many weeks, and months, and yeers, and yet he is worſe and worſe, would you not pity the *poor man*? and ſay of this ſtubborne wretch, Well, you have a *good father*, God will never bleſſe you, you cannot thrive, you will come to nothing. Oh! ſo is it *grievous* to my heart! as it was to *Ieremiah*, and *Elijah*, to *complaine* to God of the *ſtubbornneſſe* of the *people*: Ah! it is too notoriouſly known

knowne that I have taken much pains to little *purpoſe* amongſt you: And yet, O! what plottings! and *conſpiracies* there were againſt me? what lies and *libels* were invented? what *ſcandals* raiſed? what *ſcoffes* and ſcornes I continually met with? what huge *taxes* and troubles you caſt upon me? what *backbitings* and railings every day? what variety of deſignes were hatched in the midſt of you to afflict me? yea, with plotted and premeditated *malice* & *menacings* to undo me? what work you made to render me contemptible to all the Country? before Magiſtrates, Miniſters, people, & all? yea the *children* and *ſervants* ſet upon mee to abuſe me? yea to *ſtone* me? yea to *ſwear* to take away my life from me? all which forced me to bee much abſent from you. And oh friends! do ye think, God will not viſit you for theſe things? have yee not ſuffered your *ſervants* and *children* to laugh and ſport in the *publick places* openly in the ſight of all the people, whilſt the word hath been *preaching*? and when I have mildly reproved them to make *mowes* and *mocks* at me in the *open Church*? yea to lay *dog-whips*, and what not on the *Pulpit cuſhion* when I was to *preach*? What kinde of *injury* and *abuſes* have you not returned to me, for all my love and pains, and care, and continual *prayers* for you? hath there one *poor ſoule* of us in *Church-communion* eſcap'd your *malice* and menacing? and your *diligence* to raiſe ill-reports, and to cauſe wrongs to *befall them*? have yee not vowed not to leave us, til you had rooted all of us from you, and not left a *Round-head* or *Independent* to dwell nigh you? have yee not conſulted with all the *Malignants* about, how to bring to *paſſe* theſe *deſigns*? yet in the *midſt* of all theſe *troubles*, and every day *new trials* and

wrongs

wrongs from ſome or other of you? yet the Lord will one day *witneſſe* what a care I had of you, when I could not be with you, or durſt not; how I *provided* for you, and how ye were the *travel*, as well as the *trouble* of my ſoul. Yet when you had not *worried* mee away with all this, how often did many of you deſigne to ſtarve me from you? And though like a *Bird* kept in a *Cage* without meat, yet I muſt doe my duty, and ſing, though the *thorne* were ever at my breaſt. Still I followed you with love, patience, pity to your poor *miſerable* ſoules (O that yee knew it!) and with *ſweat* and *ſwinke* praying, preaching, and expounding, in *ſeaſon* and out of *ſeaſon*.

But as I have heard of the *Seminary* (in *Lancaſhire* riding diſguiſed) that loſt his *glove*, one that found it *rode gallopping* after him to reſtore it; but the *Seminary* fearing he was a *Purſevant*, put ſpurs to horſe, and flew from him as faſt as he could, and for *fear* he ſhould be overtaken, hee makes his horſe take a hedge, and ſuddenly skipping over, fell full into a *deſperate* deep *pit*, wherein he was *drowned* preſently; O! ſo Sirs! the *faſter* I have followed you to doe good, to recover you, to help to *ſave* you, why alas! the *faſter* you *fled* away into ſinne, after ſinne, *rejecting* all *offers* and *opportunities* (almoſt) refuſing to come to *hear* the *word* on the *week-day*, and many of you not coming above once on the *Lords-day*! Oh, alas! for the *Lords ſake*! hear! make not ſuch *poſt-haſte* in ſin to the ruine of your *ſoule*, body, and all! but O remember! the *Pit* is but on the other ſide, yee may ſoon be in it; but have a care leſt you *periſh*! Have I not *ſpent out* my *owne bowels*, and like a *candle* conſumed my ſelfe (even out) to give you light! have I thought my *life*

too

too deare for your *ſouls*! O no! but you would not regard it! ſome pretended I was young, to keep them off! but alas! this was but a colour! did not *young Solomon* give good counſel? young *Daniel* diſcerne much? young *Joſeph* fill the *Granary* with *plenty*? and excell all the *Grandees* and *Gravities* in *Pharoahs* Court, for wiſdome and judgement? Did not *young Chriſt* put the *Doctors* to ſilence? and *young Timothy* preach the *Goſpel* powerfully and profitably? But indeed, the maine offence (you know) was my *zeal* for God; for *ſilence* is the baſeſt *tenure* a Miniſter can hold his *living* by; I could not be ſilent, *but tell Iſrael of his ſins, and Jacob of his tranſgreſſions*. Though many feed their *Miniſters* as the *Theef* doth his *Dog*, *porrigit panem, ut ſileat*, he gives him *bread* to be quiet, and not to *bark*, leſt he diſcover him; but the truth is, *benevolence* could not *tongue-tye* the *truth*, and 'twill bee ſad for you to have a *Miniſter* who can ſuffer you, and ſee you live in ſinne, and yet let you alone; the *City* is in danger when the *Alarm-bell* is tyed up, and ſo is the *Pariſh*. Sim.

I have read of a *Law* made in a *certain Town* that none ſhould bring a *Rumor* of the enemies coming upon *pain of death*, & this was becauſe they had before ſome falſe *Alarms*; but alas! at laſt the *enemy* came ſuddenly and deſtroyed them all; ſo that it was a Proverb, Here ſtands *a Town deſtroyed by ſilence*. God grant it be not true of *Purleigh*, for the want of a *carefull* and *faithfull Miniſter*! neither could I pleaſe your *itching humors*, as to give you the *Sacraments* in the condition you are in, or the like, which *others* (may hap) will doe without *fear* or *wit*, *warrant*, or *order*: For as a *Painter* of *old* being asked, who taught him his *Art*; anſwered, *The people*, for that he was forced to *ſtudy* how to Sim. Sim.

pleaſe their *fancies*: So may ſome *Miniſters* ſay. But this I can ſay from my ſoule, that I ſought *all meanes* to make you *ſure* of Chriſt. And as the *Angel* ſtirred the *waters* of the *Pool*, but thruſt no man in, becauſe it was a *worke* to bee performed by themſelves; ſo I have ſtirred, but ah! alas, how few of you have *ſtepped* in! onely a few of the *poorer* ſort; As when an *Angler* laies in, he hath many *ſmall ones* (and that was my hap) but *few great ones* that were ſtruck, *ut puncti & compuncti*, Act. 2. 37. Yet this is my *comfort*, I have not loſt all my *labour*, and my *reward* is with *my God*: As an *Advocate* that hath his *reward*, let the *cauſe* goe how it will: And though *Flowers* grew, though none gathered them, and *Springs* run, though none *dranke* them; yet there may come a ſore *drought* when you will wiſh for thoſe *well-heads* that were opened to you but you regarded not. The *good Lord* lay this in *mercy* upon your ſpirits.

Sim. *Joh. 5.* *Sim.* *Sim.* *Sim.*

☞ And now let me leave *one word* with you, never to be *forgot*, viz. to prize the *Goſpel*, which is Gods book of *Canticles*, and begins and ends with *love* (as I ☞ have formerly laid it before you in the Expoſition of *Canticles*) it begins with a *Kiſſe*, and ends with *Spices*. The *manna* comes downe in the *dews* of the *Goſpel*. ☞ Prize *Goſpel-Diſcipline*, and *Doctrine*! and to enjoy Chriſt in both, is like to the *Sun*, which not onely *delights* us with *contemplation*, but warms, and *enlivens* us by his *Application*. Wherefore beware the *world* ☞ ſteals not away your hearts; the *Bird* that is limed is held faſt, and ſo art thou! O then have a care! I have read that when *Honorius* was told that *Rome* was loſt; he cryed out, Ah! Alas! thinking it had been a *Hen* that he called by that *name*; but when he heard

Sim. *Honorius.*

it

it was his *Imperial City* of *Rome*, that was loſt and ſacked by *Alaricus* the *Goth*, his ſpirits were *revived* again that his *loſſe* was no worſe: ſo O! how *few* of you are halfe ſo much *troubled* to hear you have loſt your *ſouls*, as to heare you have loſt your *Cattle*! corne! money, or ſuch *like things* as belong to the world! And without the *Lord* awaken you, yee are undone! *Julius Cæſar* had a *paper* given him of the *Conſpirators* that were ready to *murther* him; but alas! not minding the *paper*, but regarding other things of leſſe *concernment*, he loſt his life for it! And ſo will you, unleſſe yee ariſe! and repent! O heare the *voice*! with *Jerome*! ſaying, *Ariſe yee dead, and come to judgement! Ariſe yee dead, and come to judgement! Ariſe yee dead, and come to judgement*! O be *warned*! leſt the many *warnings* (which yee have had by me and *others*) be at laſt regarded! And all of them knit together like the many *beams* of the *Sunne* in a *burning-glaſſe*, may (I hope) ſerve to *kindle* a *fire* and flame in your *hearts* after I am gone from you, and to be no more ſeen among you! Heare the *Watch-man*! hark! hee gives you *warning* Sirs! by the *word of God*, (as φιλόλογος not λογοφίλος) beware of an *invaſion*! *Sathan* is muſtering up againſt your ſoules! the *enemy* is nigh! that will deſtroy you! Up, up! make haſte! Arme, Arme, Arme! but if you will not, yet I ſhall have comfort, *Iſa.49.5.* and yee ſhall know (to your coſt) that there was a *Prophet* ſent to *warne* you, whom yee have *deſpiſed*, *Ezek.33.33. Jer.28.9.*

Julius Cæſar. *Sim.*

Ferom.

Sim.

Gods *vengeance* ſleeps not, but like a pragmatical *Promoter* is ſearching your *houſes* for ill *gotten goods*, i.e. gotten by *theft*, robbing *God* of his *time*, and *honour*, when you ſhould be at *Church* hearing the word, you

Sim.

☞ were in the *fields* telling your *Cattel*, counting your *eſtate*, laying up for *many years* with the *Fool* in the *Goſpel*, Luke 12.19,20. Now the *ſearcher* is coming who will apprehend yee all for *fellons*, and ſo bring ye before the great *Judge*; and what follows but the *ſentence*?

Demoſthenes. *Demoſthenes* was asked the firſt, the ſecond, and the third *time* what were the *parts* of *Oratory*; who an-

Sim. ſwered, Every time *Pronunciatio*, *Pronunciatio*, *Pronunciatio*; and ſo ſhould I ſay, the *next part* is the *Pronunciation of the ſentence*. O what will yee *doe in that day*? Iſa. 10.3. whither will *yee flye*? O I feare it! though you will not ſee it! for as *Caeſar* ſaid of the

Caeſar. *Scithians*, *difficilius eſt invenire quam interficere*; ſo I

Sim. thinke may be ſaid of your *ſinnes* (Sirs) which you will not ſee, but ye *ſhall ſee, and be aſhamed*, Iſa. 26. yet I ſay I feare it, that many of you, are as men that goe to a *Lottery* with *heads* ful of *hopes*, but returne with

Sim. *hearts* full of *blanks*; and the greateſt *blanke* of all will bee this, that the world hath ſo filled your *hearts* ☞ that Chriſt could finde no room; like the *Reubenites*,

Sim. Num. 32. 4,5. you are content to ſtay on this ſide

Gaddites. *Iordan*, becauſe it is a place fit for *Cattel*: And like *Spiders*, O what pains ye take! how yee toyle! even to eviſcerate your ſelves, and ſpend your own *bowels* with working! and what comes on't? Hah! onely a *web* to catch a *flye* in, and which the leaſt *beſome* from *above* will ſweep downe into the *duſt* in one night,

☞ *Luke* 12.20. O! it is this that made them in *Luke* 14. 18,19. with one conſent to *reject the offers of grace*, and

Sim. the *Call*! And it is this worldlineſſe that makes you like *Tumblers* ſtand upon your *heads*, and kick at *heaven* with your *heels*. It is this that made you to *perſecute* the *Saints*, and to expell us your *coaſts*. O take heed!

God

God hath planted his *Artillery* againſt you, and without a *parley*, if you make not your *peace* with God, and *forſake* the world to *follow Chriſt*! from the *Lord* I am to tell you it, that God is ingaged againſt you with his *armies* of *judgements*, Matth. 22. 7. and there is no *hopes* of you. And the *world* like a *bullet* ſhot from a peece of *Ordnance*, whilſt it *runs* up and down, and *danceth* (you think before you) on the *ground* ſhall deceive you; (for you ſhall be like the *ignorant ſouldiers*) that thinkes to take it up with your hands, but it daſheth out your *brains*; which example ſhall warn others, and make them wiſer that ſucceed you, by ſeeing the *Lords vengeance* on you.

Sim.

Thus having ſtood *Sentinel* all this while among you, though I muſt be juſtled aſide now from you; I have given you *WARNING*, and ſo will leave you: You ſhall finde the *world* a *Book* full of *falſe prints* (as by men) but at the End of *all*, *thouſands* of *Errata's* ſhall appear to your ſhame: And being thus to *part*, I ſhall ſay (with *Syneſius*) I carry nothing from *Purleigh* (of ΠΥΡ & ΛΑΟΣ fire, and people) but *bonam conſcientiam & malam valetudinem*, a good *conſcience*, an ill *conſtitution*, and an empty *purſe* (being denied by you the *bread* I have *earn'd* with *ſweating brows*) yet the *Lord* ſhew you mercy, and *melt* your hearts; and if it be his will give you the *breaſt*, and not the *breach*; the bleſſing and not the blow, and ſpare the *Rod* for thoſe few ſakes, that like *children* long for full *breaſts* of *milk* among you. Wherefore flye Sirs! flye from the *Common-Law* which will condemn you! to that *Chancery-Court* (the *Communion* of Saints) where *Chriſt* ſits as *Judge* to relieve you; and there I will *promiſe* to meet you by *faith*, and to *plead* for you by *prayer*, though I never

Sim.

Sim.

The Authors leave of *Purleigh*, and he may ſay of *England*.

His Prayer;

And Counſel,

And Promiſe.

☞ see you more *face* to *face*, unlesse you meet me at *home* in our *Fathers house*. And so farewel! Dear hearts! farewel! ---

Finally, my brethren, *farewel*, *be perfect*, *be of one mind*, *live in peace*, *and the God of love and peace shall be with you all*, 2 Cor. 13. 11. *Amen.*

Thus prayes

Your affectionate Friend, *and late your Minister in the hot bowels of* love *to you, yet ready to* serve *the meanest and worst* of you, in the *work* of my *Master* Jesus Christ. *In, and for whom, I am*

JOHN ROGERS.

From my Study at *Thomas Apostles Land.* March, 25. 1653.

A TABERNACLE For the SUN.

The Second BOOK.

CHAP. I.

חכם *Hhacham.*

That the persons, entring into Church-society must consider what they do first, and be sure they be upon good grounds, *being throughly* satisfied, *and* fully perswaded *that the* way *they are entring into, is the* very way *of* Christ, *appointed for* Beleevers *to walk in.*

WEE are come now to the very *Gates* of *Wisdome*, Prov. 9. 3, 4. to the *Towers* and *Palaces* of *Sion*, where the Lord is known to be *her refuge*, Psal. 48. 3. But before we *enter in*, take some Instructions; Be *more ready to hear* (saith the Preacher) *then to offer the sacrifice of fools, for they consider not* to hear (*auribus cordis & corporis*) with head and heart-ears, for

The gates of Wisdome.

Eccles. 5. 1. *Expos.*

Conſideration in ſome muſt be ſerious in the firſt place.

Pſal. 50. 17, 18. Prov. 15. 8.

for theſe Leſſons are to bee let in by *both ears*, and concerne both the *outward man* (for fear of *judgement*, 1 *Cor.* 11. 29.) and the *inward man* (for feare of *damnation*, *Mark.* 16. 16. and *Rom.* 14. 23. *&c. which is better then to offer the ſacrifice of fools, i.e.* Such as are raſh and prepoſterous, and run poſt into *Gods houſe* without remembring, or ſeriouſly reſolving in their mindes what they are doing, whither they are going; why, theſe content themſelves with the outſide forme, and would be one amongſt others, though without *ſound faith*, or *ſaving grace*. Such are the *fools* which we are *fore-warned* of in this Text; for it is not enough for *Paſtor* or *Elder* to try us, but we muſt try our ſelves: Wherefore *keep thy foot when thou goeſt to the houſe of God*, Eccleſ. 5. 1. that is, *keep a watch* over it, as a *priſoner* who muſt not *ſtir* without his *Keeper*; that is, *obſerve diligently* whither thou art now going, conſider *ſeriouſly* that thou mayſt go *in* ſafely, and *enter* in rightly, and reverently, and orderly, with *humility* and *holineſſe*, in *devotion* and full *perſwaſion* of heart; Hence it is in *Pſal.* 45. 10. the very firſt *inſtructions* to the *daughters of Sion* are, to *bearken* and *conſider i.e.* in *Heb. prudently* to *attend*, and skilfully or *knowingly* to *minde*. Thus *Pſal.* 48. 13. *Conſider her Palaces*. The want of a ſolid, and a ſerious *conſideration* makes many runne into theſe *aſſemblies of Sion*, and *Church-wayes*, they know not *how*, nor for what; whereby abundance of *trouble* is brought upon them, and upon the *Church* that ſo receives them. *I have conſidered my wayes*, Pſal. 119. 59. (ſayes *David*) and *I will conſider thy teſtimonies*, Pſal. 119. 95. which is of ſuch *uſe* and *neceſſity*, that *without* it nothing is *rightly* ordered. The *Mariner* conſiders his *courſe* by his *Compaſſe*; and the *Pilgrim* puts on his *Conſidering-cap* continually in his *journey* whether or no he be in the *right way*; *Stat & cogitat ipſe ſecum utram debeat eligere, nec prius adoriendum iter quam animo definierit, & pleniore mentis intentione decideri t*; And hee will reſolve which is *beſt* before he *foot it*: And muſt not wee conſider what is before us? beware of the *ſands!* if wee would have a *good haven*! Doth it not much concerne us to *conſider* our *way!* when it lyes *doubtfull* between the *Presbyterian* and *Independent* (ſo called) *Non omnis via dirigit ad Hieruſalem illam quæ in Cœlis eſt*, (ſayes

Sim.

A ſtrict ſelf-examination.

Expoſ. Such as come raſhly in, do but run themſelves upon a Rock.

This conſideration is of neceſſity.

Sim.

Sim.

Becauſe of the variety of wayes men have to worſhip God in. Cooper.

(sayes *Cooper* on *Psal.* 119.) Now if a *Christian* bee careless, and *consider* not the *way* he goes to walke in, as he may rashly *runne* in a *false way*, and thinke hee is *right*; so hee may wrongly runne into a *right way*, and be in doubt whether he be in the *Lords way* or no: Now to *doubt* is *dangerous*, as wee shall shew by and by. The Apostle *Act.* 17. 23. tells the *Athenians* that they were too *superstitious* (δεισιδαιμονεστέρους) and *full of false religions* (like worshippers of *Demon*-gods, for so the word will have it) and why so? *whom ye ignorantly worship, him declare I unto you.* Yee worship an *unknowne God*, although hee bee the *true God*, yet in *ignorance* to you; for yee know not *whom*, nor *what*, nor indeed *how* to *worship him whom I declare unto you*: wherefore it is yee fall into *false wayes* and *Worships*. And so it is with a *people* that *worship* the Lord in a *way of worship*, that for all that they *know* may be *false* as well as *true*; therefore it concerns them to *consider* the *way* first, *Take heed to your selves* said *Moses* to *Israel*, and the *same* saith *Jeremy* to *Judah*, and *Christ* to his *Disciples*, Mat. 6. 1. & 16. 6. and 24. 4 that no *man deceive you*; and *Paul* sayes so to *Timothy* 1 *Tim.* 4. 16. and *Peter* to all 2 *Pet.* 1. 19. ye will *doe well to take heed, take ye heed, watch and pray*, *Mar.* 13. 33. what is more pressed in Scripture? and *Paul* in 1 *Cor.* 3. 10. sayes, *The foundation is laid*, but let *every man take heed how he buildeth thereon* (βλεπέτω πῶς ἐποικοδομεῖ) that is (*adjicere oculos animi*) let him see with a *serious* and *discerning* eye, what hee doth, not with a light, slight, *perfunctory* glance, but with an *intent* and *attentive observation* of what hee is about.

Expos.

Ignorance is mother of mischiefs, and false worships. *Negat quod non notat. Tertul. lib. de Monogamia.* Deut. 11. 16. Ier. 17. 21. & Mark. 13. 9. *Expos.*

The *want* of this made so many dolefull *complaints* and sad *invectives* against *Israel*, as *Isa.* 1. 3. *The Oxe knoweth his owner, and the Asse his Masters crib*; he saith not, the *Dog knows his Master*, &c. hee is more *wity*, but the *dull* block-headed *Oxe*, the stupid *sloathfull Asse*, they know what is *good* for them, and will not eat any thing, but consider first what is before them; yet *Israel doth not know, my people doth not consider.* They are said to be more *brutish* and *foolish*, and void of *understanding*, because they did not *consider* what was before them, whether it was *good for them*, or no; but that would *swallow* downe any *unwholesome* trash or *trumpery*, *superstition* or *Idolatry*,

Sad complaints of such as consider not first. *Expos.*

Mayor in loc.

What it is. *Consideratio importat actum intellectus seu veritatem rei intuentis, &c.* What is required in consideration. A sound judgement.

jury, and so like as one who hath surfeited with unwholesome *food* and trash, breakes out into *scabs*, *botches* and *boiles*. So *Israel* broke out into *rebellion*, and sinfull stinking *soares*, verse 6. This same *consideration* so pressed, imports, and takes up the truth of the *intuitive part*, and property of the *soule*, and requires a *clear understanding* to be actuated and put forth with a *sound* and *authentick* judgement. Whence it is, that the *defect* of a *faithfull* and *regular judgement*, oftentimes arises from *rashnesse* and *precipitancy*, and *inconsideration*; whilst a man *omits* those things which produce a *right* and *sound judgement*; wherefore a serious *consideration* is a most necessary *injunction* laid upon all that are *entring* into the *Lords house*; for otherwise how can they be *fully satisfied*, and *safely perswaded* of the *verity* and *vertue* of this *way* of *worship*! the Queen of *Sheba* was fully satisfied of *Solomons building*, and of the *truth* of the report that ran abroad of *him*, & of the *Temple*; *when she saw him, and his house, and the order thereof*, and then *no more spirit was left in her*; in the least to *doubt* or *question* the *truth*. And so it will bee with us; therefore with a *serious eye* let us observe what wee are about, and not *leap before we look*. In this point of *consideration* for *satisfactions sake*, these four ensuing things will *occur* in *order*.

3. King. 10. *Expos.*

Four things in general to be seriously considered.

First, you must eye the *essentiall parts* of this *Church* or *building of the Lord*, whether it be *of God*, or no; for if it bee, it will *stand*, Act. 5. 39. else it shall bee *rooted* up, Matth. 15. 13. and *fall*, Psal. 127. 1. Now for this I refer to the former *Book*; But

1 Eye all the essentials.

Secondly, consider how all these *parts agree* in *one* to make up one compact *building*, in *unity*, and *order*! being *aptly disposed* according to the *word* of God, and *rule*, which Christ hath left us behinde him.

2 How all do agree in one, *in quantum est una.*

The third *consideration* arises from the excellent *vertue*, and *efficacious* faculty and ability (*ad operandum & ad causandum*) which this *Church-way* of *Christ* hath in her, as to *build* us up in *grace* and *holinesse*! to *strengthen* us in the *faith*, to *establish* us in the *truth*, to *edifie*, *exhort*, *instruct*, and *provoke* to *love*! and *good works*! to *exercise gifts* and *graces*! and to *bring* forth *fruits* in due season.

3 How this way builds us up in Christ; *secundum quod inest virtus.*

Fourthly,

4. Conſider this *Goſpel-order* and *Church-ſtate*, (*ſecundum habitudinem, quam habet ad cauſata*) according to the ſweet care, *habitude*, and diſpoſition it hath to thoſe gracious, holy *effects*, which are produced by it, as to *faith*, *love*, *holineſs*, *gifts*, *graces*, and the like. O how *tender* is ſhe of them! the *Hen* hath not ſo much *care* to *hatch up* her *chickens*! nor the fond *Mother* to *nurſe up* her *darling babe*! but this *way of Chriſt* hath as much (yea, more) to nouriſh! cheriſh! and perfect up *Faith*! *Love*! *Peace*! *Purity*! *Humility*! *Holineſs*! and ſuch like *fruits* as are brought forth hereby in abundant meaſure, both for *quantity* and *quality*! Now for your *ſatisfaction*, let your *eye*, I ſay, be ſet ſeriouſly on theſe things, and *be fully perſwaded* (ſaith the Apoſtle) *Rom.* 14. 5. *in your own mindes*; and ſo let every man be, for in *Verſ.* 23. he that *doubteth is damned*; a ſmart *Aphoriſm*, which is here rendred for a *reaſon* of the *neceſſity* of being *fully perſwaded* in your own hearts, That you are in the *way of Chriſt*: In *your own minde*, not by anothers *mans opinion*, be he ever ſo able, *learned*, *wiſe*, *godly*, yet man is but man; therefore be thou *careful* (Chriſtian!) for thy *ſelf*! look to thy own *conſcience*! and let other men alone, to walk according to their light! other mens opinions, or conceits, or doings, are not to be thy *rule*; but let every one underſtand what he doth, whether he goeth, and be *fully perſwaded*, or have his heart *filled* with *perſwaſions*, that he is *according to the Word of God* in (πληροφορία) the *way*! For *he that doubteth* (i. e. *dijudicare*) that is, (*alternantibus ſententiis ſecum diſceptare*) is *double-minded*, Jam. 1. 8. (δίψυχος) hath a *heart*, and a *heart*, halts between *two opinions*, as to be now for the *Presbyterians*, another time for the *Independents*: Now of this minde and reſolves this, then of that minde and inclines to that. Such a one is *unſtable in all his ways* (ἀκατάστατος) *i. e.* in the *Septuagint* ſtands but *upon one leg*, a little thing will *throw him down*; and that is *another reaſon*, to *ratifie* this truth, *viz.* That you muſt be *fully perſwaded* and *ſatisfied* in thy heart, that thou art in the *right way*; elſe thou wilt never ſtand long; but the *leaſt wind of doctrine* will throw thee down in the *duſt*, and thy *fall* will bring a *foul ſcandal* upon the *truth*, and *raiſe the duſt*! But *he that doubteth*

4. And how this Church-ſtate doth nouriſh and cheriſh all the fruits it brings forth.

Sim.

Be fully perſwaded.

Expoſ.

Reaſon 1. Becauſe it is very dangerous to doubt.

In your own minde. *i. e.* not by other mens opinions, *&c.*

What it is to doubt.

Reaſon 2. Elſe thou wilt be miſtaken.

(διακρίνων) he still puts a *difference*, and is at *variance* with himself; and knows not fully, freely, certainly, or absolutely what to do; but (as *Budæus* saith) is at no certainty with himself, whose *understanding* is confounded, and *judgement* is divided into *divers parts*; as when one of two or three ways knows not which to take, is *damned* (κατακρίνεται) is *condemned* of his *conscience*, and *adjudged guilty* of sin: The *reason* of this is taken (saith *Par.*) from the *procreant cause* of *godly actions* and *motions* (as they are *holy*, and of *God*) which is *Faith*. *For whatsoever is not of faith, is sin*; this is the *confirmation* of the former *Aphorism* and *Maxim*.

Budæus. Danger of doubting, and the evil of it.

Par.

Reason 3. The sin of doubting.

And from another *Maxim* or *general Rule* which is yet an *undeniable truth*; and which makes me up a *third Reason* in order; for to doubt a *thing*, and yet to *do* it, is a *great sin*, and against the *first Table*; it takes away *faith*, for how can one *believe* he pleases God, or God accepts of him, that *doubts* whether he does or no that which *pleases him*, and is his *will*. By *faith* is here meant a *full perswasion*, a sweet *plerophory*, which makes the *way* sweet that we are in, and the *work* sweet that we are about; when we know, and are *perswaded* of the *lawfulness* of it; and that it is the *Lords*, and according to his *minde* and *will*.

Reason 4. Such as doubt, soon yield up the buckler, and are taken prisoners.

Furthermore, Thou wilt never be able to *contend for the truth*, lustily and lively, *Jude* 3. yea, against *all opposers*, to thy very heart-blood, *Heb.* 12. 3, 4. & 10. 32, 33. No, nor be so much as able to *maintain the truth* by the *Word!* or to *defend* it by *arguments* out of *Scriptures!* that art not *convinced* of it, by the *Word and Spirit*, and perswaded in thy very heart, that thou art in the *right*, yea, though all the world, yea, the *Angels of Heaven*, should say against it; *be fully perswaded*, your *good meanings* and *mindes* will not serve turn, nor yet the gray, *Colliar-like*, implicite *faith of Papists* (which believe as the *Church* believe, they say.) And this is the most you have from your *Irish Catholicks* at this hour; and yet ask them what the *Church* believes, why they will say, as we believe; and what do ye believe? why, as the *Church* believes; and that is, they know not what: But such a *simplex conversio* is all we can get from most of them, talk a day together with them.

Implicite faith not enough.

them. But a Chriſtian muſt be able to *maintain* his *doctrine*, and to warrant his *opinion* and *judgement*, whether in *doctrine*, or *diſcipline*, by the *Word*, *Iſa.* 8. 20. *Or elſe*, ſaith the Prophet, *there is no light in them*; That is, elſe they want *underſtanding*, which ought to be rightly *informed* and *inlightned* as a *beginning imperant* (ſaith *Par*, upon *Rom.* 14.) and they want the *will* too, well *ſanctified*, and made *pliant* as a *beginning obſequent* and *ſequent*, and then ere you are *aware*, your *ſoul will be ſet on the chariots of Amminadib* (as we may ſhow in the next Chapter.) For *conſcience* carries thee out ſweetly, and with a ſure *teſtimony within thee*, (that *white ſtone*;) when by *good arguments* out of the *Word*, thou art aſſured, That thou art in the *Lords way* of *worſhip*; when thou canſt comfortably and cordially ſay, as *Rom.* 14. 14. *I know and am perſwaded by the Lord Jeſus*. Not I think, or it is very likely, but I am *ſure* upon certain and *infallible Scriptures*; and I do ſtedfaſtly *believe* it in my heart.

Par.

Cant. 6. 12.

Who are beſt Champions for Chriſt.

O then! thou wilt prove a ſtout *Champion* for the truth indeed! and dareſt ſtand for it! when thou *knoweſt* thou art right: Thou *knoweſt* it firſt; for thy *faith* and *perſwaſion* is in a ſenſe (*ſubjective*) ſeated in thy *knowledge* and *underſtanding*, as in the *ſubject*; thy *opinion* or *perſwaſion* is according to thy *apprehenſion* and *underſtanding*; wherefore in *order* to your full *perſwaſion* of, and *ſatisfaction* in this *way of Chriſt*, or *Goſpel-fellowſhip*; you ſhall do well

Proprium principium actus ſit in intellectu ſicut in ſubjecto.

How to attain true perſwaſion.

1. To *examine* your *knowledge* of the *Scriptures* concerning this *way*, 2 *Pet.* 1. 19. have ye ſearched the *Scriptures*? and do you finde them to bear a *clear teſtimony* to this *truth*? doth the *Word* (in your *judgement* and *underſtanding*) *warrant*, and *witneſs* to this *way* of *worſhip*, as the way of *Chriſt*? And to this *Goſpel-fellowſhip*, as the *Goſpel-order*? then you will *well* do to *walk* in it; fear not yet *diſcouragements* or *troubles*, you muſt meet with in it; let them not daunt yee; do you your *duty*, and let God alone to *defend* ye, and to do ye your good. When our *Saviour* bad *Peter*, with the reſt, throw their *nets* in for a *draught of fiſh*; why they had many *diſcouragements*; for all night long they had thrown in, and loſt their labors; *Nevertheleſs, at thy word* (ſaith *Peter*) *I will let down the net*: So

1. Perſwaſion muſt be by the word of Chriſt.

2 Pet. 1. 19. Βεβαιότερον λόγον.

should we say, though our *friends* will be offended, our *persons* hated, our *names* traduced, our *injuries* great, our *enemies* many, and multitudes of *discouragements*; that we must be sure (and look for it aforehand, though the *skies* are very *calm* at this present) that we shall meet with; yet for all that, *At thy Word, O Lord, we will enter into this way*; so we have but *Christs word* and *warrant* for it, we may be *confident* and *couragious*, and *fully satisfied*: But to further this *direction*, those that would enter into this *way*, must

1. Learn the order of the Gospel, as given at first.

1. Be *well instructed* and *informed* of the *order of the Gospel* in *primitive times*; what manner of *fellowship* they finde the *Word* to hold forth in the *Apostles days*, and some hundred yeers after them; that is, before the *Church* was *deflowred* and *defiled* with *humane inventions, dregs*, and *devices*; *whilest the pattern was in the Mount*; and the *institution* of *Christ* was the onely *Canon-law* and *liberty*. As the *Apostle* would, 1 *Cor.* 11. 24, 25. bring them to consider the *first institution*, so doth *Christ* about *divorcement*, bring them to the beginning and *first institution*; and that *divorces* were not *lawful*, *Christ* proves that they were not so from the *first*, *Matth.* 19. 4 7, 8. So in great and *rich promises*, the *Lord* is *pleased* to *foretel* the *restauration* of his *people*, as at *first*, *Jer.* 33. 7, 11. so *Acts* 3. 19, 21. To teach us what we are to look for, that is, things as at *first*; *holiness, fellowship, doctrine, discipline*, as at *first*; and we should *ask after*, *Jer* 6. 16. The *good old way*, (*quam primum, & verum, & optimum*) that is, the *true way*; for *truth is older then error*; and *error* is nothing but the *excrement* and *corruption* of *truth*. The *Primitive practise* and *order* of *Christs Church*, is to be *set* before us for our *satisfaction*; because it is as a *pattern* to all succeeding *ages*.

The promises of the Restitution of times are to a state as at first.

And why?

2. See how far we are in our present condition, from the order as at first. *Bayley.*

2. Be also well *informed* of the *order* and *practise* of our *Churches* now in *these days*: Sit down (saies Mr. *Bartlet*) and compare our present *stations* with the *first order* of the *Gospel*; and see wherein we fall *short*, and *blush*, and be *ashamed*, *Ezek.* 43. 11, 12. and then come *out of Babylon*: But for this, I refer the *Reader* to the former Book.

3. Then

Thirdly Then when ye have found out (in your *judgements* and *beleefe*) a *Church-ſociety* in *Goſpel-order*, and are *fully perſwaded* of it, and doe finde it in your heart that you are *prepared* and *ordered* for it; doe not delay *entring* into it, but be ſure *firſt*, it be into ſuch a *ſociety*, and *Church-communion* of *Saints* as you ſee (and that upon Scripture grounds) you *judge* to come up *nigheſt* to *Rule*, and *cloſeſt* to the *Primitive patterne* and practiſe, which yee ſhall do well very diligently to look out for.

Get into that Church that is according to your light, and according to the word, nigheſt Goſpel-rule, and primitive practiſe

And fourthly, obſerve the *motions* of the *ſpheres*, and all the particular *becks* of *providence* how things joyne together, and ſo fittly *concur* for your *admittance* into this Church-way: for as holy *Sibs* ſaith, *fitting occaſions*, and ſuiting of things well together doe intimate Gods *will*, and Gods *time*. And indeed all *Providences* have their language to Gods people, and they minde their *Call* cleare, when *Providence makes the way for them*. For indeed Gods *Providence* runs along like *waters* in a *Brook*, where every little *peble* hath a language in it, therefore wee ſhall doe well to *underſtand* them; For as wrong *reading* ſpoyles the *ſenſe*, ſo will the not reading of Gods *Providences* to a full period and ſtop. But thus far for the firſt *Direction*.

4 Obſerve the concurrent motions of Providence. Dr. *ibi.* *Sim.*

Secondly, Be ſure ye have no *confidence* in the *fleſh*, Phil. 3.3. neither in your *ſelfe*, *i.e.* your own *wit*, *parts*, *gifts*, or the like, thereupon to run (raſhly) into this *way* (rather upon a *preſumption* out of *pride*, *vain-glory*, ſelfe-love, or curioſity) then upon well-grounded *perſwaſion*; nor yet have any *dependance* upon any *others* whoſoever they bee; for then the Lord will *reject* both *you and* your carnall *confidences*, Jer. 2.37.

Second Direction. Have no confidence in the fleſh.

Thirdly, Be not *byaſſed* one way or other, as by *imaginations* taken from your owne ſenſes (which are very ſhallow and unſound) for by ſuch *ſpirits* (full of ſpight) came *Chriſts way* to be evill ſpoken of in *Act.* 28.22. and ſo 2 *Cor.* 10.5. *Satban* hath *ſtrong-holds* in ſuch mens hearts, to keep out Chriſt and Goſpel; wherefore let your *judgement maſter* your *affections* (leſt *falſe concluſions* bee *uſhered* in by *carnall reaſon*, fancy and conceit:) For the *wiſdome* which is from *above* is without *partialit y*, Jam. 3. 17. that is, ἀδιάκριτος or

Third Direction. Be impartial, and unbyaſſed as to opinions. Jerem. 4. 14. Rom. 1. 21.

or *miſ-judging i. e.* either out of love to *one way*, or out of prejudice (being prepoſſeſſed with hard *conceits* and *opinions*) of any *other way*. We wrong a man much by prejudice, when we take up prejudicate opinions of him without grounds; & ſo ſuffer our *conceits* of him to be envenomed againſt him by unjuſt ſuſpicions, whereby we deprive our ſelves of the good which we might have by him. So the *Phariſees* were ſet againſt Chriſt, and the *Jewes* againſt the *Goſpel*; yea this prejudice made *Nathaniels* queſtion in *Joh.* 1. 46. *Can any good come out of Nazareth?* wherefore bee *impartial*, without any *conceit* or *deceit*, when thou ſearcheſt the *Scriptures*, beareſt the *word*, enquireſt out for the *Truth*; O then! then! let the Lord caſt the *ſcales*; and this is the way to be ſweetly *ſatisfied* in your own *breaſts*, and to have a *heart* full of *perſwaſion* according to the *word of God*.

Sim. Prejudice does much wrong

☞

When yee have attained to this ſweet and ſwelling *Plerophory*, yee may, yea muſt move accordingly, and that upon a *certainty*; which *certitude* or *aſſurance* (being the *higheſt part* of your *perſwaſion*) that yee are in Chriſts way, is to bee *conſidered*.

After perſwaſion, follows an aſſurance.

Certainty, or Aſſurance whence it is, and how.

Firſt (*Ex cauſa certitudinis*) from the *verity* of the *word*, and *certainty* of the divine *truths*, which do ſo perſwade and aſſure you; and thus yee conclude, ſeeing *the word of Chriſt is ſure and true*, &c. the *perſwaſion which it begets muſt bee ſo too, and ſound*.

1 *Ex cauſa certitudinis.*

And then (*Ex parte ſubjecti*) from your own *capacities* and *qualifications*, according to your *knowledge* and *judgements*; thence yee gather up this *concluſion*, that yee are the perſons called into this *Way of Chriſt* by his *Word* and *Spirit*, and that ye ſtand in *great need* of this *way*, and that for divers *reaſons*, being fully *perſwaded* of it, that yee are *appointed* and *prepared* for it, and it for you; hence ariſes a *full perſwaſion* to *enter* into it, and a clear *ſatisfaction* about it, which is given by the *Word and Spirit*, and which is ſo *neceſſary* for all that would *enter* into it, and *continue* in it, and have the *comforts* of it, that they ſhould not dare to *venture* or *enter* one *foot* without it. For *what is not of faith is ſinne*. Now as it will doe well that every one of us bee *fully perſwaded* that it is the very *viſible*

2 *Ex parte ſubjecti.*

The concluſions which ariſe.

way

way of *worship* that *Jesus Christ* hath brought out of his *Fathers bosome* (*the Tabernacles that came downe from above*) and when he *ascended on high*, Eph. 4.10,11,12. that he *left behinde him* for all *beleevers* to *dwell* and be *perfected* in; so also will it be *necessary* for every one to bring his *perswasion* to the *triall* and *touchstone* that they may be sure, else (as *Dike* saith upon Faith,) you may be left in the lurch, gulled and *cheated* in this *point* too: for in 1 *King.* 22.20,21,22. you read of a *lying* false *spirit* that *perswades* and *prevails*. Now as *Clement* (lib. 5. *Recognitionum*) sayes, *What is more obnoxious and hurtfull to the Church of Christ, then for a man who beleeves he knows what he knows not, and sees what he sees not, to maintaine that a thing is what it is not?* (being but to him what he *imagines*) tooth and nail he *strikes at truth for falsehood, and falsehood for truth*. Like a *drunken fellow* that thinks himselfe *sober*, he doth *all things*, goes *all wayes* like a *Drunkard*, and yet is *perswaded* he doth, and goes as well as any *sober* man whatsoever, and would have all others to thinke so too; and yet perhaps his giddy *braines* and fancies, make him *beleeve* that it is others that *stagger*, who goe stedfastly, and that he goes *steadily* whilst he *staggers*; such whimsical *perswasions* are of dangerous *consequence*. It concerns us then to know whence our *full perswasion* arises, and whither it reaches, or what it brings forth. But to the first:

Bring them to the Triall.

False perswasion most dangerous.

Sim.

How to know true perswasions.

First, A true and *full perswasion* flows from the *word of Christ* without, *Thess.* 2.13. as we have said before, and the *Spirit of Christ within* us, *Joh.* 16.8. *Joh.* 14.16. 1 *Joh.* 2.20.27. 1 *Joh.* 5.6. these have *convinced* our judgements, *inlightened* our understandings, *conformed* our wills, and *perswaded* our hearts, with *undeniable arguments* and proofs.

1 True perswasions proved and approved from the word and Spirit.

Secondly, If it be true, it *waits* upon the *Lord* with *patience* for his *concurring Providences*, and for the accomplishing his promises, as *David* did for his *Kingdome*, *Abraham* for his Son, *Israel* for *Canaan*; runs not rashly, without feare or wit, as we use to say, before God; *He that beleeves, makes not haste*; Isa. 28. not too much haste, or more haste then good speed; but he *waits* to go along with God, with his presence, by his *Providence* (as is said before) into this *way* of *Gospel-fellowship*.

2 Waits for fit time.

3 Meets with trials, yet gets the better.

Sim.

Thirdly, It will meet with many trials and *assaults*, but yet will get the better, and abide firme. So *Act.*19.23. What a *stir there was about the way of the Gospel* (περὶ τῆς ὁδοῦ, *contra viam Domini*) or as some read it, against the *Gospel-way*, this *way* of the Lord which *Paul* preached at *Ephesus*, and yet it gained the *ground*; So 2 *Cor.*7.5. they have no rest, but threats and fears, and troubles, and oppositions; yet this *faith* and *full perswasion* stayes the soul, quiets, and *satisfies* the spirits, *establishes* the heart, 2 Chron.20.20. *stiffnes* the *inward man* in much *peace* and *assurance* in the midst of *multitudes* of *troubles* and *trials*. As the ship that lyes at *anchor*, though something tossed with wind and weather, and with the *swelling* threatning *Surges* of the Sea, rising thick one on another, and boysterous beating about the ship, yet *remains* safe, unmoved, being firme, and fastened, and cannot bee carried away: So art thou able to undergo all *oppositions*, threats, swelling, surging waves, or the like, if thou rest resolved, established and *fully perswaded* by the *word of God*, so that still thou wilt *stand by faith*, and grow stronger and stronger, as the *house* of *David* did, 2 *Sam.*3.1. in the midst of his dangerous *conflicts*, and truceless *troubles* with the *house of Saul*: and as *Israel*, the more afflicted, the more multiplied, *Exod.*1. for true faith will have the conquest and triumph at last, 1 *Joh.* 5.4. 1 *Pet.*5.8. *Heb.*11.33,34. *Eph.*6.16.

4 True perswasion makes obedient.

Fourthly, A true and full *perswasion* in the *way* of *Christ* makes thee most ready to run into it (but orderly) and very *obsequious*, *Gal.*5.6. *Heb.*11.8. *Rom.*16.26. O then! how readily desirous, and thankfully observant art thou to do the will of God, to please him in his *way of worship!* and to be *obedient* to his *command* of coming out of (*Babel*) confusion into *Zion*!

5 It shews emptinesse in all other waies and worships.

Fifthly, A *true* and full *perswasion* of the *way* of *Christ* makes thee see an *emptinesse*, and a *worthlesnesse* in all other *wayes*, and an *excellency* and *usefulnesse* of this *way* (which is Christs) that *all others* fall short of. Thus *David* seeing an *amiablenesse* in the *Lords Tabernacles* above all others, had rather be there *one day*, *then a thousand in any other tents*, Psal.84.1,2,10. and saith *Psal.*86.8. *There is none like thee*; *No wayes like thy wayes*, &c.

Sixthly,

Sixthly, A *true, full perſwaſion*, makes thee exceedingly *fond* of, and longing, and labouring after theſe *wayes of Sion*! O! how doſt thou thirſt to be in them, *Pſal.*84,2. *Pſal.*63.1.2. and enjoy the benefit of them! *Pſal.*42.2. *Cant.*8.1. *Cant.*7. 10,11. *Rev.*22.20. and though he that *beleeves, makes not haſte*, as before, yet in this ſenſe he hath *fulleſt perſwaſions*, and moſt *faith* makes moſt *haſte of all*; and cannot but *make haſte* (but regularly.)

6 It makes thee long after them.

Seventhly, True and full *perſwaſion* makes thee very *confident* (but with a holy *confidence*) and *bold* (but with an *humble boldneſſe*) having the *teſtimony* of a *good conſcience* to bear thee out againſt all adverſaries or oppoſitions whatſoever, therefore in *Heb.*10.22. *Heb.*4.16. *Eph.*3.12. It is not a *ſawcy*, impudent *boldneſſe*, which ſtrangers that intrude may have (and carry a *boldneſſe*, whilſt their hearts tell them they goe beyond *good manners*) but this is a ſweet, humble, and *friendly* familiar *boldneſſe* upon *invitation*, and calls from Chriſt, grounded upon Gods *free love* warranted by the *word* (not ſwelling at all with *ſelfe-confidence* or *conceit*, but alleadging meerly *love* and *grace* from above; ſuch a *confidence* in Chriſt makes them humbly *bold*, and ready to approach his *Court* and *Sanctuary* (*audaces ſunt promptiores.*)

7 Makes thee bold with humility.

Eighthly, This full *perſwaſion* puts thee upon others to *perſwade* them (by the *Word* and *Spirit*) that they may alſo *participate* with thee in this *Church-way*, Cant.6.1. Mal.3.16. Eph.4.29. Col.4.5,6. Heb.3.13. Thus *Andrew* called *Peter* in, and *Philip Nathaniel*, and *Paul* young *Timothy* and *Titus*, and many others. We cannot beidle to others, then eſpecially thoſe whom we love, thoſe we would faine get in, *Prov.* 11.30. By theſe few notes from the true *riſe* and *effects* of the true and ſound *perſwaſion*, ye may *examine* before yee enter.

8 Puts thee upon inviting others, ſaying, come let us go up, and joyn.

Sion.

I have been the longer on this *Point*, becauſe many people run *budling* on headlong in, and they ſcarce know how, nor care how, ſo they get in, but this may be had for a *lamentation*: And *poor ſouls*! what comfort can they finde in this way, without *faith*, who *ſtagger through unbeleef*, and cannot tell (being full of doubts) whether they are right or no! alas

The ſad conſequences of doubtings, and of not being fully perſwaded.

for them! the *Ordinances* are nothing (to ſpeak of) *ſweet* to them, whilſt they think to do this, or to bee in this *way*, which it may be (they think) *pleaſes* God, and it may be it *diſpleaſed* him; and this drives them often-times into *deſpaire*, and alwayes into *error*. This makes ſo many run into *ſtrange opinions* and *errors* that run ſo raſhly into this *way* of *fellowſhip*, which is the *Churches Threnodia* and deep *ſorrow* at this day: O then! that men would be more careſull! for as the *Sun* (ſaies *Eraſm. Roterod.* in *Simil.*) the more directly he bears upon us with his *beams*, the leſſe ſhadow he makes, but the more obliquely, the greater. So a wiſe man that underſtands himſelfe, and is informed, and fully perſwaded by the *divine light* of the *word*, the *beams* of *Chriſt*, the *Son of righteouſneſſe*; the more this *Sonne* hath *ſhined* upon him, and he is ſatisfied with the *truth*, the leſſe *fancy*, imagination, or *fooliſh opinions* he hath, and the *leſſe* he runs into *errours*, but the more *obliquely* he enters into the *Lords way*, and the leſſe he is by this *divine light* (from above) informed and fully *perſwaded*, the more he runs into *errours*, and the *longer ſhadows* he makes.

Drives them into deſpair, and errors.

Sim.

But to conclude, I beſeech ye beware! O beware! how yee enter into this *way of worſhip!* let ſerious and due *conſideration* be had that yee come *in due order*, otherwiſe yee will meet with a *breach* inſtead of a *bleſſing*, 1 Chron. 15. 23. and this *Church-ſtate* inſtead of *Peniel* may be called *Perez-uzza*, or *Perez-nephesh*, i. e. *the breach of thy ſoule*; ſo ſee *Mat* 22. 12, 13. what befel the *friend* that came in, and not in a *right order*. Beſides the Lord doth not make them welcome, *Mal.* 1. 10. for they are a *provocation* to him in *Numb.* 14. 11. *Pſal.* 78. 21, 22. and the *Ordinances* of *Chriſt* are not ſo effectual to them, *Heb.* 4. 12, 13. this want of *faith*, and full *perſwaſion* that they are in the *Lords way*, in *Chriſts* Goſpel *Church-ſtate*, doing the *Lords will*, doth enervate, enfeeble, and *deforce* the efficacie and *excellency*, vertue and *operation* and ſpirituall *advantages* which *beleevers* finde in it, *As thou haſt believed ſo be it*, Matth. 8. 13. and chap. 9. 29. See *Mark.* 6. 5, 6. one ſuch a *doubting member*, doth much *miſchiefe* in a Church, and is a great hindrance to it.

They meet with a curſe,

And are not welcome, but provoke the Lord

Hinder the energy of Ordinances, and obſcure the excellency of the way.

But

But, dear friends, if ye *have faith, and doubt not*, Mat. 21. 21. and are but *fully perswaded* in your souls, that this is the way of *Christ* you are entring into, then *welcome*, expect *great blessings* and *mighty works*, and *energy* in the midst of you, *Eph.* 1. 19.

CHAP. II.

נהר סחיש *Nahar Sahhish.*

Those that are thus satisfied, and fully perswaded, as before, must by a voluntary consent unite, and knit together in one body.

THis comes in *order* next, of which in the *former Booke*, Chap. 11. and 13. you may read at large: but let this be brought into the ballance of the *Sanctuary* too; and let every soule see to it, how he *enters* into this way of *Fellowship*, that it be by a *voluntary* and *free motion* without a *coaction*. No earthly *power* can compell a man into this *Church of Christ*; for the *Father must draw him*, Joh. 6. 44. that is, with his spiritual *armes*, the *Word* and the *Spirit*, which are the *Lords hands*, and his two *armes* reached out all *the day long*, Rom. 10. 21. None are to bee constrained into this *communion*, unlesse it be by the *Word* and the *Spirit*; thus the *Lord* is said to *adde to the Church*, Act. 2. 47. and by his *power* makes *them a willing people*, Psal. 100. 3. and so *Cant.* 6. 12. when the *will* is set upon the *Chariots*, or wheels, a man must needs run, *Cant.* 1. 3. hence a man is often-times said to be according to his *will* (a volunteer or not) which is as the *great Wheele*, that sets all others a going.

Expos. The Lord draws with his arms, the Spirit his right hand, and word his left.

Now it should necessarily follow, that such as are *fully perswaded*, as before, must become *voluntary*, and freely *assent*

to what they are ſo perſwaded of, *perſuaſio importat aſſenſum intellectus ad id quod creditur*, before they enter into it, or act in it, which we offer *proof* for under ſeveral *conſiderations*, whence the reaſons are raiſed to *ratifie* this truth. As

Men muſt come in voluntarily. Proved by ſeveral conſiderations, as 1 From the powerfull principles which carries them *extra ſe*.

First (A *principio agente*) from the *principle* that moves them and makes them a willing *people*, which is either (*in ſe*, or *extra ſe*) a natural *principle* which produces *natural* effects, and *natural* actions, and *natural* motions, from *natural* reaſons for *natural* ends; or elſe a *principle* above nature, that is a *principle* of *grace*, which produces acts of *grace* flowing from divine *reaſon* for divine *ends*: and ſuch a kind of *voluntarineſſe* I ſpeak of here, as from ſuch a *principle* which carries the ſoule on through a *thouſand difficulties* and dangers, though it coſt never ſo much, though *fleſh and blood*, and world and devils be all againſt it, yet he will do it, becauſe hee is carried on by an high and *holier*, and more *God-like* principle and power; thus the *Spirit is ſaid to be willing*, Mat. 26.41. πρόθυμον or free with *alacrity* and *readineſſe* to run, *Pſal.* 119.32. *Gal.* 5.7. thus *Luke* 15.18. *I will ariſe*, and *I will goe to my Father*; *I will*, come what will come; come death, come life; come temptations, come troubles, come all that can come, yet, *I will home to my fathers houſe*, there is *bread enough*, and I will no longer be *ſtarved* with huſks, among a *ſwiniſh multitude*; no, but *I will ariſe*, and *runne* into the *Lords houſe*; thus to *will* (τὸ θέλειν) *is preſent with me*, ſayes *Paul*, that is, Chapter 2. an efficacious will, which takes in both the *principle*, and the *act*. O then! the heart is hurried away indeed upon the *Chariots* of a *moſt noble people*, Cant. 6.11. with ſtrong and luſty flaming *affections* and deſires! I *will goe in the Lords way*, I will get out of this *bondage*! this *Babylon*! this *Cage* of *unclean birds*! I *will* not have the *Cage-door* ſhut! I will be ſet at *liberty*! though the fleſh be never ſo violent, though my friends nothing but frown on me, though all the *devils* of *Hell* rage, yet I *will* be gone for *Zion*, and get into thoſe *aſſemblies*, &c.

Vide Fenners Alarm.

Rom. 7.

Reaſon 1.

This may ſerve for a reaſon, why this *voluntary conſent* is ſo requiſite, *viz.* becauſe it is a *living principle* which produces ſuch gracious effects: And this is the *act* of a *perfect heart*,

1 Chron.

1 Chron. 28. 9. *Serve him with a perfect heart and willing minde*, they come otherwise without hearts, *Psal.* 119. 145. dead to *duty*, and heavily forward; but when men are made *willing*, as before, they have a *principle* of agency, and need no *constraint* at all. 1 *Pet.* 5. 2. *not by constraint, but willingly.* O then, a man is in *motion* indeed, and will doe the *will* of God, and go into the *way of God!* though no *body* else of his *friends*, or *family* will do it, nay though he be *hated* of all his neighbours, and *acquaintance* for it, and have no *thanks* at all among men by it; but hee being carried on by a *divine principle* (*extra se*) considers not what he suffers, as what hee seeks, which is abundantly *above himselfe*, therefore

Because this principle is absolutely necessary in all that would be Church members, which makes them willing.

Expos.

Secondly, Consider that (*omne agens seu motum agat moveatur propter finem*, every man who is moved (as before) by the above-said *principle* in the *day of his power*, whereby hee is become a cordial *Volunteer*) I say that every such a *willing man* proposes to himself some *end* that suits his *principle*, a divine *end* for his divine *principle*, but a *carnal principle* seeks a *carnal end*; for alwayes *observe* the *end*, to which the *principle* carries, is evermore of the same *make* and *nature*, with the *principle*, be it *good* or *bad*, *spiritual* or *carnal*; if the *principle* by which he is moved be *above himselfe*, then the *end* for which he is *moved*, is *above himselfe*; see but in a stone which you throw up to hit such a mark with, the *up-motion* of the *stone* is by a *power* which is not in it, it flyes upward by a *principle* (*extra se*) and a *power* seated in the man that *throwes* it, and therefore the *up-mark* of the upward motion is the *end* (*extra se*) which is appointed by him that throws it, and according to that principle that appoints it; but in the falling downe of the said stone again, this downward motion is by a *principle* of its own (*in se*) and seeks its owne *Center*, viz. the earth, which is the *end* answerable to the *principle*.

Second consideration From the end which suit with the principles.

Voluntas sua natura vult finem.

Sim.

Now I say, it is not enough for a man to *move*, but to *move* to some *end*. (*Non solum ut moveantur, sed ut moveantur in finem*) *What is the end of those things whereof ye are now ashamed*, saith the Apostle, *Rom.* 6. 21. *the end of those things is death*, but the *end of holinesse is everlasting life*. Destructive *principles* have destructive *ends*, but saving *principles* saving *ends*; where-

1 Pet. 4. 17. Heb 6 8. Ph. 3. 19.

fore

Requiritur cognitio finis aliqualis, the end must be known. *Sim.*

fore the Apostle would have us look to the *end*. We have used to say, *every one knows his beginning, but not his end.* Yet in this sense, I say, men may know their *end* if they know their *principles*. And now I am upon it, I must presse the knowledge of the *end*, as well as the motion to the *end*, lest ye bring but the *sacrifice of fools*, Eccles. 1. a wise man sets the *end* of his *motion* or *action* ever before him, both before hee begins, and when he hath begun, and as he is proceeding. Every one who is wise in Christ (and would fain be in the *wayes* of Christ) who is carried to *Zion-ward* by such a *principle* as before, hath a certain knowledge of the *end* which hee purposes, promises, and proposes to himself, and he hath not onely his *principles* to move, but to move for that *end* proposed; as if it be for the *honour and glory of God*, to set *forth his praises*, as a *peculiar one called thereto*, 1 Pet. 2. 9. But he that hath no knowledge of the *end*, though he hath in him a principle of *motion* or *action*, yet the *principle*, which moves or acts him for *such or such an end*, is not in him, but in another, (as was shewn before in the *simile* of the stone) by whom hee is said to be moved for such an *end*.

In alio a quo ei imprimitur principium suæ motionis in finem.

Now I say, a *Saint* who is moved by the *Spirit*, hath *spirituall ends*, and by a *principle* from above hath *ends* from above, glorious, divine *ends* above himselfe; but a *natural principle* hath *natural ends*; and so such as are carried on into these *assemblies of Sion* by carnal *principles*, come alwayes in for carnal *ends*.

Reason 2. Because a volunteer hath the end for which he moves before him.

Now this is another *reason* why such as would be *Church-members* must be *volunteers*, and carried on by *divine principles* into these *divine wayes*, that is to say, for *divine ends*. Now when a man knows the *end* to be according to his desire, and suitable to the *principle* by which he moves to that *special end*, then hee is become in a special manner *voluntary* in his motions, and into means conducing to that *end*; and to say something more, he sets before him, not onely *what is the end*, but also *why it is the end* that he seeks after, and *centers* toward; τὸ δίκαιον τὸ τέλειον is my *Motto*. And consider

Res quæ est ratio finis & ratio finis. Second consideration is from the rule of the will.

Thirdly (*Regula voluntatis*) the *Rule*, according to which the *will* is moved, and the *heart* is carried and continued:

for

for every (*principium ad certum finem*) *principle* putting forth to some *end*, hath some kinde of *order* or other in his *motion* to that *end*; now (*debitus ordo ad finem secundum aliquam regulam mensuratur*) the *will without a Rule*, is like an unbroken colt without a curbe, kicking and flinging, and running any way at randome, without *order* or *equity*. In all things which are done by the *will*, there should be a *Rule*, and this *Rule* is either *humane reason*, which is *homogenean*, and most nigh the *will* and *mind* of man (this is *regula proxima*, say the *Schoolmen*) or else it is *divine Reason*, the *Wisdome* and *Word* of God, the *eternal Law of God*, which is the *supreme*, and *primary rule* of the *will* (*Regula suprema*) which some call *Heterogenean* to it. Now such men as move *obliquely*, and crossely to this *Rule*, walk *disorderly* and sinfully, and from *such withdraw thy self* (*ab hac rectitudine obliquatur*) as 2 *Thess.*3.6,7.11. for every good *action* and *motion* agrees with the *Law of God*, the *commands* of *Christ*, which are their *Rule*; *Now as many as walke according to this rule, peace be on them*, Gal.6.16. and let us *all walke by the same rule*, Phil.3.15,16. By this *Divine reason* and *rule* are the *wils* of all that *are made willing* to be ordered, and fitted and *directed* into this *way*. Thus *Christ sits and rules* (by his Law) *upon his Throne in the Temple*, Zach.6.13. Mat.26.

Sim.

Which is two-fold.

The Rule which certifies, is divine Reason.

Expos.

Now this serves for another *Reason* why we should *voluntarily* come in, because those have *this rule* to *order* their *steps*, and *direct* them into these *wayes* of holinesse. Now the *order* according to the *Rule of Christ*, viz. the *word of God*, whereby the *will* is brought into *obedience*, is,

Reason 3. Volunteers have this.

Rules to order their will how.

First, By *inclining the will* to the wayes of God; so *Psal.* 119.112. then you have a *good minde* to them, as suiting your *condition*, and the need you have of them; for, *Omnis inclinatio* is *ad conveniens*.

Expos.

Secondly, The *Intentions* and *Purposes* of the *will* follow, which you read of *Heb.*4.12. ἐννοιῶν καρδίας the *intents of the heart*, which word takes in both the *cause*, and the *effect*: 1 The *cause*, that is, the *faculty* of conceiving: And 2 The *effect*, that is the *things* conceived, *viz.* the *purposes* and intentions. Thus *Daniel* purposed in his heart, *Dan.*1.8. and *Paul* purposed in the *Spirit*, *Act.*19.21. *Rom.*1.13. this is the act

Propositum est actus voluntatis deliberatæ, &c.

of a *deliberate will* ſpontaneouſly, and freely carried out (after inclination) into *reſolution* and *determination*. This made *Paul determine to know nothing ſave Chriſt, and him crucified*, 1 Cor. 2.2. ſo eager he was after *Chriſt* alone, nothing elſe would ſerve his turne, but all elſe is as *dreſſe* and *dirt* to him; becauſe the *intentions* of his *will*, heart and all, were after Chriſt.

Thirdly, Then the *will* comes to turn aſide from all other vain and falſe wayes, *Pſal.* 119.113. *Pſal.* 119.101. And

☞ Fourthly, To make *abſolute* choiſe of the *way of God* above all, *Pſal.* 119.30. ſo *Iſa.* 56.4. this *election* is the proper *effect* of a *free-will*, or *will* ſet at *liberty*, whereby a man picks and culs out *one way* (that is the way of God) *to walke in* (*aliis recuſatis*) letting all others alone. Now to this *free election* or *choiſe* which the *will* makes, two things concur.

Two Things muſt be, 1 Knowledge.

1 *Knowledge* (*ex parte cognitivæ virtutis, &c.*) whereby a man muſt *diſcerne* a difference between that *way* which his will moſt affects, inclines to, reſolves upon, and makes choiſe of, and other wayes; and muſt know wherein this *way* that he chooſes to *walke* in excels all others, and is to be *preferred* and *choſen*.

2 Deſire.

2 *Deſire* (*ex parte appetitivæ*) whereby is requiſite that he be of *a ſound judgement*, and ſo as that he doth moſt ardently *deſire* to *walk* in that *way* which he judges by *the word of God* to be the *way of God*; thus *Pſal.* 119.173. and this ſets the *ſoul* a *longing* and deſiring, *Pſal.* 119.5.174. and *Pſal.* 62.2.

Fifthly, and laſtly, then the *will* comes to *challenge*, and the *heart* to appropriate an *intereſt* in the *way of God*, 1 Per. 1.7. O this is the *way* for me to walke in, and here is *my Beloved* to be found! *Cant.* 5.16. O then the *ſoule* clings cloſe to *Chriſt* in this *way*! as *Hezekiah* did *cleave* unto the Lord, 2 *King.* 18.6. And as *Ruth* did *cleave* unto her mother, *Ruth* 1.14. ☞ that is whilſt *Orpah* left her, and went from her; *Ruth* would not leave her. Verſe 16. *Intreat me not to depart from thee, ſaith ſhee, for where thou goeſt, I will goe, and where thou liveſt, I will live, and where thou dyeſt, I will dye; and thy God ſhall be my God, and thy people, my people*, nothing ſhall hinder it. Oh! ſo to *cleave* cloſe to Chriſt whilſt others (*Orpah's*) fall from him! and

ſo,

to continue in his way, and worſhip when others contemne it, and fall away from it! this is a *ſigne* his *way* is *indeared* to you indeed, and that you *prize* him, and his *way* indeed, to make his God your God, and to make his people yours, his wayes yours, to live where he lives, &c! O when no *diſcouragement* can daunt ye, or drive you to *decline* the *truth*, or *way* of Chriſt! no not all the world that can ſtir you thence, this is ſweet indeed; then you ſay with *David*, *I have ſtuck to thy teſtimonies*, Pſal. 119.31. O then! then! how precious are all the *Promiſes*, *Providences*, *Ordinances*, *Priviledges* which you enjoy, by vertue of a *right*, and *propriety* you have to them!

And thus the *will* is ordered by the *Rule*, and carried on by *divine reaſon* into the *Temple of the Lord* to *worſhip* there. Now every voluntary *action* or *motion* is good or bad, according to the recourſe that it hath to this *order* taken from *Divine reaſon*.

Fourthly, Furthermore, let us ſet before us the (*objectum voluntatis*) *object of will*, ſo fitted, as before, which is (*bonum apprehenſum*) ſomething that is deſirable (at leaſt ſo apprehended to bee) which moves the *will* and *affection* (*bonum omnia appetunt*) ſay the *Philoſophers*, *Tho. Aq. Ethic. lib. 1. Tom. 5.*) ſome *good* or other that is conceived to be *proper* and *convenient* to the *Principle* which moves the *Will*, every man deſires, and looks upon, and makes his *object* in his *voluntary motions* into *the houſe of the Lord*. *Who will ſhew us any good?* Pſal. 4.6. is every ones *queſtion*; therefore what is good in the *underſtanding* (*nonex veritate rei*) is ſaid to be the *proper object of the will*. A *moral principle* looks on a *moral good*; a *natural* on a *natural good*; a *civil* on a *civil good*, a *ſpiritual* on a *ſpiritual* good; we doe not ſay things *right* or *wrong*, *true* or *falſe*, for they are as they are in the *mind* (*objecta intellectus*) but things apprehended *good* in agreement with the *moving principle*, Mat. 7.11. in that verſe, there is a *different good* according to the *principle* that moves them, either *natural* or *ſpiritual*: And hence it is that the *appetitive faculties* of the *ſoule*, or the *longing affections* are *diſtinguiſhed* according to the *apprehenſive faculties* of the ſoule; for the more thou *apprehendeſt* this way to bee for thy *good*, or this

Fourth conſideration is, From the object of the will which is good.

Good differs how?

Expoſ.

Nam appetibile non movet appetitum nisi in quantum est apprehensum.

thing to be for thy good, the more thou desireſt it, and *willeſt* it with *longings*; but the leſſe thou ſeeſt it to be for thy *good*, the leſſe are thy *affections* towards it; for though a thing bee moſt excellently good and *deſirable*, yet it moves the *affections* and *will* no further, then it is *apprehended ſo to be*. Prov. 19.8. *He that keepeth underſtanding ſhall finde good*. *David* doth moſt earneſtly deſire to *dwell with the Lord*, and to *draw* nigh to him, becauſe he *apprehended* it to be *good for him* ſo to do, *Pſal.* 73.28 So it is good for us to be here, *Mat.* 17.4. therefore *Lord* let us *build Tabernacles*.

Reaſon 4. Becauſe of the good in this way of Chriſt.

Now this is another *Reaſon*, why men ſhould come *voluntary* into *Church fellowſhip*, becauſe of the *good*, the *univerſal good*, the *ſpiritual good*, and heavenly *advantages* to bee had hereby, and ſuch as are ſuitable to the *principles* by which we are to be *made a willing people*. What makes men ſo deſirous of *eating*? but the meat that is (or is to be) and ſo is in their apprehenſion) ſet before them to be *good*? what makes men run in a *race*, as if they were *mad*, but the *rewards* which they ſet before them? And why doe the *Apoſtles* ſo preſſe the *practiſe* of Chriſts commands, but becauſe of the *good* which is ſet before us? *Tit.* 3.8. *Heb.* 13.9. Now if (*bonum univerſale*, which is *originale*) an *univerſal good* (i.e. a *good* for *all* times, in *all conditions*, in *all* places, upon *all* occaſions, &c.) if ſuch a *good* be thy *object*, and *draws* thee as the *Loadſtone*, doubtleſſe *God alone* is this *good*, Mat. 19 16.17. and then he *alone* (his *love* which is *better* then *wine*, his *preſence* which is *better* then *life*) can fill thy *Will*, and ſufficiently *move* it, as the only *able* and *effectual object*. No one *good* like unto this can move the *will*, and make thee a *compleat* and thorough *Voluntеer*; when *Moſes prayed to ſee his glory*, Exod. 33.18. *he ſaid* Verſe 19. and *I will make all my good to paſſe before thee*. But conſider,

Sim.

The univerſal good (that is God) moves the will moſt.

Fifth conſideration from the operation of the will.

Fifthly, The *operation* of the *Will*, (which is *velle bonum*) what is it elſe but a ſtrong and *undeniable* inclination, and reſolution of the *perſon willing* into the *thing willed*, or into the *object* of the will?

Reaſon 5.

Now from this ſweet *working* of the *will* into the thing willed, or into God, this *univerſal good*, another *Reaſon* might

might bee taken to confirme this *truth*, That those who would enter into *Christs Church-way* must come by a *voluntary consent*, being earnestly carried out into *God* this *universal good*, which is that they run for. Hence saith *Aug. de dono persever. C.13. Nos volumus, sed Deus operatur in nobis & velle, nos operamur, sed Deus operatur in nobis, & operari, &c.* We *will* indeed, but it is *God* that works in us that *will* also, *both to will and to do*, saith the Apostle; we *worke*, but it is *God* who *worketh* in us that *working of good* also. He is in us the *principle*, to us the *object*, and for us the *end* of all, *Eph. 4.6.* Consider,

Because such labour most sweetly for the good. *Austin.*

God is in us the principle, to us the object, and the end of all.

Sixthly, The *Instruments* which propound and offer this *object* to the *will*, and the *means* by which the man is *perswaded*, and prevailed with to be *free* and *spontaneous*, and *voluntary* to enter into this *way of Christ*, or *Gospel-order*, which are the *Word* and the *Spirit*.

Sixth consideration from the instrumentall causes of this voluntarinesse.

First, The *outward instrument* is his *Word*, this is the *Sword of Christs Kingdome* to conquer with, and his *Scepter* to govern by. So *Act. 2.41.* All that were received into the Church, *gladly received the Word*, as *Ainsworth* observes, ἀσμένως that is, *willingly*, and *voluntarily* without any compulsion ἀποδεξάμενοι τὸν λόγον they *imbraced it* (*cum approbationes*) with *welcome*, joyfully with hearty *entertainment*, as to the *dearest friend*, or best *guest* that could come; now such as received the *Gospel* so, were made *members* of the *Church*: The *Church* did all according to *Christs word*, and *Gospel*, whether in *binding* or *loosing*, *taking in*, or *casting out*, still the *Statute-book*, Christs *Word* and *Gospel* was by them in all. So that nothing was to bee done by the *Decrees*, *Lawes*, or *Canons* of men, or by their *Votes* and *Orders* in *Classical*, *Provincial*, or *National Assemblies*; no, no such thing was heard of; nor yet were any *cuffed in*, or staved in by *Magistrates powers*. I am of Mr. *Dels* judgement in *His way of peace*, *Psal. 63.64.* &c. who sayes, *Who so ever affirms that the Lawes, Decrees, or Canons of men, Rabbies, Bishops, Assemblies, or Councels, are fitter and better to order the Church by, then the pure and naked Word of the Gospel by the ministration of the Spirit, speaks in my judgement very blasphemously. Luther* sayes (*in Epist. ad Carolum Ducem Subaudiæ Tom 7. fo. 483.*) *Christiani eo verbo & non alio regi debent, quo Christiani* (i.e. *liberi a peccatis*) *fiunt*,

1. The word Christs sword and Scepter. *Expos. Ainsworth.*

Mr. *Dell.*

Luther.

Without addition of Doctors Fathers, Councels.

☞

fiunt, (sine additionibus conciliorum Doctorum Patrum, &c. that all *Christians are to be ordered by the Word of God, the Gospel of Christ, whereby they became Christians* (that is, set at liberty from sin) and this *without the addition of Councels, Doctors, Fathers, or the like*; for what is it to *governe* and *guide Christians* by their *Councels, Decrees,* or *Words*, which they may keep, and yet neither become *Christians*, nor continue such: Nay, many times they *cease* to be *such* by those *means*; and wee lose the *truth* for their *Traditions*, the *Scriptures* for their *Scribbles*; the *Bible* for their *Babel*; yea Christ for the creatures *images*, which the *intellect* hath taken up; and the *doctrines* of Christ, for the *Devices*, Decrees, and Ordinances of men.

Moreover for such as are not yet called; suppose they bee not Christians, they are not to be tampered with, or restrained by the *ordinances*, or *traditions* of *men*, but to be let alone, as *Paul* saith, *Col.*2.20.22.

And without the iron weapons of Secular powers. *Luther.*

Neither is the *Magistrate* to meddle with them by his *Secular powers*, so as to force them into *the house of God*; none can be compelled by *iron Weapons* to joyne to a *Church of Christ* against their wills (as hath been largely *handled* in the *former* leaves, Chap.11.and 13. which I shall adde now *little* to but this) because (as *Luther* sayes in the *fore-cited* Epistle) *Christians* are all to be so spontaneously, onely as they are *perswaded* by *the Word of Christ*, *convinced*, and lead by the *Spirit of God*, *Joh.*16.8. *Rom.*8. So are they by the same means to bee brought in *members* of the *Church of Christ*, *Quæ ergo insania est spontanee bonos urgere legibus malorum?* and yet there be some rough *spirits* abroad that spit nothing but *fire* and *blood*, and speake of nothing but *imprisonments* and *punishments* for such as are not yet *convinced*, inlightned, or *come* up to their *opinion*. Some imagine men must be brought in by the *Magistrates sword*, and that the *Gospel* is to be *promoted* and *propagated* by *weapons*, blows, and *cuffes*. It is true as Mr. *Hooker in the third part of Church-discipline, chap.*1. asserts, That the *Civil power* may (as a thing *Civil*) require them to come under the *tenders*, and *call* of Christ (which is *vox significativa*) but cannot *compel* their *consciences*; and that *Power* is very *uncivil* that intermeddles with *Church-matters*,

What Magistrates may do? and what not.

but

but *Magistrates* must leave the *Church* to follow the *rule of Christ*, in receiving such as have *gladly received the Word*; and whom the *Lord* hath by *his Word* and *Spirit* perswaded, and prevailed with; and so, *whom the Lord adds unto the Church*, and not whom men, *Magistrates*, or any other (by any *indirect* means soever) *shall adde*. It is known to many in *Dublin*, that I durst not but bear testimony to this *truth*, though (to no little *persecution* of my self and others, in *name* and *persons*, as is well known to the *Church-gathered*, with whom I walked for the time I was there; who have also had their share of *sufferings* by some, and also have *added* their *testimony* to mine.) I say, although the *reproof* reached *great persons* that invited many in by *indirect means* (more proper for *Seducers*, then *Saints*) whether by promising expressions of *preferment*, or by commanding *words*, to such as they had *power* over, which were under their *commands*; or by going to *houses* to make *proselytes* by their *power*, or the like; if their *purposes* might be *good*, yet the *effects* were very bad, I am sure; for hereby many *Hypocrites* crept in amongst us, being byassed with *by-ends*; and who afterwards proved *incendiaries*, and so *disturbers* of our *peace*; they should have let the *Lord* alone to bring into his *Church*, whom he pleased; and the *word* alone to have *perswaded* them by the *Spirit*; and not have *sought* the *inlargement* of the *Church*, to get up to *great numbers*, (which men eye too much) by any other *means* then the *Word* and *Spirit*.

Dublin.

Without any other indirect means.

Hypocrites by that means in abundance.

And such are all, but the Word and Spirit.

When great men are *Members of a Church*, that *Church* must have the *greater care* of receiving, least any should enter or crowd in more out of *love* to, or *fear* of those *great ones*; or out of any *ends* of getting a *benefit*, by having *great men* their Brethren, or the like. I say, more then out of *love* to the *Lords Courts*, and *Assemblies*, as being inlightned by the *Word*, and enlivened by the *Spirit*, and fully *perswaded* in their own *hearts*, that they must enter into these *ways*, as the *ways of holiness*, which the *Lord* hath left here for *believers* to *walk* in together; wherefore our *experiences* produce this *Caution* to others; for want of which, we have sufficiently

Caution.

The Power of the Word.

sufficiently suffered to give others *warning*. It was *Boniface* the third (that I first read of) that used his *Volumus, Mandamus, Statuimus, &c.* as the *means* of bringing in *Members*; and ever since hath the *Church* wanted *peace*, and been *persecuted*, by such commanding powers; for till *Antichrists* time we finde none *Members of Christs Church*, but such as were made *willing* by the *word* and *power* of *Christ*. *Christs words* are *works* (when his *Word* and *Spirit* go together) *Psal.* 33.9. *He spake, and it was done.* (*In verbo Christi factiva est ratio.*) He said, *Let there be light, and it was light*; he said to the *Damsel, Tabitha cumi*, and *she arose*; he bid *Lazarus come forth*, and he did so, *John* 11. there is so much *vertue* in his *voice*, (*vertum Christi est expressivum & operativum*) that it is called the *power of God*, *Rom.* 1.10. And *the arm of the Lord*, *Isa.* 53. 1. To save, assist, deliver, draw out, and to gather into his *fold*: This *arm* does all this, and is the only outward *instrument*, whereby Christ does draw them in; and then they *run after him*, *Cant.* 1. 3. and leave *Father*, *Friends*, and *all*, to follow him, and his *commands*, or *call*; they stand not *disputing* it, but immediately *obey his call*, *Matth.* 4. 20, 22. and *come away*.

The Word is the arm that gathers into the Fold, and makes men run willingly.

2. The Spirit makes willing the inferior instrument. *Expos.*

Secondly, The *inward* working *Instrument*, is the *Spirit* of *Christ*, whose *work* is to *convince us of the truth*, *John* 16.8. and *to lead us into the truth*, *Joh.* 16.13. & 14.17, 26. or *guide us*; that is, not to *drag* us, whether we will or no: But it implies a *willingness* in us, being informed by the *Word*, that this is the *way*, and that we must walk in it; that we must follow the *Spirit* as a *guide*, a *skilful guide*, a *counselling guide*, a *comforting guide*; that will go before us, and make *way* for us. And if we be in *suspence*, and hang off, why then it is his *work* to *convince* us, ἐλέγχειν, as it were, by *undeniable Arguments*, and *Reasons*; and so, as that we shall not have a word to say, but that we shall heartily and willingly yeeld to his *motions* and *perswasions*, and finde him both a *protection* and *direction*.

Christs Spirit known.

Quest. How shall I know I have *Christs Spirit*?

Answ. By his *efficacy* and *power* in doing his *office*: A *painted fire* will not warm, nor a *painted Sun* give light; now

Sim.

by

by their *effectual operations* you know which is the *true fire*, and the *true Sun*.

Besides, the *true Sun* will discover *false painted suns*, and the *true fire* will burn up the *false*; so will the *true Spirit* of *Christ*, discover, judge, and condemn all other *false spirits*; But 2.

Quest. How doth this *Spirit of Christ* convince and bring in, and then keep in the *way*? How he convinces it.

Answ. 1. *Monendo*, by *inlightning* our intellect, *informing* our mindes with his counsel and *admonitions*; he *leads* us with *open* eyes, *Psal.* 32. 8. And the *wisemans* eyes are in his *head* (*Christ*;) This is the first *work* of the *Spirits illumination*, *Eph.* 1. 18. He makes us to see an *amiableness* in the *Lords Tabernacles*, above all other *tents*. Thus our *understanding* is filled *with light*, *Col.* 1. 9. So, as that we see the *object* which moves the *will* and *affections* (that we spake before of) to be the (*attractivum bonum*) the *best good*; and then 1. By inlightning.

2. *Movendo*, the *Spirit* inclines our hearts, *moves* our wills, and makes us *resolved* in this *way* of *Christ*; before the *Spirit* took us up, as upon *Mount Pisgah*; that is, by *divine contemplation* to behold *Canaan*: But now he makes us *willing* to *enter* into the *way*, with all our *hearts* full of *wishes* and *desires*, which makes us *swift* in *motions*. 2. By inlivening.

3. *Removendo*. This *Spirit* removes the *remora's*, answers all *objections*, takes away all *impediments*, and puts us on through all *difficulties* whatsoever; though *Satan* like a *roaring Lyon* robbed of her *whelps*, rage at us, and assault us with his *rough Claws*, and *sharpe temptations*; though the *flesh* flie upon us, with *full-mouth* and *foul-mouthed* language and *invectives*; Though the *world frown* on us, and *threaten* never to *look* well upon us, and *friends* forsake us, *neighbors* estranged to us, *acquaintance* persecute us, and *all* threaten to *begger* us; yet, I say, the *Spirit* makes us to *triumph* over *all*; and *carries us* through *all*, as more then *Conquerors*, and thus *Cant.* 5. 6, 7, 8. *The Spouse through inward temptations*, *Vers.* 6. When *Christ had* (in her eye) *left her*, forsaken her, nor regarding her *prayers*, or *tears*, and *outward* 3. By preparing the way, and making paths strait.

The Spirit carries thorough all calamities clearly.

troubles, *Verſ.* 7. Yea, when the *watchmen* (that ſhould have been her *friends*) *frowned* on her; yea, *ſmote her*, till they fetched blood from her, and the *keepers of the wall* abuſed her, and took away her *vail*, and tore it in peeces, on purpoſe, to put her to *open ſhame*; and to ſhow *her nakedneſs*, before *all* in the *ſtreets* to hoot at, after her, and to hurt her, and to make the *world* believe, ſhe was an *Harlot*, and not a *true Spouſe* of *Chriſt*; yet for all this, (that *Miniſters* and *Magiſtrates* were both againſt her,) yet, I ſay, the *Spirit* carries her on. And thus the *Pſalmiſt* ſayes, *Pſal.* 44. 10, 11, 12, 13, 14. 15. yet 17, 18. Thou *makeſt us a by-word*, a *reproach*, a *derifion*, a *ſpoil to them that hate us*; as the *appointed for ſlaughter*, and broken in the place of *Dragons*; and *confuſion* is ever before us; and for all this, *Verſ.* 17, 18, 20. Yet, *yet have we not forgotten thee*, *nor dealt falſly with thee*; *nor is our heart turned back from thee*; *nor do we decline thy way*; no, not yet; and why? But becauſe the *Spirit of the Lord* carried them through all, thick and thin, as we uſe to ſay; and ſo it is here, the *Spirit* removes all thy *rubbidge-corruption* that would *hinder thee*, and throws down to the ground *every ſtrong hold*, *or imagination* thou haſt againſt this *way*, 2 *Cor.* 10. 4, 5. Which before he *admoniſhed* thee of, and *motioned* thee to; and

Expoſ.

4. By ratifying.

4. This *Spirit* confirms thee in it, as well as conforms thee to it; and therefore he is called *the witneſs in thee*, 1 *John* 5. 10. If any *falſe witneſs* do *ariſe*, and *rail* at this *way of Chriſt*, (as the *theif* on the *Croſs* did *revile Chriſt*.) If thou meetſt with any *arguments* from *fleſh and blood* againſt it, that would fain weaken thy *faith* and *foundation*; why yet the *Spirit* bears *teſtimony within*, and that upon his *own knowledge*, that thou art in the *right way*, *Joh.* 16. 13. And *this witneſs within*, and *the word without*, do both agree in their *teſtimony*. Yea furthermore, the *Spirit* is called a *ſeal*, *Eph.* 4. 30. And ſet me as a *ſeal upon thy heart*, *Cant.* 8. 6. That is, that I may be not onely near to thee, but *on thy heart*, even in *thee*, *at thine own ſpirit*: A *ſeal* is more then a *witneſs*; for it carries the *witneſs* with it, and is not onely a *witneſſing* to us, but a *work* upon us, and in us, carrying the

In the way of Chriſt, the ſpirit witneſſes. On his own knowledge, as a witneſs in a Court.

Sim.

Expoſ. The Spirit ſeals.

image

image of him that *ſealeth* us, ſayes *Sibs* in his *Fountain Sealed*. Now a *Seal* ſerves to *confirm*, and thus doth the *Spirit* ſeal *inſtruction to us*, *Job* 33. 16. that is, *confirms* us in what the *Word* inſtructs and declares. Beſides, this *Seal* is for *diſtinctions ſake* (as Dr. *Sibs* ſaith) to *diſtinguiſh* which is the *Lords way* and *worſhip*, from all others of mens making, 1 *Tim.* 2. *The Lord knoweth who are his*, and who are not his. This *diſtinguiſhes* the *precious* from the *vile* *Jer.* 15. 19. And by this *ſeal* the *Lord* knows *his*, and the *Saints* know which is the *Lords*; For the *ſeal* ſets the *Lords image* on his *way* and *worſhip*. Moreover, a *ſeal* ſignifies a *propriety* and *right* to a *thing*, as *Merchants* uſe to *ſeal* their *wares*, that others may not *claim* a right to them. So *Pſal.* 4. 3. *Know, that the Lord hath ſet apart the righteous for himſelf.* He hath ſet *his mark* on them, in the *Hebrew*, it is the *Lord* hath *culled out* and *ſevered* in a moſt *excellent manner* (*i. e.* by his Spirit) *the righteous*; that is in *Hebrew*, *Chaſid*, the *holy One*, *Acts* 13. 35. full of *holineſs*, *goodneſs*, *piety*, *grace*, to *himſelf*. And as the *gracious man*, ſo the *gracious way* of *Chriſt*, he hath *ſet apart* for himſelf, *i. e.* as his way, and his right. Thus every *Saint* ſets his *ſeal* to, in *John* 3. 33. who being *convinced by the Spirit*, as before, and now confirmed by this *teſtimony* within him (which holds againſt all oppoſers) he gives his *teſtimonial* to the truth, *Deut.* 32. 4. and bears *witneſs* to the *way of Chriſt*, *Joh.* 15. 26, 27. and ſets to his *ſeal*, and *ſubſcribes* to it, and chuſes it to *walk* to live and die in. So that they are *Chriſts witneſſes*, and do bear his *teſtimony* with the *Spirit*, as well as by the *Spirit*, *Acts* 5. 32. It is the *Spirit* which aſſures them, as well as perſwades them; whereby the *will* is ſet upon the *wheel*; ſo after the *Saints believed*, *they were ſealed*, ſayes the *Apoſtle*.

An image of God confirms. *Sibs*.

Diſtinguiſh es betwixt true and falſe. Dr. *Sibs Fountain ſealed*.

Sets a propriety.

Sim. Expoſ. Thus God ſeals,

And every Saint ſeals by the ſame Spirit,

5. This *Spirit* then reſts *on thee*, and on that *way thus witneſſed* and *ſealed* to; as the *Dove* did upon the *Ark*; yea, as the *Spirit* did reſt and abide upon *Chriſt*, *John* 1. 32. whereby he was known; ſo hereby (by the ſame *Spirits* reſting on us) we are known, and the *way*, and *worſhip*, and *Church* of *Chriſt*, is known to be from above. So 1 *Pet.* 4. 14. *Happy are ye, for the Spirit of the Lord, and of glory, reſts upon you.*

5. By reſting on thee in the way.

Sim. This Dove rests in the Ark, no where else.

The Church is the Ark.

The Spirit is but one in all.

Sim.

☞

The difference betwixt Hypocrites and true Church-Members, in the voluntary motions into this Church-state.

And *Paul* saith, *The power of Christ rests upon him*, 2 *Cor.* 12. 9. The Word is, πνῦμα ἀναπαύεται, that is, as the *Dove* which wandred about, and not found rest, nor where to set the *sole of his foot*: In this world *iniquity* doth abound, and the *waters* are up, and the *floods* are so high, that the *Dove*, *i. e.* the *Spirit* comes again *weary* and *spent*, into the *Ark*, and from thence is sent out: So that this *Spirit* found *Christ* such an *Ark*, and rested there; and findes the *Church* such an *Ark*, and rests there, (yea, a *Saint* in a sence, such an *Ark*, and rests there;) And from thence, he is sent out (by *Messengers*, *means* of *Grace*, *&c.*) abroad and about the *world*, to finde footing among them without; but oftentimes he returns with this *tale*, That the *waters* are too *high* yet. But here the *Spirit* rests, and by this the *Church* is known to be *Christs*. *We are all baptized by one Spirit*, saith the Apostle, 1 *Cor.* 12. 13. *Into one Body, and made to drink into one Spirit*. So *Eph.* 4. 4. *We are one Body, and have one Spirit*; that is, As *one Soul* in the *Body*, quickens, moves, governs, *comprehends all*, and every *Member*, so doth *one Spirit* in the *Church* every *Member*, *Eye*, *Ear*, *Hand*, *Head*, *Foot*, *&c.* It is *one* and the *same Soul*, that acts in every *one*, and *all the Members*, though in a *different way*; as the *Eye* to see with, *Ear* to hear with, *Hand* to work with, *Foot* to walk with, tongue to speak with, *Head* to plot with, *&c.* And so many several *ways* the *Soul works*, and yet is but *one* and the *same*; so the *Spirit* works in divers ways, and sundry manners, 1 *Cor.* 12. 4. in *several Members*; some to *prophecy*, some to *teach*, some to *exhort*, some to *oversee*, some to *direct* and *rule*, some to *distribute*, *&c.* *Rom.* 12. 4, 6, 7, 8. some to *one thing*, some to *another*; and yet it is but *one* and the *same Spirit*. This *one and the same Spirit* rests upon every *Member*, and we must by this *one Spirit* be brought into this *Body* of *Christ*, which is his *Church*. Thus I have done with the *inward instrument* of *working in us*, and *winning upon us*, to enter into *Church-fellowship*.

Now in this, there is an *apparent difference* between *Hypocrites*, and *true Saints*, entring into this *way*: A true *Saint* is made *willing* and *spontaneous* by a *principle within*; but a

Hypocrite,

Hypocrite, or any other man, is *moved* as the *Automata* are moved, or things of *artificial motion*, as *Clocks*, *Jacks*, or the *like engines* of *ingenuity*: It is ſome *weight without* that poyſeth them, and puts them upon *motion*; ſo ſomething or other that is without, *ſwayeth*, and *worketh*, and *weigheth* upon the *hearts* of *Hypocrites*, to make them *willing* (as we ſaid before concerning *Dublin*) and not an *inward principle*. *Sim.*

But thus we have done with the *inſtrumental* or *organical cauſes* of carrying the *will* on in the *way of Chriſt*; which is matter for a *Reaſon* of the *neceſſity* of a *voluntary cauſe*; that is, becauſe the *Word* and *Spirit* are the two *arms* which the *Lord hath appointed to pull them out of* Babylon *with*, and *into Sion*; and no other *inſtruments* or *means muſt do it*, until theſe *hands* of *Jeſus Chriſt* do *lead* them out of their *carnal*, *corrupt*, or *Antichriſtian* condition, they have no *call* to come; and when they are thus *called*, and *convinced* as before, they come *running* by a *voluntary inſtinct*, and *conſent*, flowing up (*more fluminis*, as the tide by a natural inſtinct, and not by compulſion) *into the mountain, where the Lords houſe is on the top of all mountains*, *Iſai.* 2. But conſider *Reaſon 6.* The Spirit is Gods other arm. Till then on men come before called.

7. Laſtly, That becauſe the *will of man* is inclined, and carried on into the *way of Chriſt* (as we ſaid before) (*ab interiori principio*) by an *inward inſtinct* and *principle*, and all kinde of *coaction*, or violent *compulſion* comes from *without*, (*ab exteriori principio*) therefore it is a *high abſurdity*, a *groundleſs* and *irregular opinion*, and *poſitively repugnant* even to the *principles* of one *ſpiritualized*, and made *willing* by the *power of Chriſt*, to call for *compulſive powers*, to *promote* the *ways of Chriſt*; or to bring in any man that way, ſeeing (*violentia directe opponitur voluntario, & violentia cauſat involuntarium*) he muſt be a *voluntier*. And this will ſerve as the ſeventh *Reaſon*, to ratifie this *truth*, That men muſt not be compelled, but come in voluntarily; for *violence* is *inconſiſtent* with the *will*. *Reaſon 7.* Violence is repugnant to voluntarineſs.

Thus under ſeveral *conſiderations* hath this point been offered for a *voluntarineſs*, to be wrought in us by the *power*

Sim. This Dove rests in the Ark, no where else.

The Church is the Ark.

The Spirit is but one in all.

Sim.

☞

The difference betwixt Hypocrites and true Church-Members, in the voluntary motions into this Church-state.

And *Paul* saith, *The power of Christ rests upon him*, 2 *Cor.* 12. 9. The Word is, μείνῃ ἐπ' αὐτόν, that is, as the *Dove* which wandred about, and not found rest, nor where to set the *sole of his foot*: In this world *iniquity* doth abound, and the *waters* are up, and the *floods* are so high, that the *Dove*, *i. e.* the *Spirit* comes again *weary* and *spent*, into the *Ark*, and from thence is sent out: So that this *Spirit* found *Christ* such an *Ark*, and rested there; and findes the *Church* such an *Ark*, and rests there, (yea, a *Saint* in a sence, such an *Ark*, and rests there;) And from thence, he is sent out (by *Messengers*, *means* of *Grace*, *&c.*) abroad and about the *world*, to finde footing among them without; but oftentimes he returns with this *tale*, That the *waters* are too *high* yet. But here the *Spirit* rests, and by this the *Church* is known to be *Christs*. *We are all baptized by one Spirit*, saith the Apostle, 1 *Cor.* 12. 13. *Into one Body*, *and made to drink into one Spirit*. So *Eph.* 4. 4. *We are one Body*, *and have one Spirit*; that is, As *one Soul* in the *Body*, quickens, moves, governs, *comprehends all*, and every *Member*, so doth *one Spirit* in the *Church* every *Member*, *Eye*, *Ear*, *Hand*, *Head*, *Foot*, *&c.* It is *one* and the *same Soul*, that acts in every *one*, and *all the Members*, though in a *different way*; as the *Eye* to see with, *Ear* to hear with, *Hand* to work with, *Foot* to walk with, tongue to speak with, *Head* to plot with, *&c.* And so many several *ways* the *Soul works*, and yet is but *one* and the *same*; so the *Spirit* works in divers ways, and sundry manners, 1 *Cor.* 12. 4. in *several Members*; some to *prophecy*, some to *teach*, some to *exhort*, some to *oversee*, some to *direct* and *rule*, some to *distribute*, *&c.* *Rom.* 12. 4, 6, 7, 8. some to *one thing*, some to *another*; and yet it is but *one* and the *same Spirit*. This *one and the same Spirit* rests upon every *Member*, and we must by this *one Spirit* be brought into this *Body* of *Christ*, which is his *Church*. Thus I have done with the *inward instrument* of *working in us*, and *winning upon us*, to enter into *Church-fellowship*.

Now in this, there is an *apparent difference* between *Hypocrites*, and *true Saints*, entring into this *way*: A true *Saint* is made *willing* and *spontaneous* by a *principle within*; but a

Hypocrite,

Hypocrite, or any other man, is *moved* as the *Automata* are moved, or things of *artificial motion*, as *Clocks*, *Jacks*, or the *like engines* of *ingenuity*: It is ſome *weight without* that poyſeth them, and puts them upon *motion*; ſo ſomething or other that is without, *ſwayeth*, and *worketh*, and *weigheth* upon the *hearts* of *Hypocrites*, to make them *willing* (as we ſaid before concerning *Dublin*) and not an *inward principle*. *Sim.*

But thus we have done with the *inſtrumental* or *organical cauſes* of carrying the *will* on in the *way of Chriſt*; which is matter for a *Reaſon* of the *neceſſity* of a *voluntary cauſe*; that is, becauſe the *Word* and *Spirit* are the two *arms* which the *Lord hath appointed to pull them out of* Babylon *with*, and *into Sion*; and no other *inſtruments* or *means muſt do it*, until theſe *hands* of *Jeſus Chriſt* do *lead* them out of their *carnal*, *corrupt*, or *Antichriſtian* condition, they have no *call* to come; and when they are thus *called*, and *convinced* as before, they come *running* by a *voluntary inſtinct*, and *conſent*, flowing up (*more fluminis*, as the tide by a natural inſtinct, and not by compulſion) *into the mountain, where the Lords houſe is on the top of all mountains*, *Iſai.* 2. But conſider *Reaſon 6.* The Spirit is Gods other arm. Till then on men come before called.

7. Laſtly, That becauſe the *will of man* is inclined, and carried on into the *way of Chriſt* (as we ſaid before) (*ab interiori principio*) by an *inward inſtinct* and *principle*, and all kinde of *coaction*, or violent *compulſion* comes from *without*, (*ab exteriori principio*) therefore it is a *high abſurdity*, a *groundleſs* and *irregular opinion*, and *poſitively repugnant* even to the *principles* of one *ſpiritualized*, and made *willing* by the *power of Chriſt*, to call for *compulſive powers*, to *promote* the *ways of Chriſt*; or to bring in any man that way, ſeeing (*violentia directe opponitur voluntario, & violentia cauſat involuntarium*) he muſt be a *voluntier*. And this will ſerve as the ſeventh *Reaſon*, to ratifie this *truth*, That men muſt not be compelled, but come in voluntarily; for *violence* is *inconſiſtent* with the *will*. *Reaſon 7.* Violence is repugnant to voluntarineſs.

Thus under ſeveral *conſiderations* hath this point been offered for a *voluntarineſs*, to be wrought in us by the *power*

of Chriſt, before we *venture* or *enter* into his *Church-way*. Now a man may be ſaid to be *voluntary* two ways; *directly* or *indirectly*.

How voluntarily.

1. *Directly*. Then the *will* is the *agent* of his *willingneſs*, (having an *inward principle*,) even as the *fire* (having the *principle of heat*) is the *agent* of heat in the *water*. But ſuch a one as is

1. Directe. Sim.

2. *Indirectly voluntary*, is made ſo by ſome *outward means*, *promiſes*, or *threatnings*; *hopes* or *fears*, or the like; and ſuch a one will be a *dangerous*, *doubting*, and *diſturbing Member*.

2. Indirecte.

But ſuch men and women as are *directly voluntary*, by the means I have mentioned in this *Chapter*, may come with *welcome*: For they are called and invited, and if there *be firſt a willing minde* (ſaith the Apoſtle) *you are accepted*, 2 Cor. 8. 12. *For Chriſt will enjoy* (ſayes one) *his Spouſes love and perſon by a willing contract, and not by a raviſhment; He is none of them, he will have the heart, to conſent with all the heart.* O then! let us ſay with the *Apoſtle*, *The love of Chriſt conſtraineth us*; and with *Job* 32. 18. *The Spirit conſtraineth us*. Theſe are the beſt and ſweeteſt *compulſive powers*. But thus for this *Chapter*.

Virtus nolentium nulla eſt, Trap in loc.

CHAP.

CHAP. III.

סַגַּד דּוּר פֻּלְּם פָּקַח-קוֹחַ

Sagad Dur. or *Pagad Dur.*

After this full perſwaſion *and* voluntary motion, *and concurrence, comes in the* communion *of* Saints, *by an* orderly uniting *and* embodying *together in a ſolemne* order, *ſuitable to the ſolemnity of the* Ordinance, *and that in ſome* publike place.

MAny there be that in the time of the *Churches tranquillity* will *intrude*, and pretend *willingneſſe* with the Lords people to goe about the Lords work, and build; eſpecially when *earthly powers* and *Rulers* look kindly upon us, and allow us our *liberty* to go and build, and when they as *Patrons*, and *protecting Fathers*, prove *favourers* and *abetters* of what we are about. But let us have a care! and ſay with *Zerubbabel*, and the reſt *of the Fathers of Iſrael*, Ezra 4.2,3. *It is not for you and us* (joyntly) *to build an houſe unto our God, you have nothing to doe with us, but we our ſelves together will build it*, unto *the Lord God of Iſrael*. Remember that wee are a people that muſt be *ſeparate*, the *cleane* from the *uncleane*, the *holy* from the *prophane*, and by *one free conſent* (being fully convinced) concurre together in this *worke* of the *Lord* without the *unclean* hands or *helps* of them without, who are *adverſaries* to *Sion*. Now becauſe our *Ruler* is the *God of order*, and not of *confuſion*, he would have all *things done in decency, and in order*, 1 Cor. 14.40. εὐσχημόνως that is (*compoſitis moribus*) fitly for *uſe* and *ornament* to the Church, which is a *rule* (ſaies one) of great requeſt and inqueſt, both for *real* and *ritual*

Many Intruders.

Caution.

Order in the Church. 1 Cor. 14.33. *Expoſ. Trap in loc.*

Ordinationes in eccleſia faciendæ. πρεπεῖ πρεπεῖ.

ritual decency which is to be obſerved, and is of much concernment. And for this *Coloſſe* was ſo largely *commended*, Col. 2. 5. and *Chriſt* himſelfe (our ſweet Maſter) intimates ſo much in ſetting downe the *people on the graſſe*, Matth. 14. 18. and 15. and *feeding* them, *ranke* by *ranke* (as it were) as they *ſat*. So his *Churches* are called *beds of ſpices*, Cant. 6. 2. that is, as *beds and borders* orderly ſet out, to ſhew us what delight he hath to live in an *orderly* and well ſet out *ſociety*. *Order* is Gods *Ordinance*; Now to make up this *order*, ſome things are *extra-eſſential*, and left to *liberty* according to what is requiſite to the *conſtitution* and *condition* of the *Church*; and other things are *eſſential*, and *poſitively* relate as well to the *being*, as *well-being* of the *Church* (*ita ordo dicitur reſpectu principii*) and may by no means be omitted; but of this latter we have been large before; and for the former, reſpecting *ritual decency* and *order*, we muſt grant that men muſt not be tyed to ſuch things as of *neceſſity*, but they are left *free*, whether to *obſerve* them, or *change* them, as often as there is *cauſe* for the *uſe* and *excellency* of the *Church*.

Ordo formæ, Et materiæ.

Ritual order and decency.

I could not omit to premiſe thus much before I proceed, and ſhall ſay with *Luther*, *What if any one Church will not imitate another in things indifferent and doubtfull*, outward and circumſtantial, ritual and formal? *Yet what need is there of compulſion by Powers, Decrees, of Councels, or the like; which are preſently converted into ſnares and laws*; and as he *ſaith* to the *Church* at *Wittembergs* (about the form of celebrating the Supper) *in quibus omnibus cavendum, ne legem ex libertate faciamus, &c. Be ſure that our liberty be not made a Law by men, and a ſnare to ſouls*; ſuch a *warning* I will give the *Reader* ere I go on, that he confine not his *light*, *opinion*, *judgement*, or *perſwaſion* to mine here (or any other mans) in thoſe things which are *left* to *liberty*; I am not about eſtabliſhing a *ſet Form* of *Diſcipline*, or making a *Directory* as *neceſſary* for others to *walke* by, or to *enſnare* any ſoules, or *trouble* any conſciences, but to ſet before you (as is given me from above, and that by *meaſure*) the *pattern* of *Gods houſe*; and as for this *Form* of *embodying* together by a *ſolemn order*, which I am now treating of in this Chapter (as we have promiſed elſe where) you have our *experiences*

Left to liberty

Luther.

☞

Caution.

This is no ſet form.

of

of it, and *proofs* for it, and may follow it, if you please (it being in our *judgement* the moſt *orderly*, and heavenly *manner* we have met with, and moſt *Scripural* and *conſonant* to *rule* both of *Reaſon* and *Religion*.) Now premiſing thus much, and promiſing this more, that I ſhall heartily imbrace, and willingly give way to the *unction* from on *high* in *better teachings* about this *order*, and be ready to receive from any, whatſoever ſhall be offered as more uſeful and profitable in this forme of *uniting*; I ſhall proceed.

1 Chriſtians meet together often firſt, and why?

In order to a *communion of Saints* in a *Goſpel-Church-ſtate*, thoſe who are *godly*, do often *meet together*; as in *Mal.* 3.16.17. when all that *feared the Lord, and thought on his name* (and his worſhip) *conferred often together*; and this is a *duty* deeply incumbent to the *Saints* to do ſo firſt of all, and to ſpeak *often together*, to pray *together*, to make *mention of the Lord*; with ſavoury *ſpeeches* tending to *edification*, Eph. 4.29. and 5.3,4. Heb. 3.13. Jude 20. Act. 18.23. and this as often as there is an *opportunity*; and then you ſhall finde, *Mal.* 3.17. after this the Lord promiſes to ſet upon gathering his people; then *ſaith the Lord* will I make up my סגלה *peculium*, my *jewels* picked out, and *binde* them up together: And this day wherein I will doe this, ſhall be a *day* of *diſtinction* and *ſeparation* betwixt the *precious* and the *vile*, the *ſheep* and the *goats*; the *righteous* and the *wicked*, and then Verſe 18. *ſhall ye diſcerne between him that ſerveth God, and him that ſerveth him not*. Now I ſay, in *order* to this, the *people of God* muſt firſt meet, and that *often together*, to try, and have *knowledge*, and *experience* of one another, to *inquire* after one another, and *all* together, by their joynt prayers, and offerings to *contribute* their *beſt* towards the *building up* of this *Tabernacle*. Then let all vaine *communication* be kept out, *Eph.* 5.4. and let your words bee ſavoury and *ſeaſoned* with that *ſalt* of the *word* (that hath not loſt its *ſavour*) and be ready to *anſwer* any *objection*, or *queſtion* that ſhall be made, *Col.* 4.6. *exhorting* and *provoking* one another to *duty*, Heb. 3.13. and 10.24,25. and *declaring* to one another their clear *ſatisfaction* and full *perſwaſion* of the *way* of *Chriſt*, and their manifeſting of *longing* fond *affections* for theſe *Courts of the Lord*, and to be in his *amiable Ta-*

To prepare for the work.

Expoſ.

bernacles, Pſal. 84. 1,2. ſaying one to another, *Come, let us goe up to this mountaine of the Lord, the houſe of the God of Jacob, and he will teach us his wayes, and we will walke in his pathes*, Iſa.2.2,3. and *asking the way to Zion with your faces thitherward*, ſaying, *Come, and let us joyne our ſelves unto the Lord*, &c. Now this is *preparatory* to the *worke* of *embodying* which follows, and yet theſe *godly* are left to *liberty* to joyne in what *ſociety* ſeems beſt to them, and are not tyed to one place, therefore did the *Apoſtles* gather people together in ſeveral *Cities* where they dwelt, and ſo eſtabliſhed many *Churches* in one *County*, (as the ſeven Churches in the leſſer *Aſia*, *Rev.* 1.4.10.) the Churches of *Galatia*, *Syria*, and *Cilicia*, 1 Cor.16.1. Act.15.41. *Corinth*, and yet *Cenchrea*, Rom.16.1. (in the Suburbs of *Corinth*) that the Saints might enter where was moſt convenient.

Saints not tyed to one Church.

After this, Thoſe that are clearly *convinced* of the *order*, and well *ſatisfied* with the *worke* it ſelfe, and one with another (as before) being affectionately deſirous to *walke together* in this way, and having *agreed it*, Amos 3. 3. they doe write and give up their *names together* for that purpoſe which they propoſe (as being the beſt way to intimate their *deſires*, and ſeeming moſt to be in *practiſe* in former times, *Act.* 1.15. *Nehem.* 7.5.38. which thing they doe to one whom they appoint to *receive* them, and to *call* them, as *occaſion* ſerves. In the mean time they moſt *unanimouſly deſire*, and appoint a *ſolemne day* of *humiliation* (or more) to bee ſet apart, and to ſeek the *Lords preſence*, and his *promiſes of direction and guidance* in ſo great a *duty*, which elſe they dare not undertake, *Iſa.*58.11. *Jo.*14.26. and 15.26. and 16.13. on which day they lye low before the *Lord*, and *licke the duſt*, *Nehem.* 1.11. and *Nehem.*9.1,2. 2 *Chron.*30.18,19,20. *Act.*14.23. this they doe by themſelves *ſeparate* from others, *Nehem.*9.2. and it is uſually a moſt *humbling* heart-breaking day, whilſt they come before the *Lord* with *feare* and *trembling*, wondring at his *love* to pitch upon them for ſo great a mercy, to pick them out and leave ſo many behinde, to viſit them with *light*, and refreſhings from on high, *Act.*3. Oh! how doth a *thouſand* of theſe *conſiderations* melt them before the *Lord*!

and ſecondly, go give up their names together

3 Keep dayes of humiliation & prayer.
Which *habent quatuor.*
1 *Invocationem Dei.*
2 *Commemorationem beneficii Dei.*
3 *Petitionem*
4 *Et obſecrationem.*
All which muſt be
1 *In elevatione mentis ad Deum* &c.
2 *Fiducia impetrandi.*

and

and yet make them with *teares* to lay hold on all the *promiſes* made to them in this *caſe*, and preſſing him with *Moſes*, *Exod.*33.15.16. to be with them, and to goe before them in this work, *for wherein ſay they ſhall it be knowne that we and thy* (deſpiſed) *people have found grace in thy ſight*; is it *not in that thou art with us, and goeſt with us, and guideſt us? By this, ſhall we* (Lord) *and thy people be ſeparated and knowne from all the other people* (without) *that are round about us*: Therefore ſay they. *For Zions ſake We will not hold our peace, nor give thee reſt, till thy righteouſneſſe goe before us as brightneſſe, and ſalvation be in the midſt of us as a lamp that burneth*, Iſa.62.1.7. *and till thou haſt made us a praiſe in the earth, and we be called the holy people*, the *redeemed of the Lord*, *Hephzibah*, and *Beulah*, Verſe 4. and 12. *We will not goe up* (ſay they to the Lord) *without thy preſence with us; if thy preſence go not with us, carry us not up hence*, &c. This, or theſe *dayes* thus *holily*, ſolemnly, and *ſpiritually* ſpent, the people look like the *new mown graſſe* (or tender *ſprings*) that hath the *Sun* ſhining upon it after a *ſhowre*. O then, what a humble holy *frame* of *ſpirit* may wee finde amongſt them? what *Angel-like* looks? ſweet words, Chriſtian *carriages* are there then? O how they bleſſe the Lord with much alacrity and life for the *returns* made upon their *ſpirits*! that the Lord is *with them*, and will *guide* them by his owne *preſence*, and they give in an *account* to one another (before they part) of their *confidence* and *comforts* which they finde within, being *fully perſwaded* the Lord will be with them, and calling for the *time* to be appointed when they ſhall make a *Church-body* and *unite*; having nothing to obſtruct, but the *worke of the Lord* lying plaine before them, they ſet apart the *day* for that duty, and (if any be *nigh*) they ſend and ſeek out for the *aſſiſtance* of ſome other *Church*, as it were to *joyne* with them, and bear *teſtimony* to them upon that day; and at the parting at the end of the day and duty, will give to them the *right hand of fellowſhip* as a *Symbole* of *love*, and of *approbation* (as *Pareus* hath it in the Margin, *lib.*2.*p.*161. *Intimæ conjunctionis ſymbolum, non authoritatis*) of *friendſhip* and *familiarity*, not of *Lordſhip* and *authority*. But as *Beza* ſayes, *Porrexerunt manum, quod ſymbolum eſſet noſtræ in Evangelii doctrinâ*

And unity.

summæ consensionis; So sayes *Paul*, Gal.2. when *James* and *Cephas*, and *John* perceived the *grace* that was given me, they gave unto mee and *Barnabas* the *right hand of fellowship*, (*vide Expositors* and *Septuagint* in *Gal.2.*) so that it will bee very *comely*, and an *argument* of their *love*, and good-liking, but it is not *necessary*; wherefore to proceed.

4 The day they are embodyed.

The day *appointed* being brought in now as upon the *shoulders* of the *Saints* to be *united* together, I meane by the daily *prayers* and *preparations* for this great and weighty *worke*; they judge it (for the *reasons* which follow) to bee most *expedient*, and more to the *honour* of *Jesus Christ*, and more to the *convincing* of them *without*, on this day (however) to *appear* in *publike* (unlesse there be *persecution*) I meane in such a *place* where any that will may come to hear, and *carry* away what they can. This day is begun and kept on for some *houres* with the *prayers* of the *faithful*, as Act. 8.15. as *John* and *Peter* began it in *Samaria*; and for the *same effect*, viz. that the *Holy Ghost might fall upon them this day*, and *rest on them*. They pray not in a *sleight*, overly *formal* way, but with an *holy violence*, to beset, and to take *heaven* by force, and bounce hard, with the *greatest might* for the *greatest mercy*, and with an *united* lively *power* for the large *pourings* out of the *unction* from on *high* upon them, *Act.1.14.* even untill the *room*, or *house* is ready to *shake again*. But after this; there is some *preparatory Sermon*, or speech made (by one that is able, and appointed thereto) full of *exhortation*, as Act.11.23. *Barnabas* bid them *with purpose of heart to cleave unto the Lord*, and as in *Nehem.* 8.1.&c. the book of the *Law was brought out and read in a most religious manner to all that could hear, both men and women, and all the peoples ears were attentive.* V.2,3. which *Ezra* opened in *a Pulpit of wood where he stood for that purpose*, v.4.5. *And then blessed the Lord, and all the people*, said, *Amen, Amen, lifting up their hands.* Verse 6. and besides *Ezra*, *Joshua* also, and *Bani*, and *Sherebiah*, *Jamin*, and others, &c. Vers.7 8. read *in the book in the Law of God distinctly*, and gave the sense, and *caused the people to understand*. So I say, it is fit that the book of *Christs Law* be at *that* time *read openly*, unto which he who *preaches* and *exhorts*, is principally *appointed* in a *Pulpit of wood* in the publike *place*, or elsewhere.

They appear in publike.

Powerful in prayer.

Nehem.9. 1,2.

Exhortations.

where, which is as *convenient* for all *peoples*, *men* and *women*, that will come of all *sorts* to hear: For then the *rules* that the *Church* is *gathered* by, the *grounds* upon which they *embody* together, and the *Gospel-order* and *fellowship* of Saints according to *Christs Law*, are all laid open, *proved* and *pressed*, that it may appeare to all that *heare* and *understand* that they doe *nothing* without the *Law* of *Christ*, to which the *peoples eares will be very attentive* (as we have *experienced* in some places already) and such as have before (through *ignorance* of this *Gospel-order*) been *enemies* to it, and *inveighed* against it, and now came but to *laugh* at it, and to carry *tales*, and make *scoffes*, were (upon such a day) *convinced* by it, and inclined to it, enquired after it, being as it were *dazled* and *amazed* at the *beauty* of it, when it came to bee opened out of the *Word*, and to appear armed with argument of *proof* out of the *Lawes* of *Jesus Christ*; and then they cryed, *Amen*, *Amen*, *unto it*, (*probatum est.*)

Order of Christ opened and proved.

But now after this is *declared* to all, what *they doe*, and *why they do* this which they are about to doe, their Rules, Reasons, Grounds, Scriptures, and Proofs being produced and drawn up, as it were, into a *compendium*; but so as that the *on & dlon* doe lye obvious, and as much as may be beyond *objection*: Then the next thing that followes, is the *Confession* of *Faith*, begun by him who is appointed thereunto as the ablest to lead the way hitherto; this *brother* besides gives an account of the *worke of grace* upon his heart, holding out at least some of his *Experiences* (and such as are most usefull for such an *Auditory*) 1 Pet. 3. 15. with *sweetnesse* and *humility* of spirit, so as thereby others may judge him laid upon the *Foundation*, and be in a *regenerate state*, and changed from *darknesse into light*, from *death* to *life*, from a *state of nature* into a *state of grace*, and to have indeed *fellowship* with the *Father* and the *Sonne*, 1 Joh. 1. 7. But I purpose to insist upon these particulars more at large in the Chapters that follow. But after this *Brother* hath delivered himselfe at large (having the more liberty, because he leads, as it were, others, and *declared* his clear *satisfaction* and undoubted *perswasion* to walk in the *way* whereinto hee is now entring, as the very *Way of*

Account of faith made.

Experiences of the work of grace.

A declaration of full satisfaction from Gods word.

By the ableſt in publick.

Chriſt appointed for *believers* to worſhip God in, & as the *will of God*, wherein he is confident upon a *Scripture* and *Spiritual account* that he pleaſes God: Then follows ſome others of the *ableſt* of the *Brethren*, (for herein care muſt bee had in *publike*, leſt the *weakneſſe* of a *Brother* give *advantage* to them without, to harden their hearts againſt the truth, and leſt thereby Chriſt ſhould *ſuffer* in his *honour*, and the *Church* in her happineſſe) I ſay, ſuch *Brethren* as are *ableſt* to ſpeake, are appointed for that *one day*, being ſo publike: And theſe, as *Jeſhua, Bani, Sherebiah, Jamin, &c.* read in the *Scriptures* the *Law of Chriſt* diſtinctly; I mean, they lay down the *Scriptures* and *grounds* of their *ſatisfaction* and *full perſwaſion* to enter into this way (as that which *Jeſus Chriſt* our *Law-giver* hath laid out) and they declare their ſenſe and judgements, and then proceed as the *former Brother* did in rendring a *reaſon* of that *lively hope* which is in them, by *Confeſſion of faith, Experiences of the worke of Grace*, and the like, declaring their *cleaving to the Lord in this way with full purpoſe of heart.*

Thus as many as are appointed, and thought fit for that *day*, doe goe on *one by one* in *order* as they are ſet out, and poſſibly on this day but few (as eight, or ten, or more, or leſſe) may be appointed, and in the *number* for the firſt; becauſe the *worke* is this day the moſt *difficult*, the moſt *publike*, and muſt be moſt eſpecially regarded, and wiſely and watchfully *carried on.*

In his communion of Saints Chap. 17. Few at firſt, & thoſe that are without exception, & fitteſt and ableſt. Dan. 2.

Beſides (as *Ainſworth* ſayes) the *Church* is ſmall at *firſt*, a little *graine* of *muſtard-ſeed*, which is the *leaſt* of all *ſeeds*, Mat. 13. 32, and as *Iſrael* once was the *feweſt of all peoples*, Deut. 7. 7. Chriſt began but with two at firſt, and God hath promiſed to take them, but *one* of a City and *two* of a Tribe, *Jer.* 3. 14. and theſe are the poore, deſpiſed, contemptible *ones* of the *world* too for the moſt part, 1 *Cor.* 1. 26, 27, 28. and it ſhal be ſaid of *Sion*, *Pſal.* 87. 5, 6. This, *or that man was born there*, ſo that not numbers are to bee expected (or indeed to be deſired) at firſt, but rather to be *a little ſtone cut without hands, and growing greater, and greater, and ſo a little one ſhal become a thouſand.* After they be gone thus far, ſome wil have a *formal Covenant* in writing brought forth for theſe to ſubſcribe, and ſo all others as

A Covenant.

they

they enter; but a *Covenant* they have taken, and *engagement* made before, which may be will appear *sufficient* when wee come in the following Chapters to speake of the *Covenant*. But after all this is done, their names are taken together into the *Register*, *Nehem.*7.5. *Act.* 1.15. upon *Record* (against whom no exceptions could be made as before) and these doe by *prayer* together give themselves up *unto God*, and one to another *willingly*, 2 Cor.8.5. to worship the *Lord*, and to *walke* together with him as a *Church*, and to serve him in all his *will revealed* to them, as such whom the *Father* hath *picked out* for that purpose, *Job.*4 23. 1 *Pet.*2.9. and to bee *helpfull* to one another in particular, and to the *whole body* in generall, according to their *duties* mentioned in the *Statute-book* of *Christ*, which is alwayes to lye open before their *eyes*.

Register.

Prayer.

And Resolution.

And to conclude this *busie day*, they poure out *prayers* and *praises* in such a *measure*, that as it was said of *Israel*, in *Ezra* 3.13. when the *Foundation of the Temple was laid*, that they could not discerne the *noise of the shouts of joy*, from the *noise of weeping*, both were so great: So here it may bee said, the *Saints* are so filled with *praises*, and with *prayers*, that the *noise* of the one can hardly be *discerned* from the *noise* of the other. And as upon the *reading of the Law* in *Nehem.*13.1.3. *separation* was presently practised from the mixed *multitude*, so that they *separated from Israel all the mixed multitude*; so these are now a people no more to be reckoned among the *Nations* without, but such as *are separated from the mixed multitude*. As for other *Brethren*, and the *Sisters* which are to bee admitted, they doe make their *Confession of Faith*, and (as wee have heard before) *declare* their full *satisfaction*, and clear the *worke of God* upon their hearts by his *Spirit* in private (I meane) when these people thus *encburched* together are alone by themselves, *separate* from the *mixed multitude*) being now a *Church* in *visible order*. And their *admission* is most *proper* so, because the world should take no notice of their *weakenesse* in *utterance* or *expression*, or the like, whereby to *upbraid* them, and the truth. But this I purpose to speak to afterwards; in the mean time, I, and hundreds of the godly with me must needs be much offended at the *practise* of some

And Praises.

The Church admits when she is alone.

that

How rashly some embody.

that run preposterously into *a way of fellowship* without any *rule* laid downe, or any *Law of Christ* read and opened, upon which they *embody* together, clearing nothing of the *way* first, to give *satisfaction* to such as *sit in darkneſſe* to it, but without any day of *humiliation*, or due *preparation* for this weighty *worke*, without any *ſolemne prayers*, (and ſerious ſelf-examinations) on a *ſudden*, in an *hours warning* or two, and in ſome place or other too that is unknowne to any but themſelves, they write down their names together, chooſe officers, and all at once, and ſo in an houre or two's *time*, make up a *Body*, and call themſelves a *Church*, and then all that will be *joyned*, muſt bee *joyned* to them that are thus jumbled together in *darkneſſe*, and in a moſt *undecent* and undue *order*; but let them remember that in 1 *Chron.* 15.23. *The Lord made a breach upon them, for that they ſought him not after the due order*; as *Dike* ſaith, The failing in a *preſcribed formality* (which ſome would think nothing, and that God regards not) cauſes a breach upon them, inſtead of a *bleſſing*; ſo preciſely ſtrict is God to require the moſt *ſolemne order* too in the moſt *ſolemne Ordinances*, and ſo *quick-ſighted* a *Judge* he is in ſmall *prevarications* in ſuch caſes. For as to goe and fetch the *Arke*, and to enquire of *God* at it, was an *Ordinance* of God, but to neglect the *ſolemnity* of carrying it, and to carry it in a *Cart* hurrying, and not on their *ſhoulders*, and to neglect to ſanctifie themſelves for that *ſervice*, but to runne to it hand over head, was not *Gods order*: So alſo this *Church-gathering*, or *uniting together* into a *Goſpel Church-ſtate* is an undeniable and ſolemne *Ordinance* of God, and *Law of Chriſt*; but to doe it without any ſeriouſneſſe, ſolemnity, or the like, hurrying, and ruſhing into it without *due regard* and heed, and neglecting prayers, faſtings, holy conferences, and *preparatory means* appointed to *ſeaſon* us, and *ſanctifie* us, and qualifie us for this *great duty*, is doubtleſſe a great offence to God, and I am ſure none of his *order*. And what muſt we then expect? beleeve it, a ſore blow; *The Lord ſmote them*; it proved a ſad day to them at laſt: and if this ſeverity was but for failing in *outward order*, in carrying the *Arke* on a *Cart*; O! then ſure it will be a *ſad day* to ſuch as fail in that inward and *ſpiritual order*, with, and in

Sad ſign of a breach.

Expoſ.

The moſt ſolemne Order muſt accompany the moſt ſolemne Ordinance.

Sim.

Dike.

in which this *great duty* is to be performed, God will bee ſought in a *good order*, as well as in a *good Ordinance*, or elſe he will deny his *bleſſing*.

But I ſhall performe my *promiſe*, and ſo conclude this Chapter: there is a great deale of *reaſon* and *order* in it, to have the *firſt ſolemne day* when we are to *embody* and *unite*, performed in publike, in the times of the *Churches* peace and ſafety, and that thoſe who are judged (indeed) able to ſpeak (without *diſcredit* to the *Goſpel*, or the *Church*) ſhould make their *ſpeeches* alſo in publick, in the *hearing* of all that will.

Why the firſt day in publike ſolemnity.

Reaſon 1. It is more to conviction. Vide chap. 6. p. 98. &c.

First, *Experience* hath given it in as a great means to convince men of the *way*, ſuch as upon that day have ſtepped out of their ſhops, and ſpared an houre or two out of meer novelty; why theſe have heard the *way* ſo laid open before them out of *Scriptures* (and ſo proved and preſſed from *precepts* and *practiſe*, that they have gone *away* with another *ſpirit*, and if not altogether, yet *with Agrippa almoſt perſwaded*. now they have not ſuch an *opportunity* when you doe clandeſtinely and cloſely *embody* together: Chriſt went often into the *Synagogues* to *convince* the *Jewes*, and to reprove the *Scribes* and *Phariſees*, he was ſure to finde them there, and he would loſe no opportunity: So he diſputed with the *Doctors* in the *Temple*, and put them to *ſilence*, for he would goe to them where hee knew they would bee, ſeeing they would not come to him. Thus *Act.* 18.28. this is the eminent *character* of *Apollos* that *he mightily convinced the Jewes*, and *that publickly*, *ſhewing by Scriptures*, &c. Ευτόνως διακατήλεγχε hee confuted them over and over, and quite *non-pluſſed* them, and for the greater honour to the truth and himſelfe (as a *ſervant* to the truth) hee did this *publickly*, ſaith the Text (δημοσία) that is, in the *company of multitudes of them*, in the *midſt of great Congregations* he *convinced* them; and the Lord is ſaid openly in a great *publike appearance* that he ſhall come to convince all the *ungodly* of all their *ungodly deeds*, and of all their hard *ſpeeches*, which he ſhall doe with a vengeance; and that will be more then if it were *done* in a *corner*, viz. to do it openly. So certainly this is a fit opportunity to bee in

Chriſt did ſo

Expoſ.

Jude v. 15.

publike for this purpoſe, and to caſt the *net* in where the *moſt Fiſh* meet together.

Reaſon 2. It would prevent many ſcandals.

Secondly, This would ſtop the *wide mouths* of many, and prevent the *ſcandals* which are raiſed by reaſon of *ſecret* and cloſe *embodying* together; many (and ſuch as are godly too) be ready to *cenſure* ſuch *practiſes*, as if they were *aſhamed* to bee ſeen, as *Joh.3.19. This is their condemnation, they loved darkneſſe rather then light, becauſe their deeds were evill. Popiſh Religion* was laid in *darkneſſe*, and lives in it, unleſſe it be under *baſtard lights*, as *candles*, and ſuch as are of *mens make. Tenebriones Papiſtæ male ſibi conſcii, æternum atri & tetri, &c.* and ſo doth all the *falſe*. *Truth* is hurt, and cannot helpe her ſelfe, when ſhe is kept a cloſe *priſoner* and *immured* up; and when ſhee is not let out to ſpeake for her ſelfe, men are apt to take for *truth* what is ſpoken againſt her; therefore it is that *Peter* cals ſo upon us, *1 Pet.2.12.* to have us come abroad, *and be ſeen among men, that by our good workes, We might ſtop their mouths that ſpeake againſt us as evill doers.* This would remove many *ſcandals* which men raiſe, as if we were of a *falſe faith*, and all *erroneous perſons*, and a company of *Hypocrites*, and *Phariſees*, and the like: would we but appear in *publike* upon that day of *embodying*, whereby all men may hear our *Creed*, and the *Evidences* of *Gods gracious works* upon our *hearts*, and ſome *ſigns* of our *oneneſſe* with Chriſt; and then the world *will beleeve*, Joh.17.21.23.

Reaſon 3. For the honour of the way. *Sim. Exp.*

Thirdly, It is much for the *credit* of the *Goſpel*, and for the *praiſe of Zion*, that her *beauty* appears in *publike*, and her *amiable beams* ſhine abroad. *Beauty* loves to be ſeen; the *Sunne* hath the more honour and *praiſe*, and eſteem, by how much the more he ſhines abroad, and about; and the *Church* is (in theſe dayes) to *look forth as the morning*, Cant.6.10. bright, beauteous, lightſome, and welcome (after the *darke* night of *Antichriſtian ignorance*, and error, which we have been ſo long under.) Now ſhee is to ariſe in *publike*, and to be *ſeen* by all, and in an *aſcending light* from year to year; from one *adminiſtration* to another, till it be *perfect day*, Prov.4.18. and *high-noon*, Cant.1.7. and every yeere there ſhall be more *light* then in the former, *Eph.3.3,4. Veniente perfecto evacuatur imperfectum*).

fectum) for it is not an *evening*, but a *morning light*, Isa. 58. 8. and then follows, *Faire as the Moon*, in Heb. *Lebanah*, shining *bright*, to shew when she appears thus in *publike* (as the *morning*) she appears in *pulchritude*, to the *admiration* of all others (as in Verse 9. before.) Thus *Ezek.* 16. 14. *Thy renowne went forth among the heathen for thy beauty*, &c. *Clear as the Sunne, and terrible as an Army with Banners*, i.e. then, when shee appears and *looks forth* in *publike* abroad, as the *morning*; O what a *terror* is shee to all the enemies of truth! when they see *Saints* in a good *array*, *ranke*, and *order*, to march together in one body, all armed with the *Armor of God*, and under *one Captaine* of their *salvation*, against *one* and the *same* enemy.

Much honour is had by publick embodying. Act. 2. 24. *Expos.*

This is the *benefit* of appearing in *publike*, and it addes much to the *name* of *Christ*, and to the *glory* of the *Church*. See but *Act.* 5. 13. when the *Saints* came forth into a *publike place*, viz. *Solomons Porch*; O what *honour* they had by it! in that little time, saith the Text, *The people magnified them* ἐμεγάλυνεν and *honoured* them, and the *way* which they were in. Doubtlesse might *Christians* in *primitive times* have had their *liberty*, they would alwayes have been in *publike*.

Reason 4. Most consonant to Christs Law. *Expos.*

Fourthly, It answers the *Rule* most, to appear in *publike* upon that *day*, and in that *duty*; It is most coming up to *Christs Commands*, see *Mat.* 10. 27. *What I tell you* (whether concerning *Doctrine* or *Discipline*) *speake abroad in the open light, preach it on the house-tops*, that is, in the most *patent* and *publike places*; teaching them to *observe* whatsoever *I have commanded you*, Matth. 28. 20. thus *Wisdome* sends forth her *Maidens* to cry and *call* in the *open streets*, and in the most *publike places* of the *City* where is greatest resort, *Prov.* 9. 3. and *Christ* tells his *Disciples* in *Mark* 4. 22. there *was not any thing kept in secret, but that it should come abroad.*

Reason 5. And to Christs practise.

Fifthly, This *publike* appearance would be most answerable to *Christs practise*; yea and his *Apostles* and *Saints* too in the *primitive times* (though then dangerous;) see what *Christ* saith, *Joh.* 18. 20. *I spake openly to the world, I ever taught in the Synagogues and in the Temple, whither the Jews alwayes resort, and in secret have I said nothing.* So *Act.* 20. 20. *I kept backe nothing*, saith *Paul*, *that was profitable unto you, but have shewed you,*

and taught you publikely. Thus the Church of *Epheſus* was brought out into *publike* too ſometimes.

Reaſon 6. To the way it ſelf.

Sixtly, This *publike practiſe*, and *uniting together*, is more *anſwerable* to the *worke it ſelfe* (being a worke of *light*) and therefore it ought to bee done in *light*, and openly, for *veritas abſcondi erubeſcit*, Joh. 3. 21. *He that doth truth, cometh into the light, that his deeds may be manifeſt, that they are wrought of God* (ſaith *Chriſt, who is Light.*) that is, *all* as from *God*, and for *God*; ſuch are neither aſhamed of their *principle*, nor of their *end*, *& quoad fontem & quoad finem*, ſaith *Aug. in loc.* The honeſt Tradeſman is content his Wares ſhould be carried to the ſtreet-door from the dim ſhop-board. It is for *Hereſie* to hide it ſelfe, ſaies *Hall*; And for *Antichriſtianiſme*, and *falſe Wares* to loath the *light*, they are *Bats* and *Owles* that love not to be ſeen. But let us *walk as children of light*, Eph. 5. 8. 11. It is ſaid of *John Frith Martyr*, that when the *Archbiſhops* man would have let him gone away, and eſcaped; ſaith he, no; If you goe to *Croyden*, and tell the Biſhop that you have loſt *Frith*, I will follow as faſt as ever I can, and tell him, I have found *Frith* again, and would deliver my ſelf into his hands; for what do ye think, that I am afraid to declare my opinion before the Biſhops in a manifeſt truth, or to come into *publike*? no!——

Sim.

Frith. In *Fox* Act. and Mon. fol. 1927.

Reaſon. 7. To ſtir up others into the way.

Seventhly, I ſhall adde one *reaſon* more to this, and that is the *Incouragements* which others would hereby have to joyn in that *fellowſhip*; for the *publike appearance* of the *Chriſtians* in *Solomons Porch*, Act. 5. 12. was very *attractive* as in V. 14. *Beleevers were the more added to the Lord*, multitudes both of men and women. So that the *Church* loſt nothing, but got much by it, whilſt *Clandeſtine embodying* diſcourages many, &c.

It muſt needs be ſo, that when people come to ſee ſuch an *amiableneſſe* and *excellency* in this *way* of *Chriſt* above all other wayes, and how the *Beloved* is in this Church-*ſtate* the beſt of all *beloveds*, carrying away the *Banner* from ten thouſands, and that his *preſence* is moſt *familiarly* and *raviſhingly* in theſe *Gardens enclоſed* (and this appeares to be *promiſed* and *prayed* out of *Scriptures*) I ſay it muſt needs bee, that their *bowels* will earne after theſe *myes*, and to *live* in theſe *Gardens*,

dens, when they know what the *way* is (as when the *Daughters* of *Sion* did *ask firſt* (of *Chriſt*) *what is he? Cant.* 5. 9. And then (when they heard how he *excelled*) the next *queſtion* is, *Cant.* 6. 1. *O, where is he? whether is he gone? &c.*) So when they hear *what this way is*, the *next queſtion* will be, *O, where is it?* how ſhall we *get in?* tell us, *that we may ſeek him with thee*; that we may *partake* of theſe *privileges* with you: And they ſhall ſay, *We will go with you, for we have heard, that God is with you*, Zach. 8. 23. *Expoſ.*

Many *Reaſons* more I might adde hereto, and produce more *Scriptures* to confirm and ſtrengthen this *Exhortation* of appearing in *publick* upon that *day* eſpecially, (*ſed ſat ſapienti.*) In a word, *If you do theſe things, ſhew thy ſelf to the world, John* 7. 3. Let all men ſee and obſerve how ſweetly your *practiſe* agrees with *Chriſts Precept*, and this *way* with his *Word*; till which time, men ſurmize much *evil* of you and *your opinion*, and think you are *without warrant*, and walk by *fancy*, not by *faith*. As if a man, who never ſaw any *dance* in his life, ſhould ſee a *company* in a *field* (whileſt he is afar off) and before he can hear any *muſick*) he thinks them mad, wonders what they mean to *skip* about ſo; but when he is come nigh, and hears the *melody* of the *muſick*, and obſerves their *dancing*, and how they agree, both in *time* and *order*, with the *tune* of the *muſicks*, he then admires on the other ſide; changes his former *thoughts* and *judgement* of them, and now is much taken and *delighted* with them, and marks with much *affection* the *agreement* of the *foot* to the tune, and could *attempt* to enter in, and be one amongſt them, were he but *fit* for it; and yet he can hardly forbear. But ſee *Hookers* Survey of Church Diſcipline, 3. part. ch. 2. Appear then in publike. *Sim.* *Sim.*

So it is, that the *vulgar* and *ordinary* ſort of people (ſuch as are moſt *ſtrangers* to this *way* of the *Goſpel*) may think you mad, and wonder what you mean, to *ſeparate* from their *Pariſh wayes*, to joyn in *fellowſhip* in this *orderly way*; till they come to ſee how it doth *agree* with the *Word* and *Spirit*; and then they cannot but with much content obſerve the *Order*, and minde the *Word*, and *this way* together, to *agree* moſt ſweetly; and then they *wiſh* to be in *the number* of them whoſe *practiſe* appears ſo home to *the precepts* and *practiſe* of *Chriſt*, Many wonder at this way of the Goſpel, till they know it.

Chriſt, and *Saints* in *primitive times*. And that this *ſweet order* and *agreement* might be the more *obſerved* and *aſſerted*, I do heartily wiſh, for the *honor* of him, whom I ſerve, that there may be no more *Chamber-embodyings*, but openly to all, for the *conviction* of many, eſpecially now in the time of the *Churches* tranquillity and *liberty*. And let this be done by them in *due order* and *ſolemnity*, anſwerable to the weight of the *Ordinance*; and then they *ſhall grow up in all things in Jeſus Chriſt* their *head*, from *whom* the whole *body fitly* joyned together, *and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, ſhall make increaſe of the Body*, Eph. 4. 15, 16. *And in whom all the building fitly framed together, ſhall grow up an holy Temple in the Lord*, Eph. 2. 21.

Dublins experience teacheth moſt of theſe things mentioned.

CHAP. IV.

בֵּית *Beith.*

The Church *thus* conſtituted, *takes in* Members, *and of their* Admiſſion, *upon* clear Teſtimony; *and without* dipping, *or* tying *to* Forms *or* Judgements.

THe *Church* thus orderly *gathered* and *united* together, do receive in *Members*, as *Acts* 2. 41. & 5. 13. & 9. 26. Now in their *Admiſſion*, we muſt conſider, Firſt, the *Power* that takes them in; and then ſecondly, the *Perſons* that are taken in.

1. The power is in the Body to admit Members.

First, The *power* is the *Churches*, not the *Elders* or *Officers*, as ſome would aſſert; to which I cannot aſſent, becauſe that the *Keyes* were given to the *Church*, and left with them, *Mat.* 16. 19. *John* 20. 23. *And whom ye receive, ſhall be received; whom ye looſe* (or give liberty to) *ſhall be looſed; and whom ye re-*

ſtrain,

ſtrain, ſhall be reſtrained: The words are read in the *plural number*, in *John* 20. and in *Matth.* 16. ſpoken to *Peter*, as the *Repreſentative* of the reſt of the *Diſciples*, and in the room of the *whole Church*, as appears from *Verſ.* 15. and 20. where he ſpeaks to all; and we finde the *Church* ever took this *Power* in the places before mentioned. So *Acts* 9. 26, *&c.* and in *Revel.* 2. 2. ſaith the Lord to the *Church* of *Epheſus*, *Thou tryeſt* (or examineſt) *them which ſay, they are Apoſtles, and are not, and haſt found them liers.* Now as *Perkins* upon the place ſayes, Chriſt gave every one of the *ſeven Churches* (and ſo *Epheſus* as well as any other) *power* and *authority*, to *take in*, or *keep out*, or *caſt out* obſtinate ſinners from *partaking* with them in their *ſpiritual* and *ſpecial priviledges*, elſe he would not have *commended* them for *executing* this *Power*. Doctor *Ames* in his *Medul. Theol. lib.* 1. *cap.* 37. *ſect.* 6. ſaith, *Poteſtas* (*quoad jus*) *pertinet ad eccleſiam illam in communi, pertinet enim ad illos ejicere, & pertinet ad illos admittere, &c.* The *power* by *right* is the *Churches* in *common*, for it belongs to them to *caſt out*, and to *admit Members*, *&c.* this is moſt certain. And Mr. *Dudly Fenner de Sacr. Theol. l.* 7. *p.* 277, 278. affirms, for *affairs* that concern the *whole body*, and *matters* of *publick moment*, that they are to be done in the *Aſſembly*, by the *authority* of the *whole Church*; and if the people have any thing to offer, or any *thing* to *object*, or *exhort*, or *counſel*, they have their *liberty*; and after that, the *matters* are to be *determined*, when they have been heard to ſpeak all they can, and have *given* their conſent.

Expoſ.

Proved.

Expoſ.

Mr. *Perkins.*

Dr. *Ames.*

Mr. *Fenner.*

Now I ſay, *Officers* have not the *power* to *admit* or *exclude*, (*Clave non errante*,) for as *Acts* 15. 22. *It pleaſed the Apoſtles and Elders, with the whole Church, &c.* The *whole Church* had the *knowledge* of it, the *voting* in it, and *conſenting* to it; the *Elders* neither had, nor have any *abſolute power* in themſelves, and therefore can do nothing on their own *heads*, that concerns the *whole*, as hath been ſpoken in *Cap.* 8. of the firſt Book, and is like to be at large diſcuſſed in the third Book. The *Church* hath the *power* and *authority* poſitively ſeated in her; (*cui ineſt virtus & authoritas eſſentialiter & neceſſario*,) which ſhe may *execute* by her ſelf (which is always *beſt* and *ſafeſt*) or by her *ſervants*.

It is not in the Elders to admit.

Who are servants.

A warning.

servants that derive it from her. (*Quibus ineſt contingenter, & accidentaliter & minus principaliter*, ſayes Dr. *Whitaker de Cavil. q.5. p.178,179.*) Now if by *her ſervants*, as from her; then let the *Church* be ſure to ſet *orders* and *limits* for her *officers*, in the *execution* of their *derived* or *borrowed power*; that they may know they are but *ſervants*, and not *maſters*, and are to be *ordered* by the *Church*, not to order the *Church*. For *all are yours*, ſaith the *Apoſtle* to the *Church* of *Corinth*, *all*, whether *Paul*, *Apollo's*, or *Cephas*, all *yours* to ſerve you.

1 Cor. 3.

Now in this ſence, we conſent to a *derivative power* in *Officers* (if need be) to *prepare* matters for the *Churches judgement*; and they may make way ready for the *admiſſion* of *Members*, as by inquiring into their *lives*, queſtioning with the *perſons*, propounding them to the *Church*, and the like; but neither by *taking* any in, nor putting any by, nor the like; for that *Power* is abſolutely in the *Body* to *admit*, and *judge* fit: Thus * *Cyprian Epiſtolarum, lib. 1. epiſt. 3.* And I am much miſtaken, if Maſter *Hooker* grants not as much in his *Survey of Church-Diſcipline, Part. 3. chap. 1.* but whether he does or no, that is all *one* to me; the thing is proved.

* *Vix plebi perſuadeo, ut tales patiantur admitti.* So *Epiſt. 11. Ceteros cum integri populi ſuffragio recipimus.*

And cannot admit any.

2. The perſons admitted, Men or Women.

2. *The Perſons to be admitted*, or taken in, are chiefly to lie under *conſideration*, which are *men* or *women*. Wherein (as Mr. *Hooker* hath it) two things are to be attended. 1. What is to be done *before*. 2. What in their *admiſſion*.

1. What muſt be done before they be admitted.

Their names to be taken.

Strict enquiry made of them.

First, *What is to be done before*. The *perſon* (or *perſons*) that does earneſtly deſire to be *admitted*, makes his *deſire* known to the *Elder*, or ſome *Officer* or *Brother*, who acquaints the *Church* therewith; then *order* is given to take his *name* into the *firſt Record*, among thoſe that have been *propounded* for *admiſſion*; and the *perſon* is deſired to come on another day: In the mean time the *Church* gives *order* to ſome *Officers* or *others*, to inquire *ſtrictly*, and to *inform* the *Church* carefully and honeſtly of the *perſons life*, the *uprightneſs* of his *converſation*; his *carriage* to them *without*, and to them *within*, at *home* and *abroad*; and what *report*

he

he hath among thoſe that *fear the Lord*: As alſo to deal with the ſaid *perſon* at ſome time, by *conference* and *queſtions*, and to gather what he can of his *knowledge* and *acquaintance* in the *things of God*. For the *hotteſt Presbyterians*, Mr. *Rutherford* himſelf *admits* of this, That they ought to be neither *ſcandalous* nor *ignorant*; wherefore a *ſearching enquiry* muſt be made of them. Now, I confeſs, I cannot finde this *work* (with the *New England* Brethren) to be onely the *Elders*, and thoſe that do it, to entrench upon the place of the *Elders*; but ſuch as the *Church* appoints thereunto, have a *ſufficient call*, and do but their *duty* therein. Now the day appointed being come, and nothing appears *ſcandalous*, or ſufficient (to the *Church*) to *keep* him off any longer (after this ſufficient time of *information*) he is then *called* in to be *admitted*. But ſome may ſay, before I ſtep further; ſtay Sir.

By ſuch, whom the Church appoints thereunto.

Queſt. What is it you count *ſufficient* to keep one off?

Anſw. This hath been at large *diſcuſſed* in the *former Book*, *Chapter* 5. But in a word, If he lives in any *known ſin*, either in *commiſſions* of *evil*, or *omiſsions* of his known *duty*, and makes this his *practiſe*: Why, he *profeſſes* himſelf (ſayes Mr. *Hooker*) thereby, not free to *ſubmit* to the *Laws* of *Chriſt*, nor *fit* to be his *ſubject*, nor to enjoy the *priviledges* of his *Kingdom*; not obeying the *Authority* of his *Scepter*. Nay, by ſuch a *ſinful life* (in caſe he had *crept* into the *Church*) he did enough to be *caſt* out again.

What is enough to keep him off of admiſſion.

Mr. *Hooker*.

Secondly, what is to be *done now in admitting them*? The *Church* appoints whom to ſpeak, (who is uſually the *Paſtor*) as the *mouth* of the *Church*; and this the rather to *reſtrin* the wantonneſs and *pride* (as Mr. *Hooker* hath it) of ſome *mens ſpirits*, which are ready to *impede* the *progreſs*, and *profit* of *Gods ordinance* in *admitting Members*, by asking many nice, indirect, and unprofitable *queſtions*, or the like: Now for *orders ſake*, and the *peace of the Church*, when they have appointed whom to ſpeak for the *Church*; the *perſon* (formerly propounded, enquired of, and now to be *admitted*) is *called* in: His *name* is *called*, and *prayer* made for

2. What is done when they are to be admitted.

He is called into the Church.

Prayer first made.

direction from above, that they might have a *discerning spirit* in this great *work*, to put the *Lords difference*, between *holy and unholy*, *sheep and goats*; and remembring *promises* made, as in *such cases*: This *done*, the *person* to be *admitted* doth expresse his *earnest desire* of *entring*; and so is to be *received* upon a *threefold Testimony*, *Negative* and *Affirmative*.

Their testimony threefold

1. Negatively. When none can object.

The first is, When he is *propounded*, and *no body* can *object* against the *person* propounded; which is *desired* of any that can, and upon what *grounds*. For *Acts* 9. 26. though *Paul* assayed to *joyn himself* to the *Church*, yet so long as the *Disciples* were *afraid of him*, and did *question* him, and were in doubt of him, he was not *received*. Wherefore he is *propounded* to them all, to know who can *object* any thing; as Mr. *Dudley Fenner* said before. But further,

Fenner.

2. Affirmative. First, from others,

2. Another *testimony* of him, is from others; who can give him a *testimony* upon their *own knowledge*; and for how long? if there be any *Church-member* (whose testimony is most valid) can so do, it will do well, as *Rom.* 16. 1. *Col.* 4. 12, 13. whose *testimonies* are many times *writ down*, and upon *record*, for future use, if need be. Or else, such as *testifie* from the *mouths* of others; as those that the *Church* sent out to *enquire* of him, giving in their *best information*, and *experience* of the *person*; and this faithfully, and especially touching his *unblameablenes* in *conversation*, as much as may be. But,

Affirmative. Secondly, from himself. 1 Pet. 3. 3.

3. For a *further* and *fuller*, and most *satisfactory testimony*; that comes from *within*; the *person* to be admitted, being desired for the *Churches satisfaction*, to make an *account* of his *faith*, and of the *work* of *grace* upon his *heart*, he does so, (as we have said before, and shall show in the *next Chapters* what *manner* of *confessions* are made, or *experiences* produced.)

Experience.

But now, if enough be not spoken to the *satisfaction* of all, he that hath any *doubts*, doth ask some *question* for his *satisfaction*; and none can deny that *liberty*: Now this *testimony* is for the most part, most *sweet* and *useful* indeed, and deserves to be *registred*. Some of the *most special* that

I have

I have met with, and *written down*, I shall instance in, in the *Chapters* following; and often times from a *gracious heart*, they come *undeniably* before they have done: Although we grant that some are very *imperfect* in *utterance*, and cannot express themselves so well as others, that it may be are (most) *gracious, precious Christians*. Then one of these *ways* we take; either to *get* what we can from them, by asking them some *easie questions*, and that discreetly too; and yet such as are *useful* for that season, and so receiving such broken and imperfect answers as they give; though they be but words dropping sweetness, and *savoring of grace*, yet put together, may make weight, and will signifie something *well-spelled*.

If weak in utterance, what then?

Ask them questions, easie, and according to the ability of the persons.

I remember once in *Dublin*, a *sister* (propounded to be admitted, as before) was thus *quæried* with, by the *Churches* appointment, and answering at first very *fearfully*, and *uncertainly*; so that some were *unsatisfied*, and *desired* that she might be *past by* for this present, till the next meeting, (not daring to put her by, because she was an approved godly *Christian* in life.) But when she heard this, she burst out *into tears* bitterly, before the *Church*, and amongst many other words, which argued a *broken heart*, Sir, saith she, to me then present, it was but the last *Lords day*, saith she, you, preaching over the *water*, said, *Christ* called us *freely*, without any such *qualifications* first; and that he said, *Joh. 6.* that those *that come to him, he would in no wise put by*, and *upon these promises* I am come; the *Word* hath called me, and *Christ* hath called me, and bid me *come*, and I must come, without any *worthiness* in my self; and shall I now be put by? ---With that (*poor heart!*) her *passage* was stopt with *tears* for a while, which drew tears from the *tender hearts* of *divers* in the *Church*, who observed a great deal of *grace*, thorough these *weeping words*; and yet her bold *challenge* of the *promise*, and of an interest in the *Church* (*Christs Body*) upon as *free account* (without any formal *qualifications*) as she had an *interest* in *Christ* the *Head*, having the like *call*, *&c.* (though there might be a mistake in such an apprehension,) for *qualifications* are requisite in this *external union*

Lesson of *Dublin* admitted.

Her broken (yet broken-hearted) speech.

that are not in the internal, we must take *Christ* on his terms, and the *Church* on hers; yet (I say) as when the *Sun* shines through a *watry cloud*, so she appeared *gracious* and *amiable* in the *eye* of the *Church*, and upon *debate*, her *love*, *faith*, *zeal*, *obedience*, and *grace*, appearing to the *satisfaction* of all, this *tender soul* was received.

Sim.

Mr. Wil. Fenner.

I remember Master *Fenner* in his *Sermon* called *Christs Alarum to sinners*, mentions a story of *Demosthenes*, That when a man came and told him how a *Neighbor* had abused him, and beaten him, uttering it *coldly* and *carelessly*, and spoke it, as if he dreamed; *Demosthenes* answered the man, That he could not believe it. No! saith the man! in a passion! do you not! why he took me thus, and held me here, and struck me thus and thus! (the man acting it now *zealously*, &c.) And do ye not (saith he) call this *beating?* will you not believe it? yes, saith *Demosthenes*, now I believe thee; for now thou speakest, as if it were so indeed. So many will hardly believe any to be a *Christian*, but such as can *word* it well, and *speak*, and *act zealously*; but let them take heed of grieving *tender hearts*, in expecting too much from them, after the *formal way* of *speaking*, least they should send any away, that keep not touch to *their fancy* and *form*. For as *Dell* saith, and it is true; It is a most *pestilent doctrine* to make *things necessary* that are not so; for God regards not the *form*, *time*, or *circumstances* of such things (as to him) but they are left to us to be used *according* to *the wisdom* and *discretion* of *the Church*, without *tyes* upon *the spirits* of any. It is not *the form*, but *the faith*, nor *the appearance*, but *the power* of godliness, which we are to eye and own, and which God does eye and own. In the mean time, seeing *the Church*, whilst she is with men, and dwells with flesh and blood, must use some *external rites* (which are not absolutely necessary, by which *the Church* is *nothing sanctified* nor *satisfied*) and *things* meerly of outward *order* and *decency*. Yet let *her* be sure to observe these *rules*.

Take heed none be put by for a form. *Mr. Dell.*

In outward forms and rites. *Caution.*

Rules.

1. To *order* none of *them*, as of *necessity*, or as if *they* were enough to take *in*, or keep *out* any; and

2. Let all be done in *the wisdom* of *grace*, and by *the discretion* and *direction* of *the Spirit*; and

1.

2.

3. To

Thirdly, To do all for peace and pieties ſake, for *order* and *edification*. And 3.

Fourthly, Let all be done in *deep love*, and with *ſweetneſſe of ſpirit* in meekneſſe and humility, without *raſhneſſe* or *roughneſſe*. Theſe things obſerved, ſuch a *forme* as wee before ſpake of, will not keep a good *Chriſtian* out of the *Church*, who is more to eye the *ſubſtance* then the *circumſtance*. But of this more hereafter. 4.

Secondly, Or if any is to be admitted that is very unable to ſpeake in *publike* (I mean) in the *Church*, as ſome Maids, and others that are *baſhful*, (or the like.) Then the *Church* chooſes out ſome whom ſhe ſees fit, againſt the *next Aſſembly* to take in *private* the *account of Faith*, the *evidences of Gods worke of grace* upon his or her *heart*, which they either take in *writing*, and bring in into the *Church*, or elſe (which is moſt approved) when that *perſon* is to be admitted, they doe *declare by word of mouth*, whilſt ſome eaſie queſtions are (notwithſtanding) asked of him (or her) for the *Churches ſatisfaction*, and for the *confirmation* of what was before *delivered* in *private* to the *brethren*; and then declaring his (or her) *clear ſatisfaction* in, and full *perſwaſion* of this *way of Chriſt*, the *party* withdraws untill it be debated; and when all *conſent* to his *admittance*, and all *objections* and *ſcruples* are anſwered, and every one declares his conſent to accept of him into *fellowſhip* with them by ſome *token* or other; the *perſon* is called in againe, and the *Paſtor* (moſt ordinarily) or whom the *Church appoints* in his *abſence* to receive him with the *right hand of fellowſhip* in the *name of the whole Church*, uſing a ſhort *Exhortation*, and requiring ſome *reſolution* (which is often done by a *formal Covenant*) from him to *cleave cloſe* unto the *Lord* in this "*way*, and to his *utmoſt power* to walk as becometh his *calling*, & "the *Faith* which he *profeſſes* in all the *Rules of the Goſpel*, and "under all the *Lawes of Jeſus Chriſt*, which are, or ſhall bee "manifeſted unto him; *After admiſſion*, as they end with *prayer* and *praiſes*, ſo the *perſons* or *perſon* now (newly) *admitted*, muſt be *mentioned*, eſpecially to the Lord.

2 Such as are weak are ſent to for their inward teſtimony.

So was it at *Dublin* when Mrs. *Ame Avery* was admitted.

Receive the right hand of fellowſhip.

End with prayer for them, and praiſes.

If any before I goe further, ſhould aske me, why wee are ſo ſtrict to have *a threefold teſtimony* for all we *admit*; it is to

Why ſo ſtrict to have a threefold teſtimony.

keep out *ſcandalous* and *ignorant perſons* (as much as we can) which makes us ſo ſtrict; and yet we are very tender (as I told you before) of tying any to a *forme*, or of putting any by that we can judge truly *godly*. Mr. *Rutherford* in his *Right of Presbyteries, Lib. 2. pag. 296.* requires, *Profeſſion to be of that nature, that it may notifie to the Church that there is* (indeed) *ſaving faith in the ſoules of ſuch as profeſſe, and that they be inviſible Saints who deſire to joyne themſelves members to a viſible Church.*

Mr. *Rutherf.*

Mr. *Hooker.*

Therefore it is, the *Church* is bound to have her *eyes* in her *head*, and in an *orderly way* (as Mr. *Hooker* ſaith) to informe her ſelfe (as fully as ſhe can) of the *fitneſſe* of them that ſhe *takes in*, leſt ſhe break the *Laws of Chriſt*, and bring a *ſcandal* upon the *order of the Goſpel.*

Obj. In receiving women you will have them (that are able to doe it) to make their *account of Faith*, and give out ſome *experience* of ſaving grace on their ſouls, and ſo to *ſpeak in the Church*; which the *Apoſtle* forbids, 1 *Cor.* 14.

Women may, and muſt ſpeak in the Church.

Anſw. Though we ſhall ſpeak to that more hereafter, yet at preſent I anſwer onely thus; That *women* are forbid to ſpeak by way of *Teaching*, or *Ruling* in the *Church*, but they are not forbid to ſpeak, when it is in obedience, and ſubjection to the *Church* (for this *ſuits* with their *ſexes*) as in this caſe to give *account of faith*, or the like, to *anſwer* to any *queſtions* that the *Church* asks, or the like; But I ſhall anſwer to this at large afterward, becauſe it is ſo much oppoſed.

Members of other Churches taken in, and how.

Queſt. What if wee bee to receive a *member* of another *Church*?

Anſw. Firſt, He muſt make it appeare that he is ſo, and then

Secondly, That hee hath *liberty* from them to joyn with you, and is free from any *Church-cenſure*, and ſo

Thirdly, He muſt have the *Teſtimony of a Church of Chriſt*, which will be ſufficient to *recommend him*, unleſſe there be any *ſuſpicion* of the *perſon*; and then for the *Churches ſatisfaction*, ſeveral *queſtions* may bee propounded: but be ſure he hath a *recommendation* from the *Church*, or at leaſt ſome *Church-members*, or other, as can upon their owne *knowledge* teſtifie

teſtifie for him ſo; 2 *Cor.*8. 18. *The brother whoſe praiſe is through all the Churches*, and ſo *Rom.*16.1. *Col.*4.13. *Eph.*6.21. The *Diſciples* were very cautious of *Paul*, and would not admit him, *Act.*19.27. till *Barnabas* did bear a *teſtimony* to him, which is very large, and ſo exiled the *jealouſies* and *fears* that they before had of him. Thus the *Church* is to ſeek ſuch ſatisfaction as ſuits with the *rule of Chriſt*, of all that are *admitted*; and muſt require (therefore) ſome *report* of the *worke of God in them, and of the frame of their Spirits towards him*, as hath been ſaid before; unleſſe they bee members of other Churches, recommended by a full, and *ſatisfactory teſtimony* from a *true Church* of *Chriſt*. But before I conclude this Chapter, there bee one or two *grand Objections* to anſwer.

Church muſt take full ſatisfaction.

Object. Firſt, But you take in *members* ſuch as you judge godly, without *baptizing* them, which the *Apoſtles* never did in *primitive times*, but firſt *baptiſed*, then *admitted*.

Anſw. Firſt, Thoſe that were *baptized*, as *Act.* 2.41. and 8. 12. &c. before *admitted*, were ſuch as never were before *baptiſed*; but thoſe *members* which we *admit*, have been baptized already, which is but once to be *adminiſtred*, and never to bee repeated; becauſe of the *ſtability* of the *Covenant of grace*, and his *gifts and calling are without repentance*, and there is but one *Faith*, one *Baptiſme*, Eph. 4. and by this, *configuramur morti Chriſti*, now Chriſt dyed but once, and this is our *initiation too*. Now I ſay, ſuch have been *baptized* already, and they muſt not be *baptized* againe. And for this, ſee *Euſeb. Eccl. Hiſt. Lib.*7. *cap.*8. *Perkin.*1. *Vol.p.*75. *cap.* 34. *Auguſt. lib.*3. *cap.* 2. *contra Petil.*

No baptiſing again.

Euſeb. Perkins. Auguſt.

Secondly, But in *Act.*19.4,5. we hear of ſome *Diſciples baptized* again.

Object. Expoſ. Anſ. 1.

Anſw. Firſt, Becauſe they were before *waſhed* indeed, but not *baptized*, but onely to *Johns waſhing*, Verſ. 3. that is, firſt in *Johns name*, which was not *Chriſts inſtitution*, and therefore none of his; Hence it is in Verſ.5. they were baptized now in the *name of Jeſus Chriſt*; but thoſe members wee *admit*, have been *baptized* in the *name of Jeſus Chriſt*; and then,

Secondly,

Answ. 2. The baptisme of Christ that he looks on, is with the holy Ghost.

Secondly, The Holy Ghost had not yet *fallen* on them in Vers. 2. *We have not so much as heard whether there bee any Holy Ghost*; much lesse enjoyed it, and therefore they were baptized now in *Christs name* for to *receive the Spirit*. Vers. 5, 6. or the *inward baptisme*, with the *outward*; but now we *admit* no *members*, but such as we verily beleeve, and judge to have been *baptized into Christ*, and so indeed *dead* and *buried* with him in *baptisme*, and such as have the *inward baptisme* of fire, and the *Holy Ghost*, which is the *substance* and thing *signified*.

Baptisme of John, and Christ, differs.

Thirdly, This *baptisme*, or *washing* of *John*, was to fore-run *Christ*. Vers. 4. *That they should beleeve on him which should come after him*. But the *baptisme* that Christ hath *instituted* is, to beleeve *Christ* is already come, *dead*, and *buried*, *rose*, and *ascended*, and therefore of another *nature*: for *John*, who baptised *Christ*, was baptised by *Christ*, and with *Christs* baptisme; the fore-running *administration* was (as *Johns*) passed away, in the *Apostles* daies, which when the *Disciples* heard and understood, they were *baptised* with *Christs Ordinance*. Vers. 5.

Object. 3. *But we doe not account that baptisme, which you were baptised with any thing, and therefore we intend not a baptising againe (for that we abhor, say some godly people) but we beleeve that baptisme (you so call) to be none, and therefore would have you baptised, before admitted.*

Our baptisme before, was true baptisme, true ordinance, if not true order.

Answ. Baptisme is *Baptisme* (though corruptly administred; and should we grant you a *graine* too much, yet too little to make you *weight*, that we when *Infants* were *undue subjects*, yet) the want of *due order* makes not the *Ordinance* no *Ordinance*, no more then the preaching the *Word* to such as doe not hear, or understand it, makes the *Word* to bee no *Word*. If they had the *essentials* of baptisme they had enough, and need not, nay must not (*de novo*) take it up againe. The *substance* will stand without the *circumstance* or ceremony. Now who can deny but the *godly* have had the *essentials* of *Baptisme*, *viz. matter* and *forme* (*materia vel est remota, vel proxima*) the *matter* is the *water* (generally) but the *washing* (especially.) The *forme* (without speaking *de modo*) is the *baptising* them in, or into the *name of the Father, of the Son, and of*

For matter and form.

the

of the Holy Ghost. Now the *godly* have had this *matter* and this *forme* in their *baptisme*; therefore were *baptized.* But still you say, you were not *fit subjects*; what then? is therefore the *Ordinance* no *Ordinance?* Suppose my glove were put upon a *childs hand*, would it therefore follow that it is no *glove*, because it is not the *childs glove*, and fits not the *childs hand*; nay surely, so long as there is the *matter* and the *forme* of the *glove* it is a glove; but *Sim.*

Object. Fourthly, You were not *dipped* in the *water*, which is the *right baptizing.*

Answ. First, It is true, the word (βαπτίζω) doth signifie to *dip*; we say with *Beza* out of *Matth.* 3.13. to *dip*, not to *dive* over head and ears; but to *dip*, as in *Num.* 19.18. *Ruth* 2.14. 1 *Sam.* 14.27. *Deut.* 33.24. *non per modum immersionis sed effusionis*; that is not to *drowne*, throw downe, *dive* all over, keep under water, but onely to *dip*; And Dipped how? Not dived nor drowned under water.

Secondly, The word signifies to *wash* also, and so is used in Scripture, *Luke* 11. 38. the very word there *wash* is βαπτίζω *baptize* or *dip*; Now Sprinkled and washed same with dipped.

Thirdly, *Washing* is the maine thing meant by the *institution* of this *Ordinance* of *baptisme* of water, *ad corporis ablutionem non modo per immersionem verum etiam per aspersionem vel effusionem aquæ.* Thus Heb. 10.22. *Let us draw neer to God with a true heart in full assurance of faith, having our hearts sprinkled* (*i.e.* with the *inward thing* signified *viz.* the *blood of Saints*) and *our bodies washed* (*i.e.* with the *outward thing* signifying) *with pure water*, there you have it *expressely* in the terms of *sprinkling* and *washing*; as also in Ezek. 36.25. *I will sprinkle clean water upon you.* So the *Apostle* points at this, 1 *Pet.* 3.21. and as Mr. *Hooker* observes in 2 Chap. 3. *Part of Church Discipline*, God is said to save us by the *washing of the new birth*, and the renewing *of the Holy Ghost*; which is said *to be powred out upon us*, Eph. 5. 26. Tit. 3.5,6. following the *resemblance* of *water powred* out in the *washing of baptisme* which brings me to the fourth thing.

Fourthly, Consider, how we are *baptized by the Holy Ghost*; so are we to be (*ad proportionem & similitudinem*)

The Holy Ghost is powred on us, and falls on us as yet, not we into it.

by *the water*, Act. 1. 5. but we are not *dived* or *drowned* (as yet) into the *Holy Ghost*; but onely the *Spirit* is *powred* upon us (as yet) *guttatim* as it were) *Act.* 2. 33. and 11. 15. it *falls on us*, we *fall* not into it, although it is βαπτισθησόμεθα ἐν, *erimus dipti*. Now we are *baptized by the Spirit*, when that is applied to us *first*, and administred upon us. So that *baptisme* may be by *sprinkling*, or *powring water on*; and *diving* or *plunging* over head and ears in *baptisme* is not *necessary*; and being a *forme*, one is of as much force and as *significant* as the *other*, and all is left to *liberty*. For the *casting water* on the *body* resembles the nature of *burial* (as sense will suggest in casting the *mold* and dust upon the *dead*)

That which is most significant is best.

as well the *diving* of the *body* into the *water* resembles the casting of the *body* into the *dust*, and so the *powring* on of *water*, the *powring on of the Spirit*, or the *sprinkling* of it, the *sprinkling* of *Christs blood* to wash, &c. so that this is left to *liberty* to doe that which is most *orderly*, useful, and *significant*, whether to *sprinkle*, *powre* on, *dip* or *dive*; and indeed (I dare not deny my *judgement* to reach thus far for *dipping* above the other formes of *sprinkling* or *powring*, that were it as *orderly* in our *Church*, and used, and no offence to *weake soules*; I should sooner be induced to *dip* one that was never before *baptised*, then to *sprinkle* one; for to me it would be more *significant*, and *full*, and *pregnant* with former *practises*; but all is *one*, and signifies the same *thing*, and is of the *same use*; what need we jangle about *Colours*?

Object. 5. Fifthly, But you were *baptised* by a *corrupt*, and unlawfull *administrator* before?

Answ. Sim. *Answ.* Suppose that should be granted also (which we may choose whether we will or no; for I am perswaded, many *godly* were baptised by such as were *orderly* sent forth) but I say grant this, yet his *corrupt hand*, or *foule fingers*, doth not null the Ordinance, and make it no *baptisme*, a *jewell*, though in a foule *sinke*, (an unfit place for it) yet is as much a *jewell* (in its self) as if it were in a *silver Cabinet*; *Baptismus datus a meliori, non est melior, quia efficaciam ex merito & spiritu Christi, non ministri habet.*

Secondly,

Secondly, Let such *dear Friends* whom I highly prize and have in my heart (and yet (as yet) cannot be of that *judgement* with them, till a *positive warrant* for it in the *word*) I say, let them but *consider*, this latter *baptisme* of theirs will be found *guilty* on the same *grounds*, they *charge ours*, viz *unlawfully administred*, or by *an unlawfull administrator*, or one not lawfully *called to it*. Some doe it as if they had *extraordinary warrant* for it (whilst *extraordinary officers* had their *Call* and *Commission* immediately from heaven, which they cannot prove; but *we can prove they are ceased*.) Others doe it upon their own *private motion*, and meer *supposition* that any *gifted brother*, or ordinary *disciple*, that by his gifts and instruction hath won any to this *opinion*, hee may *baptize* him, and so make him sure; but if so, why did Christ ordain *officers*, and set them in his *Church* for this purpose, *and no man*, saith the *Apostle*, *taketh this honour to himselfe, but he that is called of God*.

The latter baptisme dispensed disorderly, and without an administrator lawfully called and sent out.

Indeed, I did much wonder at the *boldnesse* of one in *Dublin* to doe this, and yet knowne to be a *man* of a most *dissolute* carriage and *conversation*, for *cursing*, and *swearing*, and *blaspheming*, (saying, *A pox upon all Ordinances*, and *Formes*, and he would downe with them, and the *Devil take prayers*) in such desperate wayes as would make an *honest mans* heart ake; and a *man* of a most *malicious spirit*, studying to doe *mischiefe*, as indeed most of that *judgement* there are, to all, that are not over *head and ears* in with them in their *opinion*: thereby they bring a very *great scandal* upon the *Gospel*, and hereby they make many *enemies* to the *way* they are in, as if it could not bee of *God*; but these things are their *shame*, the Lord *humble* them for it, for in these things they *exceed all* others of that *practise* that ever I met with; whilst many of that *judgement* here in *London*, & other places, may be set for *eminent examples* (both to them at *Dublin*, and us here) of *sweetnesse, patience, humility, obedience, self-denial*, and *love*, even to all *Saints*; and indeed such in whom *my soule* much *rejoyces*, and hath been much refreshed; but I do not finde what lawfull call they have, that do *administer* this *Ordinance* of *Baptisme* (anew) to

Anabaptists in Dublin, not like the Christians.

Far differing from them in London.

any. And it is not the purse of a True-man in the hands of a Thiefe, that makes the Thiefe a True-man. But

The inward Baptisme (the efficacy of the outward) should satisfie us.

In the *last place*, to bring up the Reare, and so all *judgements* into *one* (that is in the *Spirit*.) Sure none can *deny* but those truly *spiritualized* in Christ Jesus, have the *efficacy* of *baptisme*, though they were *baptised* in their *infancy*, which is a *Spiritu sancto*; the *inward worke* with the *outward washing*, the *inward grace* and *baptisme* of the *Spirit* within, ἐκδύσασθαι τὸν ἁμαρτίας σώματος Rom. 3. 6. an *insition* or *incorporation* into Christ himselfe. Now what can we desire but this in any member, that is to be *admitted*; so that grant there were many *failings* in the *outward administration*, as long as we see so good successe, and such a *blessing* with it (though much might be omitted in the *outward order* of it; which might make us judge (therefore) the *Ordinance* the lesse *useful*, and more *uneffectual*) but I say, as long as we finde the *fruit* and *effect* of *baptisme* to follow this *Ordinance* in a lively manner upon their *soules*, we are *satisfied*. This covers all former *failings*, and the *outward* is swallowed up in the *inward*, which is that, that we account *qualifies* them, and us, and fits them and all, for *orderly admission*; and not the *outward dipping*, which many make, and *call* their *fundamental Ordinance*, without which (they say) they must have no *communion* with us, though wee bee ever so *holy* or *godly*. Oh, I fear, such set up the *Forme* too much, and make as meer an *Idol* of that, as others doe (or did) of *Infant-baptisme* by attributing to that very *empty signe* (nothing in it selfe, *Circumcision is nothing*, nor *uncircumcision*, but a *new creature in Christ*, Gal. 5.) what is only to be *attributed* to Christs *baptisme* of the *Spirit*, and to this *power* (and pouring out) from on *high*.

Dipping is not the fundamental ordinance of Church-fellowship, though initiating.

And lest I should be thought to censure too severely, I shall insert a *Letter* which was sent to some *members* of the *Church* at *Dublin* (with whom I walked there,) to some *few members* that those of *Waterford* held *private correspondence* with, on purpose to break us; which they both *attained* (by the *Captaine* that brought it) and endeavoured by *instruments*; which they had as *workers* on purpose in *private places*

places with those *members* to whom they *writ* this *Letter*, which was indeed of *dangerous consequence*, and did much *mischief in the body*, and made a sore *rent* at first from us by some, whose *judgement were blinded*, though (blessed be our God that keeps us night and day) the *little Foxes were catched*, and could not *root us up*, and all the *effect* was to draw that *party* from us (a great mercy to us) who were so rigid in *judgement* against us, who did lamentably raile upon us, and cruelly afflict and wrong us, that would not run rashly with them into that *way*: But as *Paul* said of *Jannes* and *Jambres*, their *madnesse is made to appear to all*.

A Letter from *Waterford*.

The *Church* of Chriſt in *Waterford*, walking in the *faith* and *order* of the Goſpel, do wiſh all grace and peace to the *Saints* in *Dublin*.

Beloved Friends,

WE, hearing *that there were many of you that do not onely beleeve, but have* profeſſedly *put on the* Lord Jeſus Chriſt *by* * Baptiſme, *did think it our* duty *in the* bowels *of love to enquire of your* eſtate; *and we hear that you doe not* walke *up* orderly *together, but are joyned in* fellowſhip *with ſuch as do* fundamentally differ *in* judgement *and* practiſe; *to wit, ſuch as agree not with you about the true* ſtate *of a* viſible Church, *nor the* fundamental Ordinances *thereof. Now the* Prophet *ſaith*, Can two walk together except they are agreed? *but that we may manifeſt to you*, beloved, *that wee have a* ground *and occaſion of* griefe, *and offence at your ſo* walk-

This Letter was brought by Capt. Vernon, *and* A.G.A. *to ſome ſeven or eight of their judgement, whom they withdrew from the* Church *into* private meetings *on the* Lords dayes; *eſpecially, where they with them that were ſent from Mr.* Patience, *elandeſtinely conſulted how to carry on their deſigne againſt us. Theſe, and none elſe, are their Saints.*

BEleevers *, and ſuch *baptiſed ones*, i. e. *Anabaptiſts*, they put together, as if none were *beleevers* but *Anabaptiſts*. Some of that judgement that were in *fellowſhip* with us, they write unto as to *Beleevers*, and exclude others that differed from them in that point of *Rebaptiſme*. Beſides, they account them diſorderly *walkers*, that have ſo much as *Chriſtian communion* with us, unleſſe we would be *dipped*. They ſay without this, wee *fundamentally differ* from the *true ſtate* of a *viſible Church*: Let *diſcerning men* judge then the *foundation*, and dangerous *ſcituation* of ſuch *Formaliſts Fellowſhips*! who (by their owne confeſſion) have laid their *foundation* in the *Water*, and on the *Sand*, not on *Chriſt* the *Rocke* of ages, that is *Chriſt himſelfe* laid in the *Spirit*, &c. *Vide cap.* 14. *lib.* 1. In this ſenſe they ought to read that Scripture which they mention with too much

wrong

walking, *as we ſhall make appeare from cleare light of Scripture.*

Conſider the Commiſſion in that of Mat. 28. 19, 20.* *where Chriſt layeth down an order that is binding, which is this, That they ſhould* teach all Nations baptiſing them, *teaching them to obſerve whatſoever he had commanded them, (ye ſee here is an orderly way commended to* teach *to the Nations;) ſecondly*, to baptiſe *ſuch as are taught; and thirdly, to* teach *ſuch as are* baptiſed, *to obſerve* whatſoever Chriſt had commanded; *that is, as we underſtand, all the Laws of Gods houſe, the* baptiſed perſon *is to ſubmit unto, and by the* Miniſters *taught the* obſervation *of, and this* Order *is binding.*

And ſecondly, It appears the Apoſtles *did ſo underſtand the* Commiſſion, *becauſe they taught and* practiſed *this* Order, *and this onely, to wit, firſt* preached *to* converſion, *then* baptiſed.

Thirdly, put them in the practical *obſervation of what* Chriſt *had commanded in, and to his* Church.

Againe, elſe the Ordinance *of the* Supper *would be propbaned, if that ſhould bee* received *before that* fundamental Ordinance, *by which we* put on *Chriſt*, and are ingrafted into Chriſt, and planted into his death. *Now we ſay, this is a* prophanation *of* Gods wrong to it, as they uſe to doe (*qui Scripturis auferunt, non afferunt*) it is *Amos* 3. 3. *Can two walke together, unleſſe they be agreed?* The Prophet means not, Can *two walke together*, unleſſe waſhed together, or unleſſe in one *Forme*, judgement, *opinion* or practiſe: for as *Arias Montanus* obſerves, this was their *ſin* for which he threatens them in v. 2. 4. 5. viz. for their great *agreement* in falſe *Formes*, to adore *Images*, and make them *Idols*; herein they were very harmonious and unanimous, to their coſt and calamity, ſayes *Theodoret.* But the Prophet means, they muſt be *one in the Spirit*, Eph. 4, 3, 4. Even as *Two Travellers* who have one and the ſame *end* of their *journey* (*vid. Diodate*) minde *one* and the ſame home, heaven, happineſſe; therefore the word is *pariter*; Can they walke alike, without they be of one ſpirit; thus ſayes honeſt *Calvin* too, *Eſt igitur arcana ita conſenſio Spiritus ſancti:* and to apply this to the *forme* or *judgement*, as that there muſt be an *agreement* in *dipping*, elſe none in *beleeving*; or that there muſt be *agreement* in the outward, elſe none in the *inward*, is to make *Faith* a *forme*, Religion a fancy, & to take a meer outſide appearance and opinion, for the inward power and life of godlineſſe; which is an *agreement* in *Idolatry*, but not in the true *Worſhip* of *God*, *Spirit*, and *Truth*, ſo that theſe Gentlemen miſtake the *Prophet*, and *compel* a *conſtruction*, as it is *coyned* in their own brains.

*The *Commiſſion* is next; let us ſee what they would force from thoſe words in *Matth.* 28, 19, 20. *All power is given me, &c. Goe therefore teach all Nations, and baptiſe them,*

Gods Ordinances, *the* Jewes *might as well have admitted ſuch* uncircumciſed perſons *to eat of the* Paſſeover; *but the very end of* Church-fellowſhip *is the obſervation of all* Chriſts commands, *as the* Commiſſion *holds forth; but this your* practiſe, *croſſeth in that you* agree *to walk with ſuch as have not, nor* practiſe *the* Ordinance *of* dipping Beleevers, *and by your* communion *with them in* Church-adminiſtrations, *you are made guilty of their ſin of* diſobedience, *you willingly having* communion *with them in* Church-adminiſtrations; *for Beloved, you may upon the ſame* principal *admit, into* fellowſhip *one that will not* receive *the* Lords Supper, *but pleads want of* ſatisfaction *of that to be his* duty; *another that will not* owne *the* Ordinance *of* preaching, *but conferre onely (as ſome ſuch we know) and others that will not give* almes, *or contribute to the* neceſſity *of the* Saints; *and thus in a word (upon the ſame* ground) *that you* admit one *that walks in* diſobedience *to the* Ordinance of baptiſme, *whether through* ignorance or error, *you may* admit *all manner of* diſobedience *into your* Society *upon the ſame* ground, *which is a* total deſtroying, *the* end *of* Church-fellowſhip, *which is to bring them*, &c. This hath been their hold for many yeers, out of which they have been hunted by *hundreds of orthodox* able *Writers* which ſave me a labour; but onely this I ſay,

1 The *Preface*, viz. v. 18. (*All power is given me* (ἐξουσία) that is *jus agendi*) tells us, that this *Commiſſion* is to bee executed by *Chriſts power*, i.e. by the *Spirit*, *vide Pareus in loc.* ſo that ſome affirm, this was the *baptiſme of the Spirit* which Chriſt ſpeaks of her 1 *Cor.* 12 13. which the *Apoſtles* (as *Apoſtles*) had commiſſion in to baptiſe, εἰς τὸ ὄνομα &c. into the *name* of the *Father, Son*, and *Holy Ghoſt*, which *Water-baptiſme* could not doe. *Orig. An.* 200. *in Rom.* but however it was to be executed by *Chriſts Spirit.*

2 The command is, *Teach them*, μαθητεύσατε ἢ μαθητὰς ποιῆσαι make them my *ſcholars*; now little ones, as well as great ones; *Infants*, as well as *growne* ones may be his *ſcholars* in his *ſchool* to learne: for a little childe that knowes not a letter in the book is a *ſchollar* as well as others that do; ſo not onely the loweſt *boughes*, but the uppermoſt and leaſt twigs partake of the *nature* of the *root*. But,

What do they infer? 1 That none muſt be admitted, but ſuch as are baptized; we ſay ſo too, but we deny they muſt be rebaptized. And whereas they inſtance in the *Apoſtles practiſe*, they would doe well to cleare up the difference of old, betwixt *adulti* and *catechumeni*, for *qui bene diſtinguit bene docet*, otherwiſe they will but lead about the blinde, and leave them in the ditch, in darkneſſe.

2 They

bring up every member *to a* visible ſubjection *to all the* Lawes of Chriſt *their King, or elſe* caſt *them out of that* Society *as* old leaven.

Beſides, as we muſt not allow in our ſelves any known ſinne *unrepented of; ſo muſt wee not allow it in any in the* fellowſhip; *but when wee ſhall begin and* conſtitute *a Church-fellowſhip to walke in* ſin, *and* diſobedience, *this is a horrible* Impiety.

Beſides in the fifth place, there cannot be a true viſible Church *union without* baptiſme, *as appears* Eph. 4.* *and beginning where the* Apoſtle *preſſing* union *brings all theſe things* eſſentials *that muſt be agreed in, to make a people* one, *and that he takes for granted the* Epheſians *did agree in the ſame, which as he ſaith, There is one* hope, *one* Lord, *one* Faith, *one* Baptiſme, *one* God, *and* Father *of all. Now obſerve a true Church muſt of neceſſity agree in owning* one *and the* ſame Lord; *ſecondly, one and the* ſame Spirit, *one and the ſame* Faith, *without which they cannot* walk together *in the Lord. Againe, many of theſe* unbaptiſed perſons *doe juſtifie that* Idol *of* childrens baptiſme, *and conſequently the* Church *and* Miniſtery *from whence they had it: And you having* communion *with*

2 They ſay this is that *fundamental Ordinance* by which we *put on Chriſt.*

Anſ. To call the watry part *of baptiſme, viz. in abſtracto,* I ſay the *element*, the *fundamental Ordinance*; by which wee put on Chriſt, and are ingrafted into Chriſt, and planted *into his death*, &c. is to make no leſſe, (if not more) then an *Idol* of it; and ſo it is to attribute to *Dipping* what is onely attributed to *Chriſt* himſelfe: for what is *Idolatry*, but *exhibere cultum Dei & honorem Chriſti creaturæ*, Th. Aq. 22. q. 94. 10. to give the worſhip and ſervice of God, the glory and honour of *Chriſt* to a *contemptible* poore *creature*? Is not this to ſay, *Lo here is Chriſt!* but beleeve them not. O ſad! ſad ſinne of this age! that *Profeſſors* ſhould fall down ſo to this *Image*, which they imagine muſt doe all for them, without which no *ſalvation.* Were ever the *Pontificians* or *Prelates* more uncharitably rigid for it, to *Idolize* it on *Infants*, then they are to *Idolize* it on *grown* ones; that then preſently they are accounted *Saints, Beleevers, Chriſtians*, ingrafted into *Chriſt* &c. as if *Dipping* did all; *Alas a day!* what could the *Pool* of *Bethesda* doe? till the *Spirit* moved the *waters*, there was no *healing!* O this ſoule-dangerous and dreadfull glorifying the forme! *Idolatry* is *graviſſimum peccatorum*, ſay the *Schoolmen*, and makes the ſhorteſt cut to confuſion! The Lord help poor *Ireland!* ſtill the *land* of *Idols* and *Ire.*

3 They ſay the *Jewes* might as well have admitted *uncircumciſed ones*, as they us, to have *communion* with them! *O charity!* where art thou? that thou ſhouldeſt live!

With them, judge what you do, bring your ſelves into communion *with, by entertaining perſons into* communion *with you that are* unbaptiſed.

Thus beſeeching you to beware of by-paths, *that our Lord and his* Miniſters *have left no foot-ſteps for; but rather beloved,* meet together, *and lead* one example *of* ſweet communion diſtinct, *uſing all means to convent ſuch as have any fear of* God, *that they may come into you, through the* door, *and not at the* window, *as Chriſt ſaith in another caſe.*

And thus leaving you to God, and the word of his grace, that is able to build you up, we remain in the name, and in the behalfe of the Church,

Yours in the Lord,

Tho. Patient. Tho. Brenton.
Wil. Burgis. Peter Row.
Ed. Hutchinſon. Wil. Leigh.
Ed. Marſhal. Geo. Cawdron.
Rich. Sutton. Rich. Ladbrooke.
James Standiſh. Edw. Roberts.
Swads.

Dated at *Waterford, Janu.* 14.
1651.

longeſt, and *ſtrongeſt* of all? *O unchriſtian!* and *uncomfortable tenet!* For

1 Their *non-communion* with ſuch was by the command of God; but yours is not with us.

2 *Jewiſh* Church was *national*, ours not.

3 *Jewiſh* worſhip was in the *forme*, but ours in *Spirit* and *Truth*.

4 *Jewiſh* eating the *Paſſeover* was typical.

5 *Circumciſed* ones after the fleſh was enough with *Jewes*, but it is not with us.

6 We have been baptized (as you put it in the room of *circumciſion*) and more anſwerably unto it then you.

7 The caſe being altered as it is now; we finde that *Jews* and *Gentiles*, *circumciſed* and *uncircumciſed*, had ſweet *communion* together, *Act.* 15.5. *Gal.*2.3.7.12. 1 *Cor.* 12.13. in ſeverall Churches; ſo that the *outward forme* was left to liberty, *Rom.*14. 2.5. as a thing of nothing, *Gal.*6.15. as *it is now to be.*

8 Their *end* and their *beginning*, they make one, *viz. Dipping*, i.e. their *all in all*; and indeed very indiſcreetly and diſorderly they lay that downe for the *end*, which is the *Rule* by which they are brought into *fellowſhip*; ſo that it is like enough *Logicke* is the language of the *Beaſt* to them, that know not how to *define Church fellowſhip.*

Laſtly, Becauſe I want room to write more: They conclude, that becauſe of their great *diſobedience* in joyning with us, they muſt make amends by caſting all of us that would not be *dipped* out of *Church-fellowſhip* for *old leaven*; and accordingly, the members of them ſent from Mr. *Patient*, with thoſe of them that walked with us, conſulted often together, conſpired and plotted, and laid ſnares in deſignes

ſignes to break us in peeces; but when that would not be, they bruited abroad ſcurrilous and ſcandalous reports of many of us, to repreſent us wicked and *unworthy* to the world and others; after that they thought to have *excommunicated* us for *old leaven*, but the Lord would not ſuffer it; ſo that their plots and deſigns brought forth nothing but wind, which became a *blaſt* to themſelves at laſt. But whereas they ſay they may as well *admit* all manner of wicked men, as one that wil not be *dipped*; do but obſerve their ſpirit in *deifying Dipping*, and in vilifying the *Spirit*, that without this (though we be under *Spirit-baptiſme*) we muſt not have ſo much mercy ſhewn to us, as to partake of *Church-Priviledges*, is this doctrine of Chriſt? or the Devil? but I pray mark their *ground*, for you may (ſay they) as well admit one that will not partake of the *Lords Supper*, &c.

Anſ. Suppoſe one ſhould be admitted that were unſatisfied therein, were that a ſinne? But

Secondly, we deny this their *haire-brained* aſſertion, for that there is *poſitive command* for the *Lords Supper*, *Preaching*, *Almes*, &c. and ſo there is not for *Dipping*, but all the *Scripture* is againſt *Re-baptiſing*, as being but the *Idol* of the *Braine*, and a *brat* that muſt be daſhed a peeces, *Pſal.* 137.9.

* The *next thing* to this *Commiſſion*, with their ſeveral forced, and unworthy *Inferences*; In the fifth place, they would faine inſinuate a neceſſity of Dipping out of *Epheſ.* 4.4,5. *Endeavouring to keep the unity of the Spirit in the bond of peace*; he ſaith not, the *union* of the *Forme*, but of the *Spirit*, which is preſerved not by *outward formes*, but by *inward principles*. Then follows, Verſe 4.5. One *Faith*, one *Baptiſme*; &c. all theſe muſt be to make up the *Unity* of the *Spirit*; and it is true that they all muſt owne *one* and the *ſame Baptiſme*; but what is that, I pray? not *dipping*; but *Chriſts Baptiſme*, Matth. 3.11. We are *all*, mark, *all* (*Jewes* and *Gentiles*) before and ſince the *Law*; before, and ſince *Chriſt*; all *Saints* of *all ages*; members of one Body; *viz.* the *Church of Chriſt myſtical*; and all this by *one Baptiſme*, 1 Cor. 12,13. *For by one Spirit we are All baptiſed into one Body.* Now this cannot be (as by this Letter they would faine have us beleeve) by *water*; for ſo *all* Saints, in *all* Ages were not ſo *baptized* into *one Body*, or *Church*; for before the *Law* this was not the *fundamental point*, which theſe men ſay we muſt hold; ſo that they *peel* but the *barke* of the *tree*, and the *Goats* may doe ſo; but we feed upon the *ſap* and *ſubſtance*. This is a *principle* of *ſpirituall union*, viz. the *baptiſme* of the *Spirit*, which *all* Saints of *all* judgements muſt, doe, and have enjoyed; for the life remains, though the Letter alters, as the ſoule doth, though the body be altered; *variante materia*, yet *forma*

manet eadem. But let theſe uncharitable *Formaliſts*, and unkinde *unchriſtian* friends know, that by this *Letter*, and their ſuitable *practiſes*, ſeeming to anſwer moſt cruell and *unchriſtian principles*, that they have frighted many of their *wel-wiſhers* from them: for Fiſhes will not be catched in a *bloody net*, though ſome *Commanders* or *great ones* amongſt them, may drive many times ſome ſilly *little ones* in: And indeed I fear that *Religion*, which lyes ſo much in the *Form*, or *outſide*, will doe but *little ſervice* in the day of the *Lord*, to ſhelter us from *heat* and *ſtorme*; yea I fear, that the *life* and *kernel* of it is already *periſhed*, when *ear-wigs* and *vermine* have eaten ſo into it, and can finde a hole (through the outſide of it) to go in, and out as they liſt. You know what I mean, and be *PATIENT.*

In this Letter you find (*Reader*) how *Dipping*, called their *fundamental Ordinance*, without which they were to have no communion with us, but either to draw us thereto, or elſe to caſt us out for *old leaven*, and be diſtinct from us.

Now it appears not to me to be a *fundamental Ordinance*, on which (as on a *foundation*) ſhould lye the *Church*; no, though it bee taken in their owne ſenſe, for the *true* and right *adminiſtration*; but rather it is an *initiating Ordinance*, or *entry*, through which we *enter into the Church*; ſo that there is a great *difference* between a *foundation*, and an *entry*, or *doore*. And for their calling us *perſons unbaptiſed*, and threatning them that have any *communion* with us, as *guilty of the ſinne of diſobedience*: We have proved that we have paſſed through the *water*, and the *fire*, and the *Lord* hath been with us, and his *Spirit reſts upon us*. We have been under the *element* of *water*, and the *baptiſme of the Spirit*; and if theſe ſatisfie not, wee are to ſeek in a *new way*, which they make their *Foundation* (but it is of *water*, and will not hold long) whilſt Chriſt is our *Foundation*, who is a *Rocke* and ſtandeth *ſure*.

What is a fundamental Ordinance? *Robinſon* Juſtif. pag. 230. ſayes it is an error which ſome hold, that Baptiſme conſtitutes the viſible Church.

Expoſ. Baptiſme of the Spirit by which we enter into Chriſts body.

As for the particulars in that *Letter*, they are eaſily anſwered, and have been often, over and over. The *Baptiſme* therein mentioned out of *Eph.* 4. which the *Apoſtle* indeed makes an *argument* of *union*, is the *one baptiſme of the Spirit*, not the ſign (ſo often altered) but the *ſubſtance*, by which all *beleevers* in *all* ages, under all forms and diſpenſations are, (and ever were) *all baptiſed into one body*, both before Chriſt, and

and since, 1 *Cor.* 12. 13. this is *Christs baptisme*, Mat. 3. 11. Now the *unity of the Spirit* consists not in *uniformity*, in that *outward forme* and *element*: (for men may, and do differ for all that:) but in the *baptisme* of the *Spirit*, which the Apostle *plainly* speaks of; it is an *unanimity*, not an *uniformity*, as we shall find out hereafter; wherfore let all *wise*, sober, *spiritual* discerning *Christians*, yea even of that *judgement* (which are without *exception* many of them) but tell me.

In baptismate flaminis non fluminis.

First, Doe not these lay too much upon the *Letter* to call it a *Fundamental Ordinance*, without which they are to have no *communion* with us, but to cast us out for *old leaven*; and which in the very *element* they lay downe to be a *putting on of Christ*, an *ingrafting into Christ*, a *planting into his death*, *&c.* Now let any judge if this be not an *Idolizing* of a *Forme* (which they cry downe so much in others) is not this a *worshipping* of the *Element*? to attribute so much to it, as is true in *no baptisme*, but of the *Spirit*? Surely this must bee *ground to powder*. But

1 They attribute too much to the Element.

Secondly, Ought we to be so severely sentenced, as to bee cast out for *Dung*, *old Leaven*, and *uncircumcised* ones, because we could not (nor can we) find a word to *warrant* our *consciences* in the *practise* of this, which is their opinion? Oh! uniformity enforced (sayes one) is the very break-neck of peace, and love! we durst not have dealt so with them, it is point-blank against our *principles* and *practises*.

2 These are too censorious.

Thirdly, Ought any sober sound *Christians* to have sent any such *Letters* to make a *breach* in a *Church*, and by *secret* and under-working *instruments* to doe the more *mischiefe*, without any discourse, or knowledge of us (as from our selves) that were not of that opinion? and onely for *one Form*? wherein neither the *unity of the Spirit*, nor our *communion* with *Christ Jesus* can consist; this I am sure was none of *Christs doctrine*, nor device to sow such *seeds* of *Divisions*.

Unchristian and uncharitable to Christ in seeking to break his Church.

But I shall leave them to the Lord, who loves not *confusion*, nor (I am sure) can allow of such *unchristian practises*, like *carnal men* to watch for our *mischiefe*, and to lye in wait for our *haltings*, and to render us odious to all, as persons fit for *excommunication*, and onely because wee could not turne

againe to that *low* and *beggarly element* (I mean ſo to us now, that are in, and under the *unction* from on *high*.) For *Act.* 11 15. when they were under the Holy Ghoſt which had fallen upon them, then came to minde in Verſe 16. *John baptiſed with water indeed*; but ye *ſhall be baptiſed with the Holy Ghoſt*, that is far beyond the other of *water*. And *ſhould wee be ſo fooliſh* (ἀνόητοι) or *mad?* Gal.3.3. having *begun, and thus far gone on in the Spirit, to thinke, or ſeek to be perfect by the fleſh!* no! God forbid! therefore our *ſufferings* are ſweet! even as *dreps of Chriſt blood* and *draughts* out of *Chriſts cup* for our *conſciences ſake*! Well, I could wiſh them to be more moderate, leſt haply they be *found fighters againſt God*, Act.5.39. that have been too *rough* to the poore *harmleſſe* Saints at *Dublin* on this account: And let them do all in *peace* and by love, as becometh *Chriſtians*, and not by plottings, power, force, or *cenſures*, as the *carnal Churches* of *Antichriſt* to this day; and let them not buſie themſelves too much about *empty* things, ſo as to preſſe and promote *traditions*, for *truths*, the *letter* for the *Spirit*, the *creature* in the room of *Chriſt*, and husks and ſhadows that are paſt away (as to us) or to *paſſe away*, in the room of *righteouſneſſe, peace*, and *joy in the Holy Ghoſt*. That although we differ in judgement, yet wee may be all of one *Body*, one *Spirit*, one *hope of our calling*; having one *Lord*, one *Faith*, one *Baptiſme*, one *God and Father of all, above* all, *through* all, and in us all; it is this that keeps the *unity of the Spirit in the bond of peace*. This leads me to the next Chapter.

The element to us is (as it were) paſſed away.

Chriſtians of all judgements ſhould be one in ſpirit.

CHAP.

CHAP. V.

רֵעֶה *Regneh.*

In admitting, *none that are* godly, *are to be put by, though of* different opinions; *but all* Believers *are to be* received, *yea, of all* judgements.

WE have heard how the Word warrants all that are *godly*, that are fully *satisfied* of the *way*; and excludes *all* the wicked and ſcandalous *in toto & tanto*, that are not *called of God*, but none elſe. The *weakeſt Believer* that belongs to *Chriſt*, is to be received, *Rom.* 14. 1. And our *preſent aſſertion* is this, That none who appear *truly godly*, are to be put by; (meerly for their *opinion* and *judgement*:) we are not *in admitting of members* ſo much to minde their *judgements* and *apprehenſions*, as their *lives* and *converſations*, *viz.* That they be *holy* and *gracious*; and that they be *ſound in the faith*; that is, for *fundamentals* and *eſſentials*; ſuch as are *ſanctified in Chriſt Jeſus*, 1 *Cor.* 1. 2. *Rom.* 1. 7. *Phil.* 1. 1, 7. *Col.* 3. 12. and 1 *Theſ.* 5. 27. Κυρίῳ ἁγίους, the word doth not ſay, *ſuch ſanctified ones* that are of your *judgement* and *form*. For we ſhall prove by *Scriptures* and *Reaſons*, That thoſe (godly) though under *different forms*, and of *different opinions*, are to be *received*, and *taken in*; and that it is our *ſin* to ſhut them out. This appears by *Scriptures*, *Precepts*, and *Precedents*.

All Saints of all judgements to be admitted.

First, this is commanded and commended to us, That *every man walk as he is fully perſwaded in his minde*, *Rom.* 14. 5. Now mark the meaning of that *Text*, (for indeed the whole *Chapter* treats on this *ſubject*,) there aroſe ſome *differences* about *opinions*, but the *Apoſtle* preſſes and preaches this,

1. Proved by rules of Chriſt.

Expos. Rom 14. expounded.

this, That *diversity* of *opinions*, for things *indifferent* or *doubtful*, ought not to make *diversity* in *affections*, or a *breach* in *charity* or *unity* among *Brethren*, when they do it out of *conscience*.

Now that I may unlock the *meaning* of the *words*, I must orderly proceed in the *Chapter*, which is very *pregnant* in *proofs* for this purpose, (and wherein you will have the *point* stated, proved, and ratified by *abundance* of *Reasons*. To the first Verse, *Him that is weak in the faith, receive*, (προσλαμβάνεσθε) assume to you, *admit* of, and make one with you, *affectu charitatis*, and put him into your bosoms, *&c.*) In the time of the *Jews* dispersed, most of the *Churches* consisted of *Jews* and *Gentiles* together; and so did this *Church* of *Rome*. Now the *Jews* would not be brought off from the *observation* of *Ceremonies*, and *Levitical Laws*, wherein they had been brought up, even from their *cradles*; looking upon them as *ordinances* of *God*; and therefore, although they entertained the *Gospel*, yet out of *conscience*, they held *difference* of *days*, and of *meats*; as *necessary* to be observed. Now the *Gentiles* were not for such *Jewish observations*, being *perswaded* of our *Christian Liberty*, purchased by the *blood of Christ*, from such *ceremonies* and *trifles*; and therefore they rejected them: And thence there *arose* hot *contests* and *dissentions* in the *Church*, almost irreconcileable; and as the *Gentile* thought the *Jew* profuse and *superstitious*; so the *Jew* thought the *Gentile prophane* and *sacrilegious*. Now in comes *Paul* to appease these *differences*, and to compose these *commotions*; he brings in his *bucket* (as *Par* sayes) to quench the *flame*, and undertakes as an *umpire*, to determine these *differences*, which arose about *things indifferent*: Wherefore he layes down *rules* in these his *Hieraticks*.

Vers. 1. All believers admitted.

Par. Though out of conscience, they differ in judgement, opinions, and practises, about things indifferent.

It is a *general precept*, and an *undeniable duty*, to receive *such as are weak in the faith*, (ἀσθενοῦντα τῇ πίστει) although so *weak* (as one that is sick) and scarce able to stand on his *legs*; yea, such *babes* in *Christ* as cannot brook *strong meats*, that have sick and queasie stomacks, such *receive* with open arms; take them in unto you, and *joyn* them with you, and

entertain

entertain them as *friends*, and *dear brethren*; but not to *doubtful disputations* (εἰς διακρίσεις, &c.) not into *ambiguity*, to quarrel or contend with him, and his *opinions*, though *differing* from *yours*, thereby to make him *stagger*, *Rom.*14. 20. Nor yet to judge him for his *opinions*, as *Augustine* sayes; nor to fill his *head* with intricate things, or curiosities, *Rom.*14.1,2. *Gal.*6.1. 1 *Thes.*5.14. But as in Vers.2. *One believes he may eat all things, and another, who is weak, eats* (onely) *herbs: Let not him that eateth, despise him that eateth not; nor him which eateth not, judge him which eateth.* Vers.2,3.

Now, though there was this *great difference* of *opinion*, here is a *direction* to their *duty*, one to another; that is, to preserve *peace* and *love*; and that this make no *difference* or *distance*, in *affection* or *reception*: Let not the *strong*, despise the *weak* (τὸν ἀδυνατοῦντα) *i. e.* To look on him as *nothing*, *nullius pretii*; or let him at naught, as not fit for your company: For the *word* is so, as to *villifie*, or *nullifie* a man. Now take heed here! for difference of *opinions* and *practises* in *things indifferent*, ought to be no demur or hinderance to the *admission*, or *reception* of any; neither ought there to be therefore the least battery, or breach to *love* and *charity*: But now to the *question*. *Expos.* Ab ἐξ & ἀδύνω.

Quest. What are *things indifferent* which we may *differ* upon, and yet be all of one *Body* and *Church*? *Quest.*

Answ. Such things as are of a *middle size* and *nature*, and not *absolute* (*Quod, id quod est per essentiam suam relatum posterius est absoluto*,) for *absolutum est prius relativo secundum esse, & posterius relativo secundum dici*;) nor yet necessary, these are called *indifferent*. *Answ.* Things indifferent, what?

First, We say a thing is *indifferent*, when it is not *absolute*; but yet in some degree good, but not so good, but it may be mended; and yet not so bad, but it might be worse: Such a thing, we say, is *indifferent* good. So a man (though he be not *absolutely* in health) nor yet very ill, but might be better, and might be worse;) such a one, we say, is *pretty*, or *indifferent well*: But I speak not in this *species*.

2. Things indifferent.

Secondly, Some things may be done, which are not necessary; such things are *necessary* which are commanded: But somethings are commanded to be done, and somethings are forbidden to be done. Now such things are *indifferent*, which are neither commanded nor forbidden; and those things are *doubtful*, which are not expressed at all in the Word, but left darkly, or which meet with seeming *contradictions* therein: Now for the first sort of *doubtful things*, and *things indifferent*, they are called by the *Ancient*, *things* in our *power*, and left to *liberty*, τὰ ἐξουσιαστὰ καὶ τὰ μεσα καὶ ἀδιάφορα, as lying either obscure and uncommanded, or in the midst, *between commanded and forbidden*. In *Pauls* time when he writ this *Epistle*, these *trifling observations* of *dayes* and *meats*, were mentioned as left *indifferent*, to be used or not used; as they conceived it tended most to the *honor* and *praise of God*, (which was the very end of their *enchurching*,) we finde *Paul* circumcised, made vows, purified himself, and yet writes against them, as *Gal.* 4. 10. Why so? why before *Christs death*, these *Ceremonies* were not then *indifferent*, but *necessary*, as commanded of God; but after *Christs death* (till the *Gospel* entered,) for a *while after* they were used (though but for a little time) as *indifferent*, *Quia Christi adventu lex ceremonialis obligare desiit.* Now such *Ceremonies* remained amongst the *Jews*, as yet (saith *Paraeus* upon the place) in use; because *Christian liberty* was not openly up, and risen in their room: Now with *Christs death* and *resurrection* they lost their life, and gave up the ghost, *Col.* 2. 14, 15. *Quasi animam exhalarunt*, and breathed out their last; but as yet, they lay a while *unburied* and *above ground*, which ought to have a *religious* and *solemn sepulchre*, and which they had soon after in that *solemn Church Assembly*, *Acts* 15. Where, all such *legal ritual observations* were seriously and solemnly *laid* in their *grave*; as being now (but *dead Corps*, and ready to *stink* and *corrupt*) and too *heavy* to be longer borne above *ground*; but before this their *burial*, they were used as *indifferent*. This *Augustine* declares in his 19. *Ep. ad Hieron.* as *Paraeus* observes, by an elegant similitude. A mans friend dies, he doth

Things doubtful.

Indifferent, not indifferent.

Paraeus.

When Ceremonies, and such like indifferent things died, and gave up the ghost, and were buried.

Augustine. Sim.

doth not ſo ſoon as breath is out of his body, whileſt his *body* is yet warm, take him by the heels and drag him to the grave; but he keeps him a while, (whileſt he is yet ſweet) and wraps him up with fair cloaths, and ſo with *honor*, in due time, accompanies him to his *grave*; and thereby he avoides ſcandal, ſuſpition, and contention, which elſe might arſe; by giving ſufficient content to all, even to his *beſt friends*, and *mourners* for him. So it is here, theſe *Ceremonies* were alive till *Chriſt*; they died with *Chriſt*: Now the *Apoſtles* did not preſently drag them to the *dunghil*, and caſt them out (*ut fœtida cadavera*) whileſt they were yet *warm*; no! but to avoid all ſcandal and doubt of their *death*; they ſhew (in the *Acts*) that they were *dead*, and to be *buried*, which was done in a *decent*, *honorable* maner, as *Acts* 15.10,24. whilſt they themſelves accompanied them to the *very grave*. Now that is the *reaſon*, (that *Paul* in this Chapter) for ſo long a time did allow liberty to them as *things indifferent*; but after they were *buried*, their *indifferency* ceaſed, and now they were abſolutely *forbidden*: Before their *burial* (ſaith one) they were *mortua*, dead; but now after their *burial*, they are *mortifera*, deadly and dangerous: And now after this, if a man raiſes them up again, and rakes them out of the *grave*, and digs them up again, he endangers a many (by their *unwholſom* ſtench,) *Et non eſſet pius funeris deductor, ſed impius ſepulturæ violator.*

Dangerous to meddle with them now, after they are buried.

Hence you read the *reaſon* of *Pauls* writing to the *Church of Galatia*, *Coloſs*, and others, againſt them now; and after this *burial* of them, he would not circumciſe *Titus*, (though he did *Timothy* before) but preaches their *funeral Sermon*, and ſayes, it is dangerous to keep them *above ground* any longer, *Col.*2.20,21. and *Gal.*5.2,4. tells them then, *Chriſt* would *profit* them nothing; and it would be to deny the *effect* of *Chriſts* death. We ſhall finde *Paul* oppoſed *Peter*, and that openly, *Gal.*2.11. to his face, for urging theſe *Ceremonies*, and preſſing the *Gentiles* to *Judaize*.

But here in this *Chapter* the *Apoſtle* forbids the *Gentiles*

Adiaphora conſiderantur vel in ſe.

Vel ratione principii ſui.

to judge the *Jews* for their *liberty* in theſe things which might be uſed, or not uſed (as yet) being *things indifferent* and left free which the *Greeks* call *Adiaphora*, which things are to be conſidered either as they are in themſelves, and ſo they are ſaid (*quoad ſubſtantiam operis*) to have an *indifferency* of doing, or omitting (as we ſaid before;) or elſe as they are in the *intention of that principle by which they are done, or omitted*; and in that ſenſe no *action* is ſaid to bee indifferent (taken with its circumſtances) but it is ſaid to bee *good* or *evill* (*Prout ex mala vel bona intentione procedit*) for as much as it flowes from a principle intending *good* or *evill hereby*.

All this ratifies the point.

But thus I have done with the *direction* and *rules*, and have opened the *name* and *nature* of *things indifferent*, and do now reach the *reaſons* which the *Apoſtle* renders to ratifie his, and my *aſſertion*, of *accepting* and receiving ſuch as differ in *judgement* from us in *things indifferent*. And firſt,

Reaſon 1. God hath received ſuch.

Expoſ.

The firſt Reaſon, *for God hath received him*, therefore you are to receive him, and lovingly to take him in, for *God hath received him* (προσελάβετο) that is (*ut ſuus*) as his *owne*, a member *of Chriſt*, to grace, an adopted one, into his owne *family*; how then dareſt thou deny him, or deſpiſe him, or not *admit of him*, or the like? for thus runs the *Argument*, whom God hath received into his *Family*, you ought not to *deſpiſe* or put by, but him that *eateth* (that is, is of this opinion) and him that *eateth not* (that is, is of that opinion) *God hath received*, therefore you ought not to *put him by* (that is, be he of this *opinion*, or of that *opinion*) but to *receive* him, and admit of him, as *one* that belongs to the *Lord*. This *Reaſon* runs *a pari ſtatu utriuſque partis coram Deo*; from the common *benefit* of *adoption* which them of both opinions do equally *partake of*, and as if he ſhould ſay, Such outward things as theſe, do neither *juſtifie*, nor *unjuſtifie*, commend, nor diſcommend before God; they neither help to, nor *hinder* from the *Kingdome of God*, therefore they ſhould neither helpe nor hinder any in the *Church of God* here below; For ſuch whom the *Father* receives, the *Son* receives; and who are admitted in heaven, ſhould be admitted in the earth; but all *Saints* of all *opinions* are admitted in *heaven*, and received

Argument

ceived of God, *ergo*, &c. God regards here (ſayes one) no more the manner, time, or ſuch like *circumſtances*, then hee does the manner, time, or ſuch like *circumſtances* of eating, drinking, marrying, &c. being *left* to wiſdome, and *diſcretion* for *order*, peace, and *unities* ſake without *ties*. Now if thou ſeeſt one *enlightened*, and *livened* by the *Spirit* of God, thou ſeeſt enough, ſayes *Calvin in loc. Satis teſtimonii habes* &c. wherefore deſpiſe not, contemn not, refuſe not, condemne not, one whom God hath received. *Calvin.*

The ſecond *Reaſon* or *Argument* is taken (*a jure gentium*) from common *right* or *equity*, which is, that every man hath the *rule* and *ordering* of his owne *family*, and none ought to be ſo *polypragmatical*, as to meddle with other *mens ſervants*, *Who art thou that judgeſt another mans ſervant?* here is an *objurgatory Apoſtrophe*. *Who art thou? how dareſt thou do it?* why, for he is the *Lords* own *ſervant* whom thou thus pretteſt by (for all his *opinion* as before) the word is not μισθωτὸν a hired ſervant, or a *day-labourer*, but οἰκέτην a houſhold *ſervant*, one of the *Lords owne Family*, who alwayes is *waiting* upon the *Lord* his *Maſter* in ſuch ſervices as are neareſt his *perſon*, and in his *preſence*. This makes the *Apoſtle* (then whom none was more full of the *bowels of love*, pitifull or tender) yet this makes him *queſtion* with much *indignation* and heat, how *you dare to deny* them *admiſſion*, who are the *Lords ſervants*, and that of his *owne houſhold*, and the *higheſt* to him in his *Family*; Beſides the *Argument*, ſee the *Amplification* in verſe 4. which ſhewes that thou art not to judge harſhly of him, *for he ſtandeth or falleth to his owne Maſter*; that is, whether he doth well or ill, pleaſes or diſpleaſes, it belongs to the *Maſter*, (*Stare vel cedere, eſt recte vel ſecus agere*) therefore prevent not the *Lords judgement*, who himſelfe will take account of his *ſervants*, and that ſtrictly, *Mat.* 18. 23. *Mat.* 25. 19. *Reaſon* 2. *Expoſ.* Verſe 4. They may ſee they are the Lords higheſt family ſervants, for all they differ in opinion.

Reaſon 3. For God *is able to make him ſtand*, Verſ. 4. This *Argument* is taken a *ſpe profectus* from the *poſſibility*, and *probability* of their *eſtabliſhment* in the *faith*, *he ſhall ſtand*, for *God is able to make him*; but if you ſay it is an unſound *concluſion* or an *abſurd collection* to argue a *poſſe ad eſſe* (as the *Papiſts* doe in *Tranſubſtantiation*) we anſwer, True, if we bee *Reaſon.* 3. God will eſtabliſh them as well as the ſtrongeſt to hold out.

not certaine of *Gods will* withall; but his will, with his power appears here, for *God hath received him.* Now if such a one be weake, and of a *differing opinion* from you, the *Lord* hath promised grace to him, whereby he shall *stand*, as well as you, and as firme in the true *faith*, and as fast in the *truth*, and by his *power* be preserved from *falling*, therefore *receive such*, for the *Lord will engage* for him, as *Hezekiah* said, *Lord undertake for me.*

Reason 4. Christian liberty in things doubtful and indifferent.

Reason 4. In Vers. 5. *Let every man be fully perswaded in his own minde*; this *argument* is gotten from the *qualification* of a *member*; and the nature of his *qualification*, which is the *plerophory* and *full perswasion* spoken of in Chap. 2. of this Book. One man (saies the *Apostle*) is of this *minde*, and esteems this, and another man is of that *minde*, and esteems *that most*; this is the *case*. Now the *remedy* is, *Let every one walke, as he thinks best* (reject neither) but he must be sure it be with a *full perswasion in his owne minde*, that he be *full* and *clear* in his owne sense and opinion; *Quisque suo sensu abundet*: Not so to *abound* in ones owne sense, to give way to an *unlimited liberty*, but to a *Christian-liberty* limited by the *Lawes of Christ*, to be *fully perswaded* that it is on good grounds, and by good *arguments* flowing from the *Word* and *Spirit* together, *Mark.* 12.24.27. *Joh.* 16.8. 1 *Thess.* 2. 13. and 15 *Rom.* 14.14. *Isa.* 8. 20. A horse in a pasture hath liberty to run at randome, range, and friske, but not when his *Rider* is upon his backe, but then he is *checked*, and curbed, and kept in; so must our *apprehensions* and *perswasions*, therefore let every one look to his owne *conscience*, and not look what others hold or doe, but that what he holds be well *grounded* and *warrantable* in the *word* which the Scripture mentions in *matters of faith*, though not alwayes in *matters of fact*; who hath this *plerophory* and clear *perswasion* it to be *received*, whether his *opinion* be thus or thus in *things indifferent.*

Sim.

☞

Reason 5. Saints of all judgements answer the one and the same end of Church fellowship.

Reason 5. Vers. 6, 7. *He that regardeth this, regardeth it to the Lord, and he that regards it not, regards it not to the Lord*, &c. This argument runs *ab intentione generale fidelium*, or a *bono fine utrinque partis*, from the *unity* and *brevity* of the *end*, which the *Saints* of all *opinions* aime at, and which is *one* and the *same*, for all aime

aime at the *honour and glory of God*. Those of this *opinion*, and those of that have the *same end*, viz. *to glorifie God*, 1 Cor. 10.31. Col. 3.17. to give *God praise*, 1 Pet. 2.9. the summe of this then is to cease *despising*, denying, or *rejecting* such as aime at the same *end* with you, *viz.* the *praise* and *glory of God*, therefore *receive* them, though of a *differing opinion* from you. The *Apostle* hath it thus, Those that do all to the *glory of God* are to be *received* of you, but those of this *opinion*, and those of that *opinion* aime all at the *glory and praise of God*, *ergo*, &c. and this he proves; 1 *Ab adjuncto* in Vers. 6. 2. He proves it, V. 7. 2 *toto ad partes* thus, who wholy *lives*, and *dyes* to the *Lord*, doth eat, or not eat; do, or not do this, or that thing; use or not use this or that *Christian liberty* to the *Lord*, and *ab illatis*. V. 8. whether we *live* or *dye*, we are the *Lords*. Et *a relatis* we are the *Lords servants*, having *necessary relation* to him, wee are under his *subjection* and *tuition*; and by all this hee teaches us to *receive* them, as such who are the *Lords*, in the *Lords service*, and aiming at his *honour* and *glory*, being *perswaded* from the *word*, their *opinion* is to his *praise*; and then as *one* sayes, it is better to follow an *erring conscience* when it cannot be (yet better) *informed* and corrected, then to doe against *conscience*; so that though they are such as cannot in *conscience* come up to, or unto our *opinions* in *things indifferent*, yet we must not dare to put them by, or (therefore) to deny them.

Argument

They serv. one Lord.

Reason 6. Vers. 10. *Why dost thou judge thy brother*, &c. This *argument* is taken (*a convenientia ad utramque partem*) from the *relation* the *one* stands in unto the *other*; Art thou strong? the *weak one* is thy *brother*, &c. And so on the *other side*, though not by *naturall generation*, yet by *supernatural regeneration*: Have we not all *one Father*? Mal. 2.10. all alike *borne of God*? all alike *beloved* of *God* in one Christ Jesus? *God* is to *Saints* (of all *opinions*) one *Father*? without respect of persons or opinions? Now the true *Church* of *Christ* is a *Kingdome of brethren*; and it is an ill part for *brethren to contend*, despise, reject, or shut doors against one another. It was *ABRAHAMS* argument to *Lot* for peace, and our *spiritual JOSEPH*, bids us not *to fall out* by the *way*, which yet we doe, and that for *trifles* too;

6 Such b then alike.

This

All are one, how?

This is the *new Commandement* to love all *Saints*, Eph.1.15. Joh.13.35. and 15.12.17. 1 Joh.4.21. not all *Saints* of such or such a *judgement*, but all Saints; being all one in the *original love of God*, *all one in Christ*, *all one* in the *Covenant* of grace, all one in *one* and the same Spirit, having all *one* and the same priviledges, joy and glory, therefore we should bee all one in our *love* and *acceptance*, knowing no *distinction*, but *Saintship* as *Tichborn* well notes, on *Joh.*13.35. Now it is our *living* too much in the *flesh* and *forme* (as wee shall shew by and by) which makes us *mind* so much such men, as are of our *judgement* above others, and to put a *difference*! This will be cause of pale *countenance* one day, that we should so *fall* out by the *way*, whilst we are all going home to the same *Fathers house*; O then! why do we fall out! are we not *brethren*? a *brother* must be received and welcomely *admitted*! *censure* him not, though he be not of thy *judgement*, for he hath as much *right* to the *Ordinances* of the *Church*, and to be a *member* of the *Church of Christ*, to *suck* of the *same full breasts* and *priviledges* (having the same *Father* and *Mother*, and *elder-brother*) as thou hast.

Reason 7. Day of judgement.

Reason 7. Vers.10.&c. *We shall all stand before the judgement seat of Christ.* This *argument* is drawn (*a proprio jure Christi*) from the *day of judgement*, being *amplified* from the *person judging* (who is Christ, *Act.*17.31. whose authority and right it is to *judge*, Joh.5.22) and by the *persons judged*. *ALL*: the manner of their appearance (*shall stand*) whilst the *Judge* himselfe sits. The *argument* runs thus: They that shall stand before *Christs judgement seat* to be *judged* themselves, ought not as *judges of their brethren* to put any by (for their opinions) or to *condemne them*; you shall all *stand* before *Christs TRIBUNAL* to be *judged* your selves (all of you *strong* and *weak*;) or else (*a jure Christi*) he proves they *usurp* Christs *place*, whose sole *right* it is to *judge* them for what they hold out of *conscience* (as *Pareus* rather thinks the *Apostle* here intends) and that they shall stand before *Christ* for this *saweinesse* and *pride* over their *brethren*, which is easie to draw up into *argument*, *mood* and *figure*. *The judgement seat* by a *figure* (*per metonymiam signi*) and *per metaphoram* a *judicio*

Some usurp Christs throne and how?

Pareus.

dicijs civilibus, is taken for the *judgements* which passe from the *Judge* sitting in his *Court*. Now the *consideration* of this should induce us to our *duty* to our *brethren* (that differ from us) for we shal *stand together* before *Christ* at one and the same *Bar*, 2 *Cor.* 5. 10. 11. and shall the *prisoner*, that shall stand at the *Bar* for his *life* as *guilty* of a world of *errors*, leap up into Christs (the *Judges*) *seat*? to condemne his *brother*? as for an error? and to keep him out of Christs Church? Oh! how will *Diotrephes* tremble at this his arrogance! pride! and impudence, then! that he durst shut the *Church-door* against his brethren? as 3 *Joh.* 9. For as *Anselme in loc.* sayes, *Qui judicat fratrem tantum crimen elevationis incurrit, ut Christi Tribunal sibi videatur assumere, & ejus judicium prævenire*; he pre-possesses Christs *seat*, and prevents Christs *judgement*, wherefore *judge nothing* before the *time*, 1 *Cor.* 4. 5. this he makes a seventh *Argument* against this *judge-like power* in receiving.

Anselme.

Reason 8. Vers. 13. This runs (a *scandalo dato*) from the *offence given* thereby, that is by *censuring*, condemning, or *forbidding* such Saints *communion* with you, who *differ* from you in *opinion*; this *will* be but a *putting of a stumbling block in his way*. Vers. 13. To hinder, and hurt him. (προσκομμα) As a stone which is laid for a poor weake *feeble* man to fall on; or at least to *dash* his *foot* against: for in regard of his *weakness* he wil easily *stumble*, if not *fall* (προσκομμα & σκάνδαλον.) There is an *offence* given by *obstructing*, or *censuring*, or *judging* of a (different) *brother*, but it is got up to a *scandal* (*scandalum gravius est offendiculo*) when you do *deny*, put by, and not receive such a *brother*. Now what is a *scandal*? *Tertullian* sayes *de vel andis virginibus*, it is an *example* (*non bonæ rei, sed malæ, edificans ad delictum*) not of a *good thing*, but of an *evill thing*, which emboldens and *heightens*, and builds up into an *open*, (*undeniable*) *sinne*. At first it may bee but *doubtfull* whether it bee well or ill; but at last it lyes open to be a *sinne*; so is this your *rejecting* of the *brethren*, and not *admitting* them into the *Church*, because not of *your judgement* and *opinion*. The word σκάνδαλον a σκάζω (*claudico*) from the *Etymology* taken, signifies to make *lame*, and *limp*

Reason 8. Much scandal arises else.

Offence what?

Sim.

Scandal what?

How this is a scandal. *Vide Pareus & Par in loc.*

limp, and *halt* like *a Cripple*, by causing some great *fall*, from whence I accept of it, and shall *arrest* with the *Schoolmen* this *definition* for mine (*scandalum proprie est dictum vel factum minus rectum, præbens aliis occasionem ruinæ*). It is a *word* and *worke* not *well performed*, but producing and affording *occasion* of *falling* to *others*. So is this a *scandal* to keep out my brother, and not to *receive* him as before, which may hinder and *hurt* him ever after, and *occasion* his *falling*. And although *scandal* is taken in general (*pro aliquo impedimento*) for any *offence*, and *hinderance*, or *obex* in the way that *obstructs*, *bolts*, or *bars* (as) *out of doors*, or *hinders*, yet in special I find this is the *offence* which gives a (*differing*) brother any *occasion* to *fall away* (whether such a *brother* does so or no) and this is a *sinne* so much forbidden in *Scripture*. Hence the *Grammarians* say, that *scandalum* is as the *bridge* in the *trap*, which when the Mouse once treads on, or touches, she is taken sure; and so is it to give a *scandal* to a *brother* (that is not of your *opinion*) it is to lay a *trap* in the *way* to take him, and destroy him.

Aquin. 22 43. 1. Jerom in 15. Mat.

1 To brethren so despised. That occasions them to fal off.

Sim.

Sim.

Hence it is dangerous to *despise* (such differing) *brethren*, and not to receive them; for first, it is a *scandal to them* (sayes the *Apostle*) it discourages, discomforts, discontents them, and occasions oftentimes them to *fall*, at least to limp, and halt, and grow worse and worse; and this I account *one reason* of so many *Ranters* and *erronious ones* now adayes, 1 *Cor.* 8. 13. 1 *Cor.* 10. O sad! as we shall shew by and by, that some *Church-fellowships* are so *fleshed* and *fat*, that they will not abate an *ace* of their *forme* for a *brothers* sake, neither to bear with him in their *formal kinde* of *Covenanting! subscribing! confessing!* nor *any thing* else which is left (by *Christ*, doe what they can) to *Christian liberty!* But (*scandalum*) offence is either (*activum dantis, vel passivum sumentis*) *active*, and so it is given, or *passive*, and taken. That which is *given* (I speak of) is *active* and *pragmatical* to offend; and thus in urging, pressing, shewing indiscreetly, rashly, and unseasonably the *practise* of your *opinion* upon others, as urging the use of *outward things* left to *liberty* and *indifferent*. O take heed of any of Christs little

1 This makes brethren fall sometimes fowly, Ranters and erronious.

What kinde of scandal.

little ones *Mat.*18.6. Now the *Apoſtle* preſſes this *argument* taken (*a ſcandalo*) many wayes! for firſt, I ſay it is an *offence* to this *brother* whom thou receiveſt not; and it is an *occaſion* to his *fall*, therefore *receive him.* For it is a *greater ſinne*, and a *greater puniſhment* remaines for ſuch which cauſe others to *offend* and *fall*, then for ſuch who do ſo *offend* and *fall.* So the *Serpent* was puniſhed more then *Eve*, and *Eve* more then *Adam*, and *Jezebel* more then *Ahab.* (*Peccare non tantum in ſe perditionis habet, quantum quod reliqui ad peccandum inducuntur*, Chryſoſt. *Hom.*25 in *Epiſt. ad Rom.*

1 Scandal with reference to brethren.

Secondly, It is a *ſcandal* with reference to *Chriſt.* Verſ.15. *for whom Chriſt dyed*; O! what will the world ſay! what? are theſe *Chriſts Diſciples*, that gurn, bite at, abuſe, deſpiſe, refuſe, and condemne one another thus! is this all their *charity of weake ones* to ſhut them out of *doors*! and beſides, how dare you to *offend* one of them for whom *Chriſt dyed*? doe ye thinke they are of ſo *little worth* for whom *Chriſt dyed*? that you will not receive them? what do you make of his blood? what a *ſcandal* is this?

2 A ſcandal with reference to Chriſt.

Further, the *Apoſtle*, to enforce this, findes out this *ſcandal* to reach to *Profeſſion*, *Religion*, the *truth and Goſpel* its ſelfe. In Verſ.16. *Let not your good be evil ſpoken of*, or your *Goſpel liberty*, and *way of Chriſt* be *defamed*, nor *truth* traduced, nor *Doctrine*, nor *Diſcipline*, nor the *Kingdome of grace*, (as *Olevian* ſayes) be *blaſphemed*! (ὡ βλασφημεῖσθω) or evill ſpoken of, 1 *Tim.*6.1.1 *Pet.*2.12. 1 *Cor.*29.30. How eagerly did Mr. *Prin*, *Baſtwick* and others take *advantage* to write and print all they could againſt this *Goſpel* of *Chriſt*, for that the *niceties* and *curioſities* of ſome *Church ſocieties* did exclude others (that were not of their *judgement*) though truly *godly* and *holy*! Therefore for the *Goſpels* ſake receive them, and have *ſpecial regard* (for by not *admitting* ſuch, and *judging* hardly of them) you will *open* the mouths of *Gods enemies* againſt the *truth*, and give them *advantages* againſt the *way*, whereby with *Bernard* in *Serm. Ezek.*38:17. the *Church ſuſtaines* great *damage*, even by her own *Children.*

3 Scandal with reference to brethren, and the Goſpel way its ſelfe.

Olevian.

Ambroſ. in loc. Vide *Burtons* Vindication p 44. *Prin.* 12.9. of 12 ſerious Queſtions.

Bernard.

Reaſon 9. Runs from Verſ.14,15,&c. *I am perſwaded*

All indifferent things lawful in themſelves.

by the Lord Jeſus Chriſt, nothing is unclean of it ſelf, but to him that eſteemeth it ſo, &c. from this *Conceſſion* (that *nothing* of *its ſelfe is unclean*) comes out a *correction*. Verſ. 15. Therefore *condemn not thy brother* for *eating*, becauſe it is an *erronious conſcience* that makes a *thing* unlawful: For all *actions* receive their *qualifications* according to the *will* of the *Agents*, and the *will* acts according to the *object*, a thing *apprehended* by *reaſon*; If thou *judgeſt* by thy light that to doe this is ſinne, and yet thy will carries thee to it; why then it is *unlawfull* indeed, and thou *ſinneſt* to doe it; but if thou *judgeſt* it no ſinne, it is *lawfull* according to thy *light* and *conſcience* to bee (by will) carried thereto; therefore let thy *light* be *Gods light*, *grounded* on the word, and then be *perſwaded*. It is miſerable to *doubt* in things *commanded*, and to be *commanded* in things *doubtful* and *indifferent*, (*præjudicium non eſt judicium ſed vitium.*) Things *indifferent* are *lawful* to him that *eſteems* them ſo, and *unlawfull* to him that *eſteems*, and is *perſwaded* they are *unlawfull*; ſee Chap. 1. therefore let not one *cenſure*, *condemne*, caſt by, or *grieve the other*, but receive each other in *charity*, and *bowels* of love, and each *walk* according to his *judgement* and *perſwaſion*, ch. 1.

What is ſin in indifferent things.

What is miſerable.

Εἰ μὴ τῷ λογιζομένῳ βεζα.

Reaſon 10. Verſ. 17. *For the Kingdome of God is not meat and drinke, but righteouſneſſe, and peace, and joy in the Holy Ghoſt.* This *Argument* is taken (*a natura rerum mediarum*) from the *nature of things indifferent*, and drawne up from the *definition* of the *Kingdome of God*; from the *Theſis* and *Antitheſis* take this *argument*, in forme thus; for *thoſe things* the *Kingdome of God* conſiſts not of, we ought not ſo to *contend*; but *meats* & *drinks*, outward *formes* and *Covenants*, &c. the *Kingdome* of *God* conſiſts not of, &c. *ergo, &c.* contend not ſo for ſuch *indifferent things*, as to *judge*, or not to *admit*, and receive a *brother*. The *Kingdome of God* conſiſts not of *things doubtful* or *indifferent*, but *abſolute* and *neceſſary*, Luke 17. 20, 21. 1 Cor. 8. 8. therefore none are to be ſhut or kept out of this *Kingdome*, for their *judgement* in *things doubtful* or *indifferent*. This *Kingdome* (*ſumitur pro regno gloriæ*) ſometimes is taken for that *of Glory*, the *Fathers*, which is to come (*ubi Deus erit omnia in omnibus*) and by ſome (*pro regno gratiæ*) (and ſo here) for the *Church of Chriſt*, the *Kingdome of the Son*, the *ſtate* of grace here; but take which you

Reaſon 10. Kingdome of God conſiſts not in outward things.

But in things neceſſary.

The Kingdom 1 Of glory.

2 Of grace.

you will, they are *both* of *one kind*, of *one make*, have *one* and the *same* matter, *forme*, and *end*; and neither of them *consists* in outward *forms*, or *is in meat and drink*, or the like, but both of them *consist in righteousnes, peace & joy in the Holy Ghost*, that is, the *substantialia regni* are one & the *same*; and such *members* as are fit for *one*, are fit for the *other*. These are *Characters* of such *Citizens* as are fit, whose *Christianity*, *Religion*, *Profession*, enchurchment, &c. lyes not in *meat* and *drinke*, that is, in the *outward formes*, letters, and *things* left to *liberty*, whether to do, or not doe; but in *righteousnesse* inherent and *infused*, and also *expressive* and declared in *faith* and *holinesse*, and in their *duties* of obedience, *and in peace*, which follows *justification*, and *unity* one with another, which is *unity of the Spirit*, the Holy Ghost being the *procreant cause* of this *peace and love*, *and joy*, which issues and runs out of such a *righteousnesse and peace* before spoken of: now *those things* are *necessary*, which the *Kingdome of God* consists of. Oh then! that differences should arise about *such things* as the *Kingdome of God* consists not of! but can as well bee without! as about *Covenants*! *Confessions*! and *Subscriptions*! and such things that are indifferent! or that are *doubtful!* as the subjects of *baptisme*, and whether *dipped*, or *sprinkled*, or such like, being left without *positive warrant* in the *word*. Oh then! learne, learne, to put a difference where the Lord puts a *difference*, as between things *spiritual* and things *carnal*! things of a *middle nature*, and things *necessary*, which the *Kingdome of God*, the *Church of Christ* cannot be without! And let us make no *difference* where the Lord would have none.

Both of one kinde.

Sad differences about things unnecessary.

For want of putting a right difference

Reason 11. from Vers. 18. *For he that in these things serves Christ, is acceptable to God, and approved of men.* The *Argument* is thus: He that is the servant of *Christ*; is to be received, but he that is *righteous*, and beleeves, and obeyes the *Gospel* (whether he eats, or eats not, notwithstanding these *formes*) is the *servant of Christ*, therefore to be *received*.

Reason 11. All Saints Christs servants.

Thus the *argument* is *a genere*: but from the *effects*, 1 *Gods acceptation*; 2 *Mans approbation*. He that is *acceptable* to God, is to be received: but he that serves Christ, beleeves in Christ, and obeyes the *Gospel*, in *righteousnesse*, *peace*, *and joy of the*

Ghoſt, though he be not of your *opinion* in things *indifferent* & doubtful, yet is acceptable to God, therefore to be received.

Further thus from the other *effect*, Hee that is δόκιμος, a tryed *Profeſſor*, and *a currant* approved *Chriſtian* amongſt men, is to be *received*; but he that *ſerves Chriſt* (as before) in *righteouſneſſe, peace and joy of the Holy Ghoſt*, though he be not of *your judgement*, yet is a *tryed* approved *Chriſtian* amongſt men, *ergo*; *loquitur de hominibus rectè judicantibus*, ſaith *Pareus in loc.* & *Calvin.*

Pareus. Calvin.

But now! ſee! O, what *arguments* the *Apoſtle* brings to clear this point; yea with what *big-bellied* arguments (one in the *belly* of another) he urges them to *receive* Saints *differing* from them in *judgement!* being holy and peaceable, accepted of God, approved of men, *Prov.*3.1,2,3. *Act.*10.35. 1 *Pet.*3.13. the *Kingdome of God* is not in words, but in power, Ἀφωνον ἔργον χρεῖττον ἀπραγμόνος λόγου, ſaid *Nazianzen.*

Nazianzen.

Reaſon 12. from Verſ. 19. *Let us therefore follow after the things which make for peace, and wherewith to edifie one another.* This reaſon lets out two *arguments* to receive (differing) *brethren*; as

Reaſon 12. Elſe diſorders and ſtrife in the Church, the body not rightly built up, it is for Churches peace.

Not as the world hath peace.

And for her order.

As a Family.

Firſt, What agrees with the true *peace* and *order* of the *Church* is to be performed, but to *receive* ſuch *brethren* as before, agrees with the true *peace* and *order* of *Chriſts Church*. This *Peace* is either *Spiritual*, or *Eccleſiaſtial* (ſo called) this *latter* (if true) is taken out of the *former*, and is content with the ſubſtance to finde faith, love, grace, holineſſe in *brethren*, though they *differ* in *forme*, (and for this, ſee *Dels way of peace*, about *pag.*120, 121. &c.) therefore Chriſt hath left *his peace*, (his) *in the Church*, but *not as the world gives it*, Joh.16. the world can have no *peace* but with men of the ſame *minde* and *judgement*; but *Chriſts peace*, and *Chriſts love* is to all *Saints alike*, without *reſpect of perſons* or *opinions*. This *bond of peace* and *union* is ſpiritual, *Eph.*4.4,5,6. and ſo is this *order* in *ſymmetry* with the *Rules of Chriſt*, which (hath been proved) do require all *Saints* to bee *admitted* and *received*. Hence the *Church* is called the *Lords houſe* and *family*, which conſiſts of *old* and *young*, great and ſmall, high and low, &c; yet the *difference* of *ſexes*, relations, *ſizes*, ſtatures, *ages*, eſtates, make

it

it nevertheless in *order* and *peace*, a *family* or house; So it is called his *building*, in which it is *necessary* there should bee *matter* to make it up of different *formes* and *hew*; and though there may be much difference amongst them that are the *building*, yet being *orderly* and *fitly disposed*, it hinders not the *welfare* of that *building* at all; therefore the *Church* is also called a *Kingdome* and *Corporation*, a *City compact*, &c. in Scriptures; and all to shew, that although there bee such as do differ, as it were, in *Trades*, *Callings*, *complexions*, *places*, *imployments*, *professions*, *ages*, *statures*, yet being *all* subject to one *Law* and *Law-giver*, there is never the lesse *peace* and *order*: So *a body*, 1 *Cor.* 12 for although the *members* differ much, one bigger or lesser, and some *gifted* more then others, and more usefull then others, or more *faire* and *formal* in appearance then others, yet all serve to make *one body*; and this difference is *necessary* thereunto, to make up a more *orderly body*. For as the *unity*, peace, welfare, and *order* of the *body* stands wel with a *distinction*, and difference of *members*, which doth not *hinder*, but help the *unity*, and *order*, and *welfare* of the *body* (and is better then if all the *body* were an *eye* to see, or an *ear* to hear, &c.) so doth the *diversity* of *Church-members*, with *diversity* of *gifts*, and *graces*, Rom. 13. 6. help much to the *order* and *edifying* of the *Church*: which is his second *Argument*.

That which is for the *Churches edification* ought to be performed: but to admit Saints of all *opinions* (differing onely in *things* indifferent) as before, is for the *Churches edification*, Eph. 4. 29. 1 Thess. 5. 11. as the least *member* is usefull to the body, and the meanest matter in the *building* usefull to the *building*: Now falsely *constituted Churches* that are of *Antichrist* (indeed) cannot stand without *uniformity*, but *Christs*-can, and be *edified* as a *growing Temple*, Eph. 2. 21.

Reason 13. from Vers. 20, 21. *Though all things are* (in themselves) *pure*, (yet) *it is evill for that man which eats with offence. It is not good to eat, nor drinke, nor any thing whereby thy brother stumbles, &c.* So in 1 *Cor.* 6. 12. and 10. 23. *all things* are *lawfull* that are not *expedient*; by these the *Apostle* would teach us *to abstaine from things* (that in themselves are good, pure, clean, lawful) that are indifferent, for a *brothers sake*,

1 Cor.

A building.

A Kingdome. City.

Psal. 122.

Body.

Difference necessary.

Reason 13. Things of a middle nature must be let alone, rather then offend a brother.

☞ 1Cor.8.13. the Apoſtle tells us thus much; at firſt, That all *things* of a middle nature may be *waved* (as *Covenants, ſubſcripions*, &c. *Formes*, and falſe *Circumſtances*) Secondly, rather then cauſe a *body* to *fall* or *ſtumble* as before, they muſt be *waved*, and not be *urged*, which is the *ſcope* and *drift* of this Chapter, and of the eighth Chapter, and tenth Chapter of 1 *Cor.* Now it is the *Church* that hath power to determine the *uſe* of indifferent *rites* by the *Word* and *Law* of *Chriſt*, for the *maintaining* of *good order* and *ſpiritual peace*, and *unity*. Now *Chriſtian liberty* conſiſts as well in *abſtaining* from, as in *uſing of* thoſe things indifferent. Wee may uſe our *Chriſtian liberty* (ſayes *Par*) before them which know it; but before them which know it not, and are offended at it, our *knowledge* is ſufficient, and our *uſe* is forbidden; therefore *wiſdome* and diſcretion is earneſtly to bee ſought for from *above*, that you may know when, where, and how to uſe your *liberty*, to call for, or not to call for; uſe, or not uſe *things* indifferent; for when *liberty* (as *Greg. Mag. Moral.* 28. marks) *Indiſcrete tenetur, amittitur, cum diſcrete intermittitur, plus tenetur*) is unwiſely held, it is oftentimes loſt, it is no longer a *liberty*, but oftentimes when it is wiſely and prudentially *intermitted*, it is made the more a *Chriſtian liberty*; now the excellency of it, is the *uſe*, or not *uſe of it*. The actions of *Goſpel-diſcipline*, are ſuch as are *eſſential*, as piety and power of Sanctity and Profeſſion, or elſe ſuch as are *ordinate* (*& media*) or *helps* appointed for the *orderly performance* of ſuch a *Worſhip* and *Diſcipline*; ſo are *all Ordinances*, means of grace, and *adminiſtrations*; now in theſe are the τὸ ὅν and the τὸ πῶς to be conſidered, the *things* that are to bee done, and the manner of their doing; the firſt, are *inſtituted of God*, and revealed in his word; but the ſecond ſort concerning the *manner of performing* them, as time, place, geſture, and ſuch like *circumſtances*, are left to *liberty*, as is beſt for the *order*, *uſe* and *unity* of the *Church*, 1 *Cor.*14.40. 1 *Cor.*11.24. Now thoſe *bretbren* that doe differ from you in *things* left to *liberty*, that have not *poſit ve precept*; the *Apoſtle* ſayes, you muſt *admit* and *receive*, and rather *abſtaine* from thoſe things then (as to him) then *render* offence, or *cauſe* him to *ſtumble*; for though thou beleeveſt

Chriſtian liberty to be kept.

Par.

Gregor.

☞

☞ Abſtain from preſſing things indifferent.

veſt this or that may be, yet have thy *faith to thy ſelf*. Verſ. 22. and not for another.

Thus you have the *ſcope* of the whole Chapter to ratifie this *undeniable aſſertion* laid downe at firſt, for receiving of ſuch as are *weake*, though differing in *opinion*; and this point lyes cleare in many other *Scriptures* beſides, both *Prophefies* and *Precepts*, and *practiſe* of *primitive Churches*. You have it *prophefied* in Micah 4.5. This Chapter begins with the *promiſed happineſſe*, and eminency of the *Church of Chriſt* foretold theſe *latter dayes*, and amongſt other things, this is one *Promiſe* made, foretelling her *eminency* thereby, and her exceeding glory above the *glory* of former *ages*; for that all *Nations ſhall come*, that is not meant (ſayes *Gualter*) *All of all Nations*, but *many peoples* of *many languages*, under many wayes, *formes*, orders, and *diſpenſations*, ſhall *come in* to the *Church of Chriſt*, *Jew* and *Gentile*, bond and free, of *all ſorts*, and *opinions*, that are the *Lords*, under the *reigne of Chriſt* ſhall come in; though *Jew* and *Gentile* are at as much *variance* and *diſtance* for their different *judgements* one from another as may bee, yet they muſt be one *in one*. For there is but one *Body* of all *beleevers* (of all judgements) *Eph.*4 4,5,6. in all ages, under *all* forms of *all* degrees and meaſures, of light and life, *Eph.*2.15. *Col.*3.15. having *all* the ſame faith (for quality) in the ſame Chriſt, and all live on Chriſt by *faith* (not by *forme*.) *Thus all* (of us) *will walke every one in the name of his God, and we will walke* (alſo) *in the name of the Lord our God for ever and ever*; Every one according to his light and *meaſure* obeying God conſtantly, and then ſaith the Lord, *I will aſſemble her that halteth* between *God* and *Baal*, 1 *King.*18 (two opinions;) and *make even her a remnant*, and a *Congregation*, over whom *I will reigne in Zion*. Beſides, *Ezek.* 36.37,38. you have the richeſt *bleſſings* reſerved for the *laſt dayes*, when *Paradiſe* ſhall be reſtored, and the *Church ſhall become* the *Lords Eden*, in verſ.35, *I will increaſe them*, ſaith the *Lord*, *with men like a flocke*; how is that? *i.e.* thus, in a flocke (alluding to a *ſhepherds* flocke) there be old and young, *Lambs* and *Ewes*, *Iſa.*40.11. of *ſeveral* ſorts, ſizes, colours, complexions; yet all make but one *flocke*, and it is not the difference of the *fleece*, of the colour,

Proved further by Prophefie. *Expoſ.*

Iew and Gentile, bond and free.

Gualther.

One body all.

Such as halt betweeen two made one.

One flock all. *Expoſ.*

or *outward appearance*, or *tone*, or bleat, or *going*, or weakneſſe, or leanneſſe, or raggedneſſe, that makes it none of the *flocke*, ſo long as it is a *ſheep* ſtill; as long as none of theſe differences are ſuch as make it no *ſheep*. So the *Church of Chriſt* ſhall conſiſt of *Saints* (though they differ in *opinions*, ſo long as thoſe *opinions* cannot make them no Saints) that are under *variety of diſpenſations*, adminiſtrations, forms, opinions, and ſeverall *meaſures* of grace and *ſpirit*; And yet the *Lords flocke*, a *holy flocke*. Verſe 38. all having one *Maſter-Shepherd*, ſerving *one* and the *ſame God*, as *Zeph.3.9. I will turne the peoples* of all Nations to a *pure language*, *i.e.* of the *Spirit*, and *then all* (under *all* formes, orders, languages whatſoever, all) *ſhall ſerve the Lord with one conſent*, all ſhall *agree* in *one*, and *conſent* in that *to ſerve the Lord*, and to draw together *with one ſhoulder*; as the *ſimile* runs, from a *yoake* of *Oxen* drawing together; yea the *Leopard*, and the *Kid*, *the Lion and the Lamb ſhall lye down together*. See this alſo foretold by *Zach.2.11.* Many *Nations* ſhall be *joyned together*, and *Zach.8.23. of all languages, ſhall take hold of him that is a Jew, ſaying, We will goe with you, for we have heard that God is with you*: that is, Men enlightned that have found the Lord (as in verſes before) and are *united* to him, they ſhall now *enter* into the *Church of Chriſt*, where the *Lord is with them*. Though they be of all *Languages*, *Nations*, *habits*, *forms*, and *appearances*, ſo they be but holy, and ſeekers and ſervants of the *Lord* as before, they muſt be received, though there be as large a difference (in things outward and *formal*) as between other *Nations*, and the *Jews*, yet they muſt be *all one*, and brought into one body. God will gather all his people *into one*, and every year he is haſtning this *deſigne*, to bring *all* into *one*.

That ſerve one God.

Expoſ.

Expoſ.

Sim.

Expoſ. God is haſtening to bring ALL into ONE.

But for further proofes, ſee *Phil.3.15,16. If any be of another minde*) what then? not put him by, no but walk with him; for *God ſhall in time reveal it to him*; *Nevertheleſſe whereunto we have already attained* (and are all of *one minde* and *judgement*) *let us* (all) *walke* (together, as *Phil.1.27.* and *Phil. 2.1,2.*) *by the ſame rule* (of Chriſt) *let us minde the ſame things* (that is, of God, the *honour* and *glory of God*, the worſhip and ſervice of God) thus much, to me, lyes under the *Commiſſion* Chriſt

Precepts.

Expoſ.

Christ gave in *Mat.*28. *Teaching them to observe all things that I have commanded you,* πάντα ὅσα to keep them charily, what soever *commanded* and commended to them in *Discipline* and *Doctrine*; now this was one in *Mat.*19.14. to admit even of *Infants in Christ*, of such who are as *weake*, simple, innocent, and as *unable*, as *little ones* to speak or expresse themselves, &c. yet such are to be by *Christs Disciples* (Christs-Church) *received*, and admitted as well as others that are of a more *manly*, growne, and *strong* stature in Christ; for of such as these *little ones* (as well as of *strong ones*) consists the *Kingdome* of *heaven*.

Expos. Christ would have have his babes tenderly taken in.

Moreover, we might muster many Authors together to beare *testimony* to this truth; but besides what was said before, we shall finde the *examples* of all Churches in *primitive times* to take in all *Saints*, though of different *opinions* (if holy, and beleevers) in *Corinth*, *Rome*, *Galatia*, *Antioch*, &c. where were *Jews*, and *Gentiles*, circumcised and uncircumcised, and such as did exceedingly differ in *opinions*; thus *Rom.*14. *Gal.*2.11. and 5.1. and *Act.*15.1,2. and 1 *Cor.*12,13. for by *one Spirit* are we all *baptized* into one *body*, whether *Jews or Gentiles*, *bond*, or *free*; so after the *Apostles dayes*, as appears by *Ecclesiastical Writers*, all that were godly in Christ Jesus *without respect of persons* or *opinions* were received, their faith in Christ and love to all *Saints* was looked upon as *necessary* and enough (as Mr. *Fox* observes) till the hot *contest* between the *Asians* and the *Romans* about the observation of dayes, *An.*157. and then in *Antoninus Pius's* reigne was *Polycarpus* faine to goe to *Rome* to *Anicetus* (then Bishop of *Rome*) and though they *two* differed in *opinion*, yet were they *one* in most *sweet*, kinde, and Christian *communion*, and both *avoided* the *breach of unity* or peace, sayes *Euseb. Eccles. Hist. lib.* 5. *cap.*23, *& Socrat. Schol. Hist. Ec.*5. *cap.*21.) and as *Irenæus* writes to *Victor* (as we shall heare by and by) the Church before this time received such as were of *contrary opinions*, and held *contrary observations*, and yet notwithstanding held fast the *bond of love* and *unity*. (*Vide Par* on *Rom.* 14 v.6.) Afterwards in *Comodus's* dayes the poore *Saints* had a little breathing time, and respite from *persecutions* to take aire a little, and then arose (as is *usual* in the times of the *Churches*

Practise of primitive Church.

In Apostles dayes.

After them in vol.1. pag 72. Anno 157. *Polycarpus Anicetus.*

Fox.

Church admitted Saints of different opinions, and of different observations 157. and after. *Irenæus. Victor* Bishop of Rome.

peace and *liberty*) a loud difference amongst brethren about the *observation* of *Easter day*, and such trifling *ceremonies*, some (and those of the *Western parts*) as Mr. *Del* takes it in's way *of peace*, pag. 116, 117.) pretended the *tradition* of *Paul* and *Peter* to observe it on *one day* (although indeed they had it from *Hermes* and *Pius*) and the *Easterne Churches* pretended the tradition of *John* to observe it *another day*: and about these *trifles* they had hot *word-wars* and skirmishes in *discourses*; but yet *love* continued, and *unity* and *order* in the *Church*, till *Victor's* time, a fiery (brand, or) *Bishop* of *Rome*; and hee rose high, and as *hot* as a Toast, to *excommunicate* all that were not of his *judgement* for *Easter-day*, after the (pretended) tradition of *Paul*. And the *Asian Churches* not yeelding to his *opinion*, he would cast out, and take none in, but those that did just *jump* with him in his *opinion*; hereupon those of his *opinion* went to him, and of the other, to the *Churches* of *Asia*. Now the difference growing great, even to the *breach* of *unity*, *order*, and all, and that about *trifles*, things not *necessary*; *Irenæus* writes to *Victor* Bishop of *Rome* roundly, and tells him it was not so before: for among *former Christians*, & in the *Churches* then, they were all at *peace*, and in *love* amongst themselves, although there were *variety of opinions*, and *observations*, and till this time *Christian liberty* continued in use, and it remained fresh to *use* or not *use* things indifferent; but now began *uniformity* to be of force and in fashion, and to be all of *one opinion* a thing *necessary*, (and not before) and such as differed to be judged *Schismaticks*, *Heretick*s, and the like. And now all alike have been in a *flame*, and the Saints of *Asia* (that could not be induced to them, or *seduced* by them of *Rome*) were to be *cast out*, and excommunicated by *Victor*; but then the *word* was brought *forth* to decide the difference: and those spiritual *weapons* to *win* the *Conquest* *Irenæus* uses (as before) and sayes thus further to *Victor* in his letter. *The variance and difference about ceremonies is not now new, nor strange in the Church of Christ, both about Easter day, and Fast dayes; and yet for all this diversity, they were in unity among themselves*, which he proves, and brings abundance of *examples* for it, and instances in *Telesphorus*, *Pius*,

Till an. 200. In *Victor's* dayes, Bishop of Rome he went about to cast out, and not take in them that differed in opinion.

Which *Irenæus* writes against in a letter to him.

Uniformity began an. 200. Then Saints judged Schismaticks, and Heretick*s*, and to be excommunicated, that differed in opinion. *Euseb. l. 4 c. 26.*

Not so till *Victors* time proved by *Irenæus*.

Pius, Anicetus, Soter, Elemiberius, and others, who *neither tyed themselves nor others to an uniformity*, or to be of their *judgement* or *opinion*, but all were left to *Christian freedome*. And as *Socrates lib. 5. cap. 19.* sayes of the several sorts of *fasting* then used in several *Churches*, because none *can bring any commandement written of this matter*, *it is plaine* (sayes he) *it is left free to every mans minde and will, and none to be compelled by fear or necessity to doe this or that.*

1 What is not commanded, is left to the liberty, and light of Saints.

Thus we see in those dayes the Saints that differed in *judgement* and *opinion* were *beloved*, and *received*, and *accepted* as *Saints*, without respect to their opinions, till *Victor's* time, when *Antichrist* began to get a head, and to insinuate secular powers, &c. And ever since, O what sad differences have arose! (by the *Devils subtilties*, and *Jesuitical (sophistries)* and what ranke seeds of *division* have been sowne to set *Christians* together by the ears, and that about nothing! empty *shadows*, and puff-paste *appearances*! and all hereby to *vilifie* the *Church of Christ*, and true *Saints*, as if such could not bee *Christs Disciples* who differ so, seeing they should all *love one another*, Joh. 13. and not fall out, and jar as they doe. Doe not the *enemies* of the Gospel to this day, *Papists*, and others make sport of this, and make it an *argument* against us that wee are not *Christs*? O what a may-game they made (and doe yet) at the hot *contestations* between *Calvin*, and *Luther* in *Germany*? and betwixt the *Lutherans* and *Calvinists*? what fearful, detestable, *unchristian* combats are there yet? how unkind and cruelly hateful are the *one* to the other, and all about opinions? And in *our dayes* what a *bone* is cast in to make a *quarrel* between the *Presbyterians* and *Independents*? *Independents* and *Anabaptists*, *&c.*? Now that which is worst, is, that they differ in *affections* as much (yea more) then in opinions (which is a most miserable thing amongst them that are indeed godly) now this was not so from the first; for as we have heard before; so *Augustine* and *Hierom* differed in opinion, but yet loved one another heartily, and did not at all disturb the *Church* thereby, but had high esteem one of another for all that, as *Peter* had of *Paul* (who differed from him, and preached openly against him, *Gal. 2. 11.*) yet, sayes he,

Ever since Antichrist climbed up to this, what difference are there and breach of opinion, is breach of affection.

All should love.

Aug. Vincentio Contra Donat. & Rogat de vi Corrig. Epist. 48.

A good lesson for Anabaptists especially them in Dublin, & Waterford.

he, *Our beloved brother Paul*, 2 Pet. 3. 15. And I remember, when the *Donatists* did urge *Cyprian's* opinion for rebaptizing, O, sayes *Augustine* for him, *Hunc quasi nevum candidissimum pectoris cooperuit ubere charitatis*, but he hath *covered this faulty opinion* of his most *faire* and *candid breast*, with the *full bigs of charity*; for he did hold fast to his *brethren* that *differed from him*, in all *love* and *sweetnesse*, and would not *rend away from the Church*, but *maintained* the *unity* of the *Church* (which was not of his *minde*) and kept continually the *bond* of peace! Oh! O then, that all *brethren* of all *opinions* would learne this *lesson*, and we should be glad to have *communion* with such kinde of *Anabaptists! Donatists! Cyprianists!* or what opinion soever, so holy! But thus I have proved it to be the *practise* of *primitive times* to admit *differing brethren*, till *Antichrist* began to start up. And *Melanchon* sayes, (as *Dell* observes, *pag.* 120. in's way of peace) seeing we agree together in the *chiefe Articles* of *faith*, and *Christian doctrine*, wee must *embrace* each other (as brethren) in *unity* and *Christian love*, order, and peace; and let not the *difference* of *rites*, or *variety* of *Ceremonies*, or *difference* of *opinions*, *dis-joyne* our *mindes* and *hearts* from *one another*; no, nor yet the *difference* of *Ecclesiastical government* (sayes *Bucer*) make us differ from one another: have we not all *one Father*? for shame let us *love* and *live* together as *Saints*. Besides all this *Artillery* to defend this *truth, viz. That all Saints might be admitted*, I might fortifie it further by other *Reasons*, which I shall omit them now (having been already at large) unlesse taken in two or three *considerations*; As

Melanchon. All Saints, though differing in opinion must be one in heart and love. *Bucer.*

1 Consid. Saints children of light. *Expos.*

First, that all *Saints* are *Sons* and *Daughters* of *light*, and therefore have liberty to lay by what is *dark* to them; for as *Psal.* 39. *ult. in the Lords light they see light*, not in *mans light*; they cannot see with other mens eyes. Therefore they have a *liberty* of *rejecting*, or refusing whatsoever they find not *agreeable* to the *revealed minde* of Christ; And whatsoever is asked of them, or accepted from them (as *matter of faith*) and they are required to obey, or yeeld *submission* to, they must, and will have *Gods word* to give it them, & the *Gospel* of Christ to hold

hold it out to them, or else they *returne* a *blanke* to it, or a *negative answer*, 1 Thess. 5.22. Col. 2.20, 21, 22. 1 Joh. 4.1, 2. Act. 17.11. Gal. 5.1. and will have none of it, that hath none of *Christs Commands* for it: wherefore it is with them as it was with the *Bereans*; they search the *Scriptures* whether they can finde such things so or no. *Children of day*, they *see where they goe*; but them of *darknesse* doe not, *Act.* 17.23. 1 *Joh.* 2.11. *they goe they know not whither*, but at a venture doe as others doe; whilst the *Saints of God* walk warily, wisely, knowingly, &c. yea and *armed* with *light* too, *Rom.* 13.12. being round about *swallowed up* (as it were) in a clear *truth*, which they are able to *defend* and maintaine, having put on the *armor of light* ὅπλα τοῦ φωτὸς instruments, *weapons of light* too for *defence*. The *word of God* which conquers them they use to conquer others with, and in such cases as these are, (as to the *Doctrine and Discipline* of Christ) the *Saints* had need to be clear; for they shall meet with many *adversaries*, oppositions, *enemies*, hot, *strong*, *sturdy*, and *lusty*, and that will with *full blowes*, and violent buffets, and *arguments* use all meanes to assault, wound, and *knock* them down; therefore, I say, they had need to have the *armour of light on*, against the time they are to meet their storming, angry, raging *adversaries*, else they will soon *yeeld* and *faint*; therefore it is that nothing should be urged upon them which is *darke* to them. For as *darknesse* is caused by the *absence of the Sun*, so is *darknesse* in the minde, and upon mens *spirits*, when they finde not *Christs* (the *Sunnes*) *light* to *shine* in *their hearts*, and to give them the knowledge; and when they finde not in the *Gospel*, that forme, opinion, or practise, which others urge to them, and would presse upon them, then they are in the *darke*, which ought not to bee thrust upon any *Saint*, or *Brother*, that is to be *received*.

In armour of light to defend truth.

Sim.

When they are in the dark.

For first, wherein they are in the *darke*, they are *disconsolate*; whilst those that *live in the light* walk in the *day*, and doe what is cleare to them out of the *word of God*, and doe it *chearfully*, *freely*, *comfortably*, and indeed *confidently*. And the *conscience* is *cleared*, and *rejoyces* in such *practises* as are approved by *day-light*, and are *cleared* in the *understanding*, and proved by the *word of Christ*. And Se-

1. Disconsolate.

2 They cannot see.

Secondly, *darknesse* hinders *sight*, *tenebra a tenend*; and *tenebra est visus impeditiva*; and so doe such *opinions* and *practises* which are pressed upon us without the *word of Christ* (without the light) and not in the *beams* of the *Sunne*; those *brethren* cannot see other things (often-times) that are *swallowed* up in them. Who are more blinded (as to the most *spiritual objects* and discoveries) then your *greatest formalists*? that are most *hot*, high, stirring, pressing their owne formes, opinions, judgements, especially in things *doubtful*, and *indifferent* (and such things as are left *indifferent* (and such things as are left in the darke without the *word*;) O how bitterly are they besotted & incensed against the more subtle! oriental! *spiritual!* and most *splendent* truths! (*color omnibus unus*) thus were the *Pharisees*, and so *Isa.* 29. 10. and *Joh.* 9. 39.

3 They cannot walk in it well.

Thirdly, they know not how to walke when they are in the *darke* (*est gressus prohibitiva*) nor whether they are *right* or no; And

4 They are in fear of it.

Fourthly, they walke in feare (for so much as they are in the *darke*, *est timoris incussiva*) and so they cannot but bee faint and fearfull of that *opinion*, practise, or forme, which they finde not in the *word of God*; And

5 Liable to fall from it, or else to fall in it which is worse.

Fifthly, (*est casus inductiva*) it is dangerous, and they are liable to fall then when they are *forced* or *induced* to do that which they see not *warranted* in the *word*, but left in the *darke* too: and who then would (as was said before) give a *brother* such *occasion* to *stumble* and *fall*?

6 Makes them too bold and fiery.

Sixthly (*est verecundiæ diminutiva*) this *night-opinion*, or practise, or forme (whatsoever it be) which any are brought into, makes them (many times) too *immodest* to oth and naile (*unguibus & dentibus*) to *fight* for, and *act* for what the *word* warrants not. As the *night* that makes *night-walkers* too bold in *immodest formes*, and *appearances* and *practises* sutable thereto. So, O sad! some of your *formalists* you will finde have the *Whores forehead!* harlots-dresse, and are too bold! (as *blind Bayard*) and confident for such *formes!* opinions! practises! and wayes, which have none of *Gods word* to give *life* or *light* to them! and yet

Sim.

As at this day we finde among Presbyterians, and others, &c.

how

how hot are ſome for *Antichriſtian* orders, and cuſtomes, which (were the *light* up, and did the *Sunne* ſhine in their *Horizon*) they would even bluſh to owne, and be aſhamed to ſhew their *heads* for. Now all theſe (and many more) *inconveniencies* would be unavoidable *conſequences* of ſuch practiſes, as to preſſe our *opinions* or *judgements* upon any of the *Saints*, and upon ſuch *conditions* to *admit* of them into Communion, which God *forbid* ſhould be in our thoughts hereafter; For let us doe *as we would be done by*, and let every one walke (that is a childe of *Light*) *in the light and liberty of his owne conſcience*; for better it is to follow even an erring conſcience, when it cannot bee informed and corrected, then to doe againſt *conſcience*. But thus for the firſt Conſideration.

The golden rule conſcience

Secondly, Conſider what is the *glory* and *beauty* of *Sion*, (which ſhall be ſhortly) the *joy of the whole earth*? is it not *variety* in *unity*? and into *unity*? The *Church militant* is the *image* or *figure* of the *Church triumphant*, and all her *Ordinances*, *Orders*, *Forms* of *Diſcipline* and *Doctrine* are no more, (nor leſſe) then a *ſhadow* of what is to come in the *Jeruſalem which is above*, Gal. 4. 26. wherefore the word *Jeruſalem* in the *Heb.* is of the *duall number*, to teach us (as the *Cabaliſts* confeſſe) there is an *heavenly*, as well as *earthly Jeruſalem*: and the taking away of the letter *jod* out of *Jeruſhalaim* 2 Sam. 5 13. teaches the earthly *Jeruſalem* is but the *ſhadow*, and the *ſhadow* vaniſhes away into the *ſubſtance*, which is that, that is *above*. Thus the Apoſtle intimates in *Col.* 2. 17. ſpeaking before of many Ordinances of *Circumciſion*, *Baptiſme*, *Sabbath-dayes*, *&c. which are all* (ſayes he) *but a ſhadow of things to come*. Like as you ſhall ſee the *image* of the *Sun* in a plaſh of water, where it looks like the *Sun*, full of light, and very lively, as if the *Sun* were ſeated there. So *Cant.* 6 9. the Church here is ſaid to bee the *onely one*, the *choice one of her mother* (*i.e.* the *Jeruſalem* above) that is, ſhe looks ſo like her *Mother*, as the very *picture* of her. So her *Ordinances* are but *ſhadows* of what is to come. *Baptiſme* whereby they are waſhed here (and in *primitive times* the *Catechumeni* and *Adulti* were wont

2 Conſider. The beauty of Zion is all in one.

The Church here looks like her above. *Amama in Coronide.*

Here a ſhadow of what is to come here after. *Sim.*

Expoſ. So are all Ordinances.

Baptiſme.

Word

Singing,

Sabbath.

Christ is the substance or body of all.

How a shadow here.

What a shadow is.

as soon as they were washed, to be clad with *white robes*) it is but a *shadow* of what is to come, *Rev.* 7.9.14. when the Saints shall be clad with *white robes*, washed in the *blood of the Lamb*. The *word* here *enunciative*, is but a *shadow* of what is to come (the *body is Christ*, saith the Apostle) he is the *word essential*, Jo. 1.1. the *singing of Psalms Hymns*, and *spiritual Songs* is but a *shadow* of that *Hallelujah* which is to come, which we shall all *sing* with one *voice* before the *Throne* and *Lamb* for ever, *Rev.* 19.1. and again Vers. 3, and again Vers. 4, and again Vers. 6. as never satisfied, and yet ever satisfied with *singing* it (*Victoria Hallelujatica.*) The *Sabbath* here is but a *shadow* of that which is to come. Christ is the *body* and *substance* of them all, he shall be the *Temple* of the *New Jerusalem*, that is, he shall be in the room, and *stead* of all *Ordinances*, *Sacrifices*, *Worships*, and services, *viz. Christ*, the *substance* of all. All the *shadows* are *empty things*, though caused by the *substance* in the *light*, yet the *shadows* are *variable* (as the *Sun* turns, in every age, and shall grow lesse and lesse, shorter and shorter, as the *Sun* grows higher and higher, till they be *swallowed* up in the *substance*, and are no more (as *shadows*) seen. In the *interim* where the *shadow* ends, the *substance* begins. The *shadow* is the *darke*, or *imperfect representation* of the *person*, and hath some *similitude* thereof. The *Church* here is a *representation*, or *similitude* of that to *come*; that here is more in *variety*, that to come more in *unity*; for in that to come, Saints of all *judgements*, under all *formes*, in all *ages*, are members of one *Church*; and the more the *Church* here (now) looks like her that is to come, the *greater* is her *beauty* and *glory*; and the more her *variety* is swallowed up in *unity*; the more she *looks like* the *Jerusalem* which is *above*, for *all* shall be *one*. Rev. 7 from 1. to 10. *of all Nations, kindreds, peoples, tongues, which no man could number*; this is the work, the *strange worke* that God goes on so fast with, especially in these last *Ages*, and in these *Nations*, as Eph. 1.10. *To gather together into one, all things both which are in heaven & which are on earth, even in Christ* (the substance) (ἀνακεφαλαιώσασθαι) to *recapitulate*, and bring up to *one head*, to collect (as in *multiplication*) *all* into *one summe*; All things in.

Variety in unity.

God is hastening it.

in one, *all* Saints, *all* Ordinances, *all* opinions, *all* forms, *all* excellencies, to gather *all* into *one*. *To reduce all to one head.* For this *Christ* prayed so, *Joh.* 17.20,21. that all *Saints* (in all ages, of *all* opinions whatsoever) that *beleeved*, or should (for time to come) *beleeve in him*, might be *all one*, and then their *glory* would be *great*, Jo. 17.22. and they would be made the more *perfect*. Verse 23. O! we shall see every day more and more (as the *gathered Churches* are more & more *refined* and *spiritualized*) that they wil lesse presse the *forms*, or pray for the *opinions* of such as are to be *received* and *admitted*, but wil make it enough to know that they are *beleevers* in the *Lord Jesus* and therefore ought to be *one* with them, be their *opinions* different from them in things *doubtful* and *indifferent*; and this *Doctrine* shall shortly be *imbraced* without scruple or *question*; and then the *Church* shall be more *glorious* and *beauteous* in the sight of all. As the *beams* of the *Sun* which are here below are many, & various, and spread divers wayes, yet the *higher* and *nigher* to the *Sun*, they are the more *united*, and the more they are *united* in one, the more splendent, and *glorious* they are; So the *Church* growing upward to *her full stature* in Christ, the *nigher* she is (to this Sun) the more her *multiplicity* of *forms*, *opinions*, *Saints*, and all are made one in *Christ*, and the more *glorious* they must needs be; and besides the more *sweet* & *perfect* they are too; as variety and discord in *musicke*, make the sweetest concord, and most orderly and perfect *period*; but thus far for the second *Consideration*.

The third *Consideration* is from the *rule of admission*, which is a *rule* of *Prudence*, and *Charity* (which are not *membra dividentia*) any *degree* of true *faith* in Christ is enough to take them in, upon *Rom.* 14.1. where we finde an absolute probability of a *person* converted by the *power of grace*, and called from *darknesse to light*, there wee are to take *satisfaction*, without a curious *scrutiny* (which some make) into their *judgement* in *matters indifferent*.

Mr. *Calvin* in *Epist. Rom.* 14.4. sayes, *Semper bene speremus de eo in quo cernimus aliquid Dei, &c.* Let us alwayes thinke and hope well of that *brother* in whom we see the least *tokens* of grace, or any thing of *God* dwelling in him; &c

Expos.

All Saints in all ages of all opinions, one: Christ prayed for it.

It will be the Churches glory in every age more and more.

And her beauty.

Sim.

Nigher Christ, the more all is one, and her perfection.

Sim.

Consider. the rule of admission, is prudent and charitable. *Vide Notes* Temple p. 63.

Where there is the least degree of true grace and faith in Christ. *Calvin.*

is a great fault amongst many to exact an *excellent height* of grace, *judgement*, or the like; and to look for a *Paul*, or an *Abraham* presently; O no! for God *accepteth* and *receiveth* the least *grace* and growth in *truth*: And so must wee even him that is *weake* in the *faith*, Rom. 14.1. Now that *rule* which exacts other things, and requires more then is necessary, even to the *weakest in the faith*, excludes many times such as *God* includes, and hath (himselfe) *received* and *accepted* of; wherefore we must have great care of *grieving* any of the *Saints*, or putting any by for their *opinions* in things *doubtful* or *indifferent*; for to deny a *truth* (even a *very truth*) in *things* of a *middle size*, and left *indifferent*, does breed but a *tolerable errour* at the most; but to do it in *points* positively *commanded* and *necessary* (I confesse) is an *intolerable error* at the least; for stiffely to stand to an *error* in points *necessary* and *fundamental*, makes a man a *Hereticke* at the least, whilest the other can make him but a *Schismaticke* at the most.

But thus for the third *Consideration*; some more I might have added, but I hope I have said enough to *wise men*, and to all the *true Churches of Christ* in the world, to *ratifie* the truth asserted of *brethren* (dissenting in things indifferent.) Besides what *Gamaliel* said to the Councel, *Act.* 5.38,39. *Refraine from these men, let them alone, lest haply ye be found even to fight against God.* Mr. *John Goodwin* hereon affirmes, it is wisdome not to oppresse any in *Gods wayes*, of *Gods* servants, and to attempt any thing against a *way*, which for all that we know is the *way of God*, may be found but a fond *engagement*, and a *fighting* even against God himselfe; so it is to shut out any for an *opinion* (he holds) which is left *doubtful* or *indifferent* in the *Scripture*, a great *imprudence*, if not impudence: And a zeale without knowledge, *Rom.* 10.2. *Eccles.* 7.18. which is full of *selfe-conceit*. Now the *Rule* is a *sound knowledge* out of *Gods word* of the thing for which we are zealous, that it is right, and required in *Gods word* and *Gospel*, Gal. 4.18. and let it be (*ad æquale*) according to our knowledge, *Duo sunt* (sayes *Anselme* out of *Augustin. Serm.* 202. *de temp.*) *in quibus temerarium judicium cavere debemus, cum incertum est quo animo quicquam factum est, vel cum incertum est qualis futurus sit qui*

Dangerous to oppose Saints of Christ.
Oftentimes comes to fight against God.
With a false zeal.
Goodwin.

And with a rash judgement.
Anselme.

nunc

nunc vel bonus vel malus appareat. Rash judgement of any brother we must beware of in *two things*: First, when we know not with what a *mind* the thing is done; And then secondly, when we know not what the man may be that thus appeares good (at present) or bad to us; O then, therefore take heed how we judge, condemne, or keep out any *beleever*, be he of what opinion soever! But so far for *Explication*: To be briefe in *Application*.

Use 1 *Reproof*: Are not they too to blame then, that stand too stifly upon *Circumstances*? and *trifles*? and *forms*? and such things as are *left* to liberty, and yet to impose a *necessity* upon them, is not this *pestilent*? and *unsufferable*? And yet, Oh how many *unskilful builders* in this age, that urge (and that strongly) an *Uniformity*, *Uniformity*! as the *Bishops* cryed out for a *Conformity*, without which (and they say true) their *Churches* cannot stand. O sad! how this *mystery of iniquity* works yet! when the *Churches order*, *peace*, and *happinesse* consists in *unity of the Spirit*, and not in the *unity of the Forme*, as of a *Prelatical*, *Presbyterian forme*, or *Prelatick Independent Forme*, or *Anabaptistical Forme*; O no! but in *unanimity*, not in *uniformity*! For all outward *Formes* (be they what they will, as Mr. *Warr* sayes, (in his *Dispute* betwixt *Form* and *Power*, a pretty Tract, *pag.* 33.) are part of those *childish things* which are to be *done away*, as *Paul* sayes; hence it is that even as *childhood* is done away, and ceases in a *more excellent* growth and *glory*, *viz.* in the state of *man-hood* and *perfection*; so shall all *Formes* of *Discipline* whatsoever; Wherefore it is wrong done to the *Church of Christ* to keep up a *Forme* to hurt, or hinder our growth, or offend any of the Saints, or (as a dead *Carcasse*) when it stinks, not to suffer it to be buried; so I say, to keep up any *Forme* as an *engine* of *cruelty* or *persecution*, or to make *variance* betwixt *brethren*. For who is so ready to *crucifie Christ*, as the *Pharisee*, or *man of forme*? who is so contentious, and quarrelsome at the *approaches* and *appearances* of *Christ* (in Spirit?) who is so captious at the truth *shining* in splendent *spirituality*? who is so ready to betray them? who sits so much at *Councel* against them? and all, lest if Christ (in the *Spirit*) should bee believed, their (*Mosaical*, *Levitical*) rites, and forms would fall apace-

Use 1. Reproves such as put a necessary use of such forms as are left indifferent.

Forms childish things. 1 Cor. 13. Must all passe away.

Man of sin most enemy to Christ.

Church of forme the Ægypt in which Chriſt is crucified. *Expoſ.* How it is an Ægypt.

space, and be of ſmall repute, and not be received. So that, that *Church-ſociety*, whoſe *peace, love, order*, and *unity* lyes altogether in the *Forme*, I may ſafely ſay, is ſuch a *ſpiritual Ægypt* as we read of in *Rev.* 11 8. *which is full of dead carcaſſes*, and *where Chriſt is crucified* (at this day.) For as *Ægypt* (which typified *darkneſſe* ſo) it is a *place* of *darkneſſe*, and at leaſt a *vaile* to keep *poor creatures* under *ignorance*, and to *hinder* them, and *hide* from them the *excellencies* and *diſcoveries* of *Chriſt* in the *Spirit*. In this *Ægypt* are many *Magicians* and *wiſe men*, who imitate *Moſes* and *Aaron*, and they take *counſel* againſt the *ſervants of God*, the *ſpiritualized* ones, and Saints of Chriſt, ſaying, *Let us deal wiſely with them*, Exod. 1. 10. leſt they *multiply and be more then we*, &c. or let us deal ſubtlely *againſt them*, as *Stephen* ſayes, the *Greek* renders it *to keep them under us*. So that they work againſt us more by *policie*, then by *piety*. As by putting *ſtrange names* on the *truth*, to make it odious, as the *Phariſees* did on *Chriſt* in the *fleſh*; ſometimes calling him *Samaritan*, ſometimes *Wine-bibber* and *Glutton*, ſometimes one that works by *Beelzebub*, and *Devil*, ſometimes the *friend of ſinners*, &c. all this to render him *odious*, that they might have the more *ſuffrage* to make him ſuffer as a *blaſphemer* and *malefactor*, and none to pity him; ſo ſubtilly do they *diſguiſe* the true *Goſpel of Chriſt*, the wayes of Chriſt, and ſpirituall *truths*, with *new* and ſtrange *names*, calling them *Errors*, *Hereſies*, *Blaſphemies*, &c. and what not? And why? but that they may the more unanimouſly, and with the freer conſent of the poore ignorant people (who know not what they do) *crucifie* Chriſt in the *Spirit*: ſuch ſubtilties are in ſuch *ſocieties*, as we finde amongſt the *Presbyterians*, and others counted *Independents* too, at this day. O how confidently they accuſe, condemne, and crucifie the *Lord*, and ſpit on his face! and laſh him with their tongues in thoſe truths, that they with *wide-mouthed* malice naucifie and *ſcurrilize*, and ſpeake ſo unmercifully againſt! Beſides, O, what ſevere *Task-maſters*, are in this *Ægypt!* how the Miniſters of it put poore men upon works, lay burthens on their conſciences, compell them to their *opinions*, and ſet them upon *doing* day and night, and preſſe them to it on *paine of death*, hell and all! but alas a day! poore Saints, they have not

They deale ſubtilly againſt the Saints. *Stephen.* By policy

To make Chriſt in the ſpirit odious, and would keep him up onely in the form and letter.

Hard Task-maſters.

where

where withall (in themselves) to doe any thing! but to build a *Pithom* and *Rameses*, Treasure-Cities for *Pharaoh* the *God* of this world, to *garrison* against the *appearances* of *Jesus Christ*! Furthermore they in this *Ægypt* would confine *Saints* (*Israel*) to their land; to worship there, and to serve there, and then they could be content; if we would but keep within the *bounds* of *Ægypt*, and not goe from our own *Parishes*, *Classes*, *Teachers*, or the like!

Will not let Israel goe out from them.

And moreover, O what a trouble to them it is to see Gods *Israel* doth encrease and *multiply*, doe what they can, and how are they afraid! such a *Church*, I say, is but a *Spiritual Ægypt*, *whose streets are full of dead carcasses!* corrupt unsavoury, stinking, *dead*, useless, *life-lesse* and abominable *Formes*, which are not fit to be *above ground* in any place, but where our *Lord is crucified*. Now, I say, O, it is sad! where we yet meet with such *hard Taskmasters*, as would keep us in *perpetual* bondage, under their *Formes*, and *Ordinances*, and impose things upon us which wee are not able to beare. Seeing all *Administrations* and *Formes* must runne their race and fall: And we finde not that a *Forme* was created for a *standing rule*, but a temporary helpe to serve a *turne*, for an *age*, or so, wherein it is once usefull (and then *veniente perfecto*, *evacuatur imperfectum*.) For as every man will *dye* in time, when his *radical moisture* is spent, and yet he may be said to *dye before his time*, being anticipated in his *course* by *intemperance*, or miscarriage and *mischance*, and the like; so every *Forme* will *fall* in time, and *naturally* expire; and yet (as we say) may be cut off in the midst, and the *fall* of it hastened by the *intemperance* and *miscarriages* of such *fondlings*, as abuse it, and adore it: As the *Brazen-serpent* was suddenly knocked downe when people began to give honour to it, and to *Idolize* it; for God is jealous of his *honour*, and rather then his glory shall be given to the *Form*, he will break it in peeces like a *Potters vessel*, and *grinde* it to *powder* to bee no more seen, nor set up againe (as he did the *golden Calfe*:) wherefore how dare wee doat upon any *Formes* which must and shall passe away! wee read that *Austin*, *An.* 598. asked *Gregory*, how it came to passe there should be so many *formes*,

And are troubled that Israel multiples, and are afraid of it.

All forms must dye.

Sim.

Untimely death of forms when they are made Idols, is a warning to the formalist, Anabaptists.

Austin.

and

and ſuch diverſity of *cuſtomes* and ceremonies in ſeverall *Churches* and *Countries*, ſeeing there was but one *Faith* all this while? why ſaith he, that you may chooſe out of all the beſt, and picked out things, out of all the *Churches* about here and there, whether in *Rome*, *France*, or elſe where, they being left to take which you beſt like, and approve of in *conſcience* to practiſe, as moſt uſefull and orderly. So that we are not to be tyed up to any one *Forme*, nor to have our *conſciences* bound up to things left to *liberty*.

Chriſt in the form of his fleſh, and in the form of his Church-way, run parallel, how. Chriſt crucified, glorified, living, dying, in fleſh and ſpirit. Chriſt ſi'en:

Now methinks the *Church of Chriſt* (which is his body too, and fleſh (as I may ſay) now in his *Saints*, doth appear much parallel with Chriſts fleſhly appearance upon earth; For Chriſt in his *fleſh* (when he was here) and Chriſt in his *Church* (now here) to my *judgement*, are ſaid both to be his *body* in a *parallel Forme*; For in this *Church-forme* every member, or Chriſtian *brother* therein is (as it were) an *emblem* (repreſenting Chriſt) in one *ſtage* or other of his *life*; ſome live in a *crucified Chriſt*, ſome in an exalted and *glorified Jeſus*; ſome live in his *life*, ſome in his *death*; ſome are debaſed and abuſed; ſome are *honoured* and *owned*; ſome live in *Chriſt* after the *fleſh* and *forme*, others live in Chriſt after the *Spirit*, and *power*. And in this forme or *appearance* (as it were in his *fleſh*) Chriſt *does* and *ſuffers*, *lives*, and *dyes*, *deſcends*, and *aſcends* into a *higher glory*, and the *higheſt pitch* of a *Chriſtian's life* is *Chriſt riſen* and *ſitting*, *at the right hand of God*. In this *forme* hee ſilences the *Doctors*, whips out *buyers* and *ſellers* too out of the *Temple* (turnes out *mixed multitudes*) teaches in the *Synagogues* (or *Pariſhes*) yea and works *miracles*, and yet for all that the *Phariſees* (of the *Synagogues*) do ſlander him, and ſeek to *crucifie him*, as we ſaid before; ſo that in a *Forme* he is capable of *ſuffering* too, eſpecially when his people are inſlaved by an *inforced uniformity*, for which *Antichriſt* makes uſe of *Secular powers*. But God hath in all *ages powred* his *Unction* (the *Spirit*) upon ſome of his *choiſeſt ſervants* to oppoſe *Uniformity* enforced; and *John Gerſon*, *Chancellor* of *Paris* a *hundred years* before *Luthers* time, layes about him hard, to beat down this *Antichriſtian* doctrine of *Uniformity*, or tying all to a *Forme*. For in his

Gerſon.

Ser-

Sermon before the *King of France* (*pro pace & unione Græcorum*) in his ſeventh *Conſideration*, he ſayes, *Men ought not to be bound up to beleeve and hold one and the ſame manner of Government in things that doe not immediately concerne the truth of faith, and the Goſpel of Chriſt*; (*and ſaith*) *be, were this well obſerved it would be the principal key to open a door of peace and love, and union amongall different brethren, and Churches, and now between the Greeks and Latines who differ in many actions and forms, and rites, and rules. As for BAPTISME, the Latines ſay, I baptiſe thee; but the* Greeks *ſay, Let us this ſervant be baptized, &c. So for the SUPPER, the* Latines *will have leavened bread, the* Greeks *unleavened bread*; but ſayes he, *Let every Province, and Church be at liberty about in his owne ſenſe, and uſe his owne order and forme.* Our *Fathers* before the *Flood* lived and worſhipped in one *Form*; after the *Flood* in another, before the *Law* in one, and under it in another, and after it, under the *Baptiſt* in another, under the *miniſtration* of Chriſt in the fleſh in another, under the *Goſpel* in another; under the *diſpenſations* of the Spirit another way, &c. as *Heb.* 1, 1, 2. divers wayes, and in *ſundry manners.*

Forms are not to be enforced, but left to liberty.

Now all ſuch *Formes* (as *Gerſon* ſpeaks of, and of ſuch I ſpeak) why they are left free to uſe or not uſe (as there is need of them) without tyes; wherefore no *Forme* ſhould be ſo urged or preſſed upon any *brother* or *Saint*, as to deſpiſe, judge, caſt him out, or keep him off if he come not up to it, and under it (which is a *yoke* to him who is not free;) Now, wee muſt *willingly* lay them aſide, rather then lay them on any as a *burthen*; for even Gods owne *Ceremonies*, Eph. 2. 15. and *Commandements* were laid aſide, and put by to make *peace* and *unity*, that there might not be any *difference* among *brothers*; no not between *Jew* and *Gentile* (ſo far off) but that they might be *one.* Much more muſt all our *Formes* (for of ſuch I ſpeake all this while, let none miſtake me) they muſt much rather be *throwne aſide*, then thruſt on any Saint whatſoever. Famous is the *anſwer* of *Eleutherius* Biſhop of *Rome* to *Lucius* K. of *Brittain* (as *Hollinſhed in his Deſcription of Brittaine*, chap. 7 *Anno* 187. *hiſtorifies*) when the *Goſpel* began to be preached freely, and *Brittaine* received the faith, and without any

Gods forms laid aſide for peace and union, much more muſt ours.

☞ *impeachment*, impediment, or *Ceremonies* at all; yet King *Lucius* ſends to *Eleutherius* for ſome *model*, or *forme* of *Church-government*, who had this anſwer. *That Chriſt hath left ſufficient order in the Scriptures for the government of his Church: you require*, ſaith he, *Our Forms and Laws; but our Laws are faulty, Gods Laws are never ſo, take the Scriptures, and look you out a government there, and follow that.* So that this was rare, even from a *Biſhop of Rome* himſelfe (being the fourteenth after *Platina's Arithmeticke*) but it ſeems in thoſe dayes they were more *modeſt* then they were afterwards, when they *baled* in, and *boiſed* up *humane inventions*, and would make *men* ſubmit to them, or elſe *cenſure* them; yea I may ſay, then they are in *theſe dayes*, that doe even *grate* their *teeth*, and hate at their *heart*, ſuch *tender conſcientious* Saints as doe but *doubt* or queſtion their *injunctions* and *Precepts*; and ſurely this were fitter for the *Turkes*, for it is among them, that a *man* muſt not *queſtion* (no not on pain of death, and *damnation*) their *general* received *Religion* and *Ceremonies*; whereby they enjoy a (*pace pudenda*) *peace* which we may be aſhamed of; but this it is, among *men of form*, they are afraid leſt their *Idols* ſhould be loathed when they are *knowne*. There is a great deal of *Idolatry* yet in *England*; as when your *Formaliſts* ſet up any *forme*, or thing, in the room of *God*, which is not *God*; that is done, ſayes Mr. *Perkins* upon *Gal.* 5. three wayes:

Like Turks, when forms muſt not be queſtioned.

Many Profeſſors Idolaters.

Perkins.

1

2

3 *Act.* 12. 22. Forms Idols.

1 When the *God-head* is aſcribed to a meer *creature*, as it was ſaid of *Herod*, *The voice of God, and not of man.*

2 When the property of the *God-head* is aſcribed to the *creature*, or thing, or forme, *Act.* 12. 22.

And thirdly, when the *heart* and *affections* are given up to the *creature*, Col. 3. 5. or Forms, when they make *Idols* of them. An *Idol* is taken two wayes:

1 A thing *deviſed*, a fiction, a humane forme or invention.

2 When we conceive of a *Forme* otherwiſe then it is; Thus many have their *Idols* up, in this age, which God will downe with to the *duſt* in the next: Though they ſay, Oh, they are holy, ſpiritual! as *Col.* 2. 20, 21, 22. what diffe-

ference is between the *Papists* worshipping God in images, and the *Presbyters*, and some others in their *formes?* which they adore so, and set up in the room of Christ, and his Spirit; is not this *Idolatry?* When *Phædra* lay with *Hippolytus*, she protested that she embraced *Theseus* in him, whom hee so neerly *resembled*; but yet this freed her not from being an *Adulteresse*: so *Papists* say, they worship not the *Image*, but the *person* in it, not the *Crucifix* but *Christ*: so say others, we doe not so adore the *circumstance*, but the *substance*, the *forme*, but the *thing*; but alas! this does little quit them from the *guilt* of *spiritual Adultery*, viz. *Idolatry*. O then! they are in a *high blame*, and *Articles* of *high Treason* might bee *compiled* against them, that thus stiffely stand up for *Uniformity* of necessity; and such doe but let their *nayles* grow long to scratch the *truth* with. In every *Forme* there is *weaknesse*, and in some *degree* or other a tincture of the *flesh*, *selfe Division*, &c. For the *occasion* of them is our *darkenesse*, weaknesse, and *imperfection*. Now it is *Gods designe* to purge all *forms* from their dregs and *filthinesse*, for they are full; wherefore let not them under one *forme judge* or condemne them that are under *another*; for the *wisdome* which is contained in every one of these *administrations* is *justified* onely by her own *children*, and the *refiners fire* shall (shortly) have about with them all, and burne up all: in the mean time urge your *forms* upon none, for all must cease in time, though useful for the time.

Sim. *Featly* Serm. p. 491.

Sim. The occasion of Forms

Use. Exhort to *two things*. First, we must not cast off the present *use* of *Forms* (whilst they are in date) though wee must not *Idolize* them, adore them, urge, and force them on others. For as *lace* sets out the *Garment*, so do some Formes, Ceremonies, Orders, &c. adorne, and not obscure (if they be not abused, if they be not laid on too thick and many) the *substance* of Gods service. Now, I say, we must not in stead of *paring* the *nailes* (which indeed ought to be) be too covetous at first, and cut the *fingers* of the *Church*, or make her hands bleed; no, not although her *nailes* were too *long*, too *strong*, too *ugly*, *blacke*, and uncomely, *Let all things be done in decency, and in order.*

Use 2. 1 Not altogether to despise or throw by forms, for they are useful.

2 To receive all Saints that are in the ſame faith.

Secondly, All *Saints* we muſt receive and love, *Eph.* 1. 15. that are in the *faith* with us *Eph.* 4. 5. for all Saints before, under, and ſince the Law, *Abraham*, *Moſes*, *David*, Apoſtles, Saints in all ages under all Formes, and Opinions, and Meaſures (though never ſo much different) to this houre; yea and all that were, are, and are to come, live in one and the ſame (myſtery of) *faith*, in one and the ſame Chriſt apprehended by faith; For as the Branches of the *Vine* though ſome are higher, and ſome lower, ſome bigger, and ſome leſſer, &c. yet they all alike poſſeſſe of the ſame life, though ſome come one yeare, ſome another, yet they all (equally) live the life of the *Vine*, the *little twig* that came out but this yeare as well as the *greateſt Branch* that came out *many yeares* agone, all live the ſame life of the *Vine*; ſo in faith there is *unity* and *equality* all (in all ages, of all opinions, and under *all* Formes yet, *all*) live the ſame life of Chriſt.

Sim.

Now let us not ſtand at a diſtance about *trifles*, as upon *ſhadowes*, whileſt wee live *all* in one Faith, *one* Chriſt; Wee know the lower the *Sunne* is, the longer the *ſhadow* is, but the *higher* it is, the *ſhadow* is the ſhorter: So it is here, the more wee have of (Chriſt) the *Sunne*, and the *ſubſtance*, the leſſe wee ſee or minde the *ſhadow*, or the *Circumſtance*. And it is becauſe men have the *Sunne* behinde them, but let us keep the *Sunne* before us (with our *faces* toward, and *full eyes* on Jeſus Chriſt) and then wee ſhall keepe the *ſhadow* behinde us, and walk as *Children of light* indeed. O then, deare friends! doe not ſtand ſo much upon a *Circumſtance*, in receiving in the *Brethren*! for beleeve it, they are *Carnal Churches* of *men* (more then of Chriſt) that doe ſo much *trouble* themſelves, and *ſtumble* others about *outward things*.

Sim. Why men and Churches are ſo formal.

Hence it is that all muſt doe as *they* would have them to a tittle, or elſe they, ſhal preſently be *poſted* up for *Hereticks* or *erroneous* perſons at the leaſt; and many times men are croſſe, and love to be *ſingular*, and to oppoſe others in their *practiſe* and *opinions*, though without any *grounds*

at

at all. As it is related of *certaine Islanders* neer *China*, who will salute by putting off their shooes, because they of *China* doe it by putting off their hats; so some out of crossenesse to others (that they love not) will differ from them, though they runne into *grosse errours* and great *absurdities* thereby, which are more *ridiculous* then *religious*. But let us not looke for *shadowes* in the room of the Sunne, or *empty formes* for the *righteousnesse, peace, and joy in the Holy Ghost*. Such as are *sound in the faith* wee must admit, for the *worship* of the *Temple* must be measured. *Sim.*

Hence it is that the *Church* must bee satisfied that they are *Beleevers*, and in the true *faith* of our Lord Jesus, whereof every *member* whom they admit, doe give in some *evidences*, or make some *account*, or other; whereby the *Church* rests satisfied.

All that are sound in faith must be admitted, for all their judgements in things indifferent.

Thus wee did in *Dublin*, the *Confessions* of *faith* (so called) made by some, lying much of this *Forme* which followes, and is the same for *matter* and *substance* made by all.

An Account *of* Faith, *as it was made and given in by word of* Mouth, *on the* Eighth day *of the* Eighth Moneth, 1651. *In a* Publick Meeting-place *at* Dublin, *upon his* entrance *into* Church-fellowship *there, By* J. R. *&c.*

I Acknowledge *and* profess *from my very* heart, *before the* Lord, *and* you all *here present, That I do* believe *there is but* one God; *who is* omnipotent, omniscient, omni-present, *and an* infinite *and* all-glorious Being; *and distinguished into three* subsistences, *or* (*if that* word *offend*) *I will say into* three personal *proprieties and* relations, *according to his several* operations *and* administrations; *namely, of the* Father, Son, *and* Holy Ghost. *The* Father *is of himself; the* Son *proceedeth from the* Father; *and the* Spirit *from them both. And although the* Saints *cannot take hold of* God, *as* God *incomprehensible, and inapprehensible; yet they know him as a* Father, *as a* Son, *as a* Spirit, *dwelling in them; and so far as his several* attributes *makes him known to them.*

1 Cor. 8. 5,6.
Joh. 8. 17,18,19.
1 John 5. 5, 6, 7,8,9.
Matth. 28. 19, 20.

Rom 1. 19,20.

First, *Concerning the* first Person *(so called) of the* Trinity, *or* God *the* Father; *that he is the* great Creator *and* Governor *of all things in* Heaven *and* Earth; *eternally* distinct *(as in himself) from all* Creatures *(as Creatures) in his absolute* Being, *and absolute* Well-Being. *And that this* God *shall judge the World. But,*

1 The Father.
Isa. 40. 28. & 43. 15.
1 Peter 4. 19
Rom 3. 14.
2 Chro. 20 6.
Psalm 66. 7.

Secondly, *Concerning the* second *in the* Trinity, *the* Son, Jesus Christ, *of whom* Moses, *the* Prophets, *and the* Apostles *wrote; and in whom all the* Scriptures *are, and shall be fulfilled: I believe him, as he is both* God *and* Man, *making a compleat* Mediator; *and as* God *equal to the* Father, *as* Man *of the tribe of* Judah, *the line of* David, *the seed of* Abraham, *and born of* Mary, *&c. And as both the onely* Mediator *between* God *and* Man; *And he was from* everlasting *(and yet) as*

2 The Son.
Acts 10. 42,43.
Isaiah 45. 21,22
1 John 5 29.
Isaiah 9. 6,7.
1 Tim. 2. 5.
1 John 4. 2,3.
2 John 7.

Man

Man *from the* Womb, *he was* ſeparated, called, appointed, *and* anointed *moſt fully with* all gifts *and* graces, *neceſſary for all* mankinde.

Concerning his Offices, *That he is* King, Prieſt, *and* Prophet,

Firſt, *As the* Prophet, *he hath* revealed *his* Fathers whole will, *ſo far as is* neceſſary to Salvation *in his* Word *and* Ordinances, *and ſpeaks it to his* Church *and* Saints, *by his* Word *and Spirit*.

Secondly, *As* Prieſt *being* conſecrated *for us*; *he hath appeared to* put *away ſin*, *and hath* offered *himſelf the* ſacrifice *for the* ſins *of the people*, once *for all*; *laying down his* life *for his* ſheep, *and he hath abſolutely* aboliſhed *all* legal *and* Ceremonial rites *and* ſhadows, *and is now* entred *into the* Holy *of* Holies, *and ſits at the* right hand *of* glory, *making* interceſſion *for us*.

Thirdly, *As* King; *in general all* power *is given him in* Heaven *and* Earth, *and he doth exerciſe his* power, *over* men *and* Angels, *good and bad*, *for the ſafety of his* Saints, *and deſtruction of his* enemies, *till he hath made them all his foot-ſtool*.

In particular, *that* Chriſt *is* King *over his* Church, *and ſhall* reign *on* Earth ſpiritually, *in the hearts of his* Saints; *and by his* Word *and* Spirit, *he gathers all his* peoples *together from* Idolatry, Superſtition, Darkneſs, *&c. into his own* Spiritual way *of* worſhip *and* holineſs; *and brings them to the* Father, *and by his* Spirit *he makes them a* peculiar people, *a* royal Prieſthood, *a* holy generation, *and inſtructs and governs them by his* Laws, *prepared for his* Church, *and people*.

Thirdly, *Concerning the* Spirit (*the third of the* Trinity) *that he is* ſent *by the* Father *and the* Son *to make* application *of the whole* work *of* Redemption, *to thoſe whom the* Father *hath given to the* Son, *by his* decree; *and whom the* Son *hath brought to the* Father, *by his* blood, *according to the* everlaſting Covenant, *made between the* Father, *and the* Son; *which the* Spirit *carries on to us*, *as the* Covenant *of* Free-grace, for our Salvation; *By the* operation *of this holy* Spirit *in me*.

His Offices.
1 Prophet.
Mich. 5.4.
Malachi 3.1.
Deut. 18. 15.
Acts 3.22,23.
Iſaiah 54.13.
2 Prieſt.
Hebr. 9.12,14.
& 10. 3, 10.
Epheſ. 5.2.
1 Peter 1. 24.
John 10. 15.
Col. 2. 14,15.
Iſaiah 53. 12.
Heb. 12. 24.
3 King.
Firſt, In general.
Matth. 28.18.
Pſalm 2. 6.
Pſalm 45. 6.
Heb. 8. 8.
Iſaiah 9. 6,7.
Rev. 2.26,27.
Secondly, In particular.
Matth. 2. 2.
Luke 1. 33,74, 75.
Luke 19. 27.
Phil. 2. 9.
Haggai 2.7.
Heb. 12.27,28.
Iſaiah 45. 22.
Micah 4.2, &c.
3 The Spirit.
John 16. 13,14.
Eph. 1.13,14. & 4.30.
Zach. 9. 11.
Malachi 3.1.
Heb. 10. 29. & 13.20. & 8. 6,8,9.

This

John 16.8,9. Rom 8.2. Rom.4.8.

This Grace *was begun first by and through the* Law *which* awakned *me so, as that I saw I was* lost, *and undone for ever; and then by the* Gospel, *whereby* Christ *was* revealed *to me* (*and in me by his* Spirit,) *and his* righteousness *cleared up mine* (But of this hereafter.)

John 15. 26.

This Spirit *applyed* Christ Jesus, (*as far as I knew him*) *manifested to, and in me; by which, I was brought at length to* close *with* Christ; *and that so unfainedly, that I resolved to* loose all *before* Christ. *) So such are, First, by* Christs righteousness *justified; Secondly, by his* Spirit *adopted sons; Thirdly, by his* Grace sanctified *and really* changed *to the* piety *and* purity *of* Gods holy Image (*gradually*;) *and Fourthly,* Glorified *and* changed *from* misery *to* happiness; *which begins in the* inward sence *of Gods* soul-melting love *to them in* Christ; *from whence, is the* hope of glory, *and* assurance *of* salvation, joy, peace, *and* happiness *within, &c.*

Rom.8.16. & 1. 4.

Gal.5.22,23. 1 John 5.7.

5 Scriptures. Psalm 147.19, 20. John 5 39. 2 Cor.1.13. Acts 26.22. 2 Tim.3.16 2 Pet.1.20,21. Gal.6.16.

Fifthly, *Concerning the* Scriptures *in* Old *and* New Testament, *they are the* Word of God, *as they were writ and indited by the* holy Spirit; *and that they are the* standing rule *left us, both for our* knowledge *and* practise, doctrine, *and* Discipline, *here below.*

6 Man. Eph.2. 1,3. John 3. 3,4. Acts 17. 30,31. Rom.8.13.

Sixthly, *I believe, that by the first* Adams *disobedience we* all *fell, and that we are* all *by nature the* children of wrath, *dead in* sins and trespasses; *and that those who live and dye in their sins, cannot be saved, nor any without* regeneration *or* new birth.

7 The Church. Eph.4.4. Invisible and Universal. 1 Cor.12.27,28

Seventhly, *Concerning the* Church of Christ, *I know it is but* one Body, Universal, *and* Catholick, *and that is of all* Saints, *past, present, and to come, invisible and visible, yea, spiritual and formal: But this I also believe, that God hath left a rule in his Word for* Particular Congregational Churches *here upon* Earth, *as the* visible, *to make up his one* intire *and* universal Body.

8 Churches visible and congregational. 1 Cor. 12. 20. Col. 1 19.

Eighthly, *Now concerning* Christs particular Churches, *I believe as I have* preached *and* proved *such a* Church *to be a* Fellowship *called out of the* world, *and* united *to* Christ, *As* Members *to the* head, *and all* one with another; *according*

to

to the Word, *for the* worſhip *of* God, *and the* edification *one of another*; *and that ſuch muſt be* ſeparate *from* falſe ways, worſhips, Antichriſtian ſuperſtitions, obſervancies, *&c. and* willingly *joyn in* Chriſtian Communion, *and* Covenant, *or reſolution of* cleaving cloſe to the Lord *in this his* way, *with* purpoſe of heart, *and by free* confeſſion *of their* Faith, *and* ſubjection *to the* Goſpel; *and therein eſpecially, I believe, That the* Ordinances *of* Chriſt *are to be* freely *and* frequently *diſpenced*; *as* preaching, praying, prophecying *one by one*, Singing of Pſalms, Hymns, *and* Spiritual Songs, Sacraments, Cenſures, Offices, *and* Officers, *and often and ordinary exerciſing of gifts.*

And that there is a chuſing of, and ſetting apart Officers *by the* whole Body, *and that none doth* orderly *do the* office *of a* Miniſter *among them, but ſuch*; *and beſides* (*to omit many other things*) *and bring all up in this* rear, *I do really believe, that ſuch* orderly Churches, *have* priviledges royal, oracles, *and* ſeals, *and* precious promiſes *of* Gods love, preſence, *and* protection, *in a ſpecial manner, more then all the* world *beſides*: *And although* particular Churches *be* diſtinct *and* Independent Bodies, *even as* Cities compact. Temples, Houſes, *&c. yet all* Churches *muſt walk by the* ſame rule, *and have* counſel *and* comfort, *and help from* one another, *when need requires*; *as being all* Members *of* one Body, *of which* Chriſt *is the* Head.

And to conclude, I am fully perſwaded in my very ſoul, that at the day of judgement, when the dead ſhall ariſe, that I ſhall ariſe alſo, and ſhall rejoyce in Jeſus Chriſt *my* Saviour *and reign with him for ever, and ſing* Hallelujah *for all* Eternity, *in the* Congregation *of the* firſt-born; *where the* Spirits of juſt men are made perfect.

And this is my Faith, *fetched from my very heart, and preſented in the hearing of a heart-ſearching* God, *and all of you here preſent.*

Thus after *ſatisfaction* is given to the *Church* of their *found faith*, I finde no other thing *neceſſary* for this fifth Chapter; wherein I have been prolix, but I hope profitably.

Eph 2.21, 22. Matth. 28.20. Eph 4.29. 1 Theſ 5.11. John 15.19. 2 Cor. 6. 16, 17, 19. Revel. 18.4. Pſal 110.3. Iſai. 2. 2,4. 2 Cor. 8.5. Acts 11. 23. Mal. 3. 16. Jude 20. Heb 10.24,25. Acts 6 3. & 14.23. Exod. 20. 24. 1 Kings 9. 3. Iſaiah 1.5.6. & 25. 6,7,8. Pſal 132. 13,14, 15. Revel. 2. 1. 2 Cor. 6. 8. Cant. 4. 16. & 6. 2,3. & 7. 12. Iſai. 33. 17,20. Pſal. 122. 3.

John 5.28. 1 Cor. 15. 19. Acts 17 30,31. 2 Tim. 2.18. Heb. 12. 23.

CHAP. VI.

חסיד *Chasid.*

Every one to be ADMITTED, *gives out some* EXPERIMENTAL *Evidences of the* work *of* GRACE *upon his* SOUL (*for the* Church *to judge of*) *whereby he* (*or she*) *is* convinced *that he is* regenerate, *and* received *of God, which is proved and approved by about forty* examples *of worth.*

Grace in a convert discovered two wayes.

1 More extraordinary.

2 More ordinary.

IT is said of *Christ*, Mark. 7. 24. *That he could not be hid*, neither can grace, nor the *Spirit* of Christ; which is known (*vel per revelationem, vel per operationem*) either First, by *Revelation*, as when God reveals it to a poor soule (under *extraordinary* sad *temptations*, and soule-miseries) by *extraordinary* wayes, many times in *dreams*, and *visions*, and voices, &c. (all which you shall finde instanced by and by) this way to some he takes, to comfort them, and recover them, and to acquaint them as he did *Paul*, 2 *Cor.* 12. 9. that his grace was *sufficient* for them. Or else secondly, by the *operation* of the *Spirit* (*& per aliqua signa*) in the wonder-working, and changing *effects* of grace; for then thou hatest those *lusts* that hinder thee of Christ, and then thou longest *vehemently* after Christ, and lovest the *means* of grace, and livest in the *workes* of grace, and findest a great *change* in thy judgement, will, and affections now, and canst look up chearfully as to thy *Father* now (being delivered from the *bondage of feare*) and canst come with an humble *boldnesse* by the *Spirit* of *adoption*, and say, *Father*, I want a new Coat (I must have one, *viz. Christs garment*) and I must have a

new

new Booke, viz. the *Book* of life, &c.) and thou canst finde a power in thee (more then before) for to resist *sinne* and temptation, and a readinesse to obey, *Act.* 2.41. and do any thing for God, out of *fondnes* and *sincerity* of love to him; yea thou contemnest worldly things, and thinkest them below thee; and *eatest hidden manna*, Rev. 2.17. and hast the *white stone*, and the *new name which none knows but he that receives*; the sweetnesse of which thou tastest, and canst tell it by experience, which is by no others to be known. And such kinde of *experiences* I could produce *abundance*, and intended it, but that I am this very week prevented by a little piece, tituled, *Spiritual experiences of sundry Beleevers*, recommended by Mr. *Powel*; yet how ever I shall instance in some of both these sorts of *Experiences* in such as are the most *remarkable* and picked out, as they were given in at *Dublin* by such as were *admitted*; the rather for that I finde not the like of some of them ever put forth for *publick advantage*; and I beleeve they are some of the *flowers* of *the Spring* in these dayes.

Of both those wayes excellent examples follow.

But before this, we must prove this *practise* warantable out of the *word* of God; for I would not willingly offer any thing, but what is Gods *owne*, and in Gods *order*. Now to a poore soule, all such things as are in the soule, are made known by *experiences*; *experience*, we say, *proves principles*. A mans *principles* are known and *experienced* by his *actions*, as we know how the will stands, by what it *wills* (*Homo per actus experitur principia intrinseca.*) But to the thing it will appear by the *word*, that the *Saints* are to hold out their *experiences* to others, yea in the *open Congregations*, and then we shall shew you the *reasons*, and so to the *examples*; to the *proofes* first, by *precept* and *practise*; by *precept*, as *Matth.* 8.4. when *Christ had cleansed the Leper*, *he bid him goe*, *and shew it* for a *testimony*; and *Matth.* 28.7 the *Angels* bid *Mary Magdalen* goe quickly and *tell the Disciples*, that Christ (whom yee seeke) is risen, Go tell them it; and Verse 10. Christ meeting with the *Maries*, renews the *precept*, Goe tell them (my brethren, for all that I am risen, yet they are my brethren) Goe *tell them*, &c. for now yee know it, and have

Experiences prove principles.

Proved by Precepts.

Jews practise now..

seen me, and can assuredly say that I am *risen*. Joel 1. 3 *Tell your children, and let their children tell your children, and their children another generation*; And this is observed among the Jewes at this day out of *Deut.* 6.7. and to adde more solemnity to the *commemoration* of *Gods Law*, and their *deliverance* from *Ægypt*, &c. they write it downe in a peece of *Parchment*, and then rowling it up, superscribe it שדי *Shaddai* and fastened it to the *wall*, or the *post* of the *doore*, the *right hand of the entrance*; and as often as they *goe* in and out, they *touch* it, and *kisse* it with great *affection* and *devotion*. This also lyes commanded, *Psal.*34.8. *Come taste and see that the Lord is good*, and 1 *Thess.*5.11. *Comfort your selves together, and edifie one another, even as also ye doe*. This is excellent to *edification and consolation, to tell what God hath done for thy soul*! for hereby many receive *benefit*, and may meet with the like; and other *comforts*, who have *met* with the like.

Vide the *Hist.* of Jews by Leo Modena ch. 2.

2 Proved by Practice in primitive times

Besides, there be abundance of *Scriptures* to prove the *practise* of this, as in *Psal.*26.6,7. *I will tell of all thy wondrous works*; yea *Psal.*66.19. *Come and heare* (sayes he) *all yee that feare the Lord, and I will declare what he hath done for my soule*; for Verse 19. *Verily God hath heard me, and hath not turned away his mercy from me*; So that it is no *new thing* to tell our *experiences* in *publicke* to the *whole Church*, and in the *society* of *Saints*. I wish it were more in *practise*, for the rich *discoveries* of grace in Christ, and many wonderfull various *wayes* of Gods working in these dayes in his *Saints* would thereby be *laid* open. But see further, *Psal.*18 30. *The way of God is perfect* (sayes *David*) *God is a rocke, faithfull, &c.* How knowest thou this, *David*? O sayes he, *I have tried it, the word of the Lord is tryed*; I can tell it by *experience*, and I know that *he is a buckler to all that trust in him*. And *David*, Psal.51. promises, that as soon as his *broken bones* were *healed*, and the *joy of his salvation was restored to him*, Verse 12.13. that he would presently *preach* it, and *teach even sinners Gods wayes*, to give them warning of *uncleanesse*, sinne, &c. and to tell them what it is to lye in *hell*, horror, to have a *wounded spirit*, an *accusing conscience*, and the *judgements* of an *angry* frowning *God*. Thus also 2 *Cor.*5.11. *We knowing the terror of the Lord*,

Exposi.

Exposi.

Exposi.

Exposi.

(that

(that is, *by terrible things* which would make a man tremble, and his heart ake) *we perswade men* (πείθομεν) we tell them the *condition* we were *in*, and now how wee are out, on purpose to *perswade them to beleeve* in God, and to get out of their *carnal condition*; for *presidents* sometimes doe prevaile before *precepts*; so that this is no *novelty* to declare the *condition* which we have been in, and are in; *Taste and see*, the *mercy*, *grace*, and *love* of *God* in *Christ* in the *Gospel*, by *pardon*, *peace*, *reconciliation*, *assurance*, or whatsoever is to be *tasted*, as Dr. *Ames* observes on 1 *Pet.* 2. 3. *If so be ye have tasted how gracious the Lord is* (ἐγεύσασθε) not onely taken grace (for so many do) but *tasted* grace (*per metonymiam effecti*) and found *experimentally* feelingly, *feedingly* how it *tastes*: O then, you will say, O it is *good*! O this is *sweet!* and say to others, *Come and taste*! The *Israelites*, when they had *tasted* the *manna*, they called it *Angels food*, but before they sleighted it, *What is this?* Thus *Psal.* 119. 103. but why should we *taste* it, *and sell it* to others? There be divers *Reasons*, both with reference to *God*, the *Church*, and those *Saints* themselves that doe enjoy them, why they should *declare* them to the *Church*.

Expos.

Dr. *Am's.*

First, It is a bearing the best (outward) *testimony* to *God* and his *Attributes* that can be, when we can say by *experience* that God is *gracious*, *loving*, *slow to anger*, *ready to forgive*, that he is *true* and *faithful*, for we have *tryed him*, and therefore know it, *Psal.* 18. 30. But on the other side, it is the *want* of this that makes us *call* his *care*, and his *truth*, and his *mercy* and *love* so often into *question*, especially in times of *trials*, (as *Sibbs* sayes in his *soule-conflicts*, chap. 18.) in *Joh.* 15. 27. and *ye shall beare witnesse* (sayes Christ) *because ye have been with me from the beginning* (μαρτυρεῖτε) ye shall *witnesse* upon your owne *knowledge* (the word is) not from *hear-say*, but *have-say*, from your own *experiences*, yee shall testifie even before the *Judge* in the *eye*, and *ears* of all the people, that I am *full of grace*, *light*, *life*, and *salvation*. You shall know it by *experience*, and witnesse to his *truth*, *faithfulnesse*, *righteousnesse*, *justice*, *mercy*, &c. And though a *thousand* should deny it, a *child of God* that can say by *experience*, that *God* is a *good*

Reason 1. It is much for Gods glory. *Sibs* his Mariage feast. *pag.* 103.

Expos.

☞ *God*, the *word* is a *true word*, his *love* is a moſt *ſoul-raviſhing*, and *never-ending love*, and the like; and his *hand* helped me, his blood cleanſed, cured, *comforted* me, his *owne good will reſtored* me; Oh, ſuch a one opens the *mouths* of many to praiſe the Lord! *Pſal.*35.18.27. and to *beleeve* in the Lord, *Joh.*17.21.23. *Jo.*11.48. *Act.*3.9. *Luke* 18.43.

Reaſon 2. It is much for the Churches advantage.

Secondly, It is needful for the *Churches* benefit too, to ſet upon this *duty* to *declare experiences* of Gods *worke* on the *ſoule*, and that for theſe ſeveral *Reaſons* which follow, As

1 In judging of ſuch as are Gods.

1 To know (ſo far as may be *judged* by the *effects*) who are the *Elect* of God. 1 *Theſſ.*1.4. beloved of God (that is by the *judgement* of *charity*, not of *infallibility*) for none can ſay for *certainty* thou art a *Saint*, or *elect*, but ſo far as we judge and beleeve in Verſ 5. the *proof* of *Election* lyes in *Vocation*, *and ye know what manner of men we were*, ſayes he; ſo that the *Church* was endued with a *ſpirit* of *diſcerning*, 1 Cor. 12.10. Now ſuch as the *Church* beleeves to be *called* of God, ſhe beleeves to be of the *election of grace*, Rom.11.5. and ſuch ſhe muſt admit. Now to make *Election* ſure (as 2 *Pet.*1.10.) and cleare, we muſt make our *Vocation* ſure, and *Calling* clear, 2 *Tim.*1.9. where it is called a *Holy calling*, that is from *ſin*, to *grace*, Tit.2.11, 12. from *darkneſſe* to *light*, 1 Pet. 2.9. from *former ſins*, and *luſts*, to *holy life*, 1 Pet.1.14,15. and by this our *election* is knowne. To open which note, know that *Election* it ſelfe is *ſecret* and *myſterious*, as it lyes in the *decree*, it is from all *Eternity*. Now poor man muſt needs bee loſt, to look what was done from all *Eternity*, in the ſecret *conclave*, and *councell* of Heaven; a *Being* that is *ſpanned* by time cannot reach to it; his *Decrees* are kept cloſe under *locke* and *key* (till it is time to open them;) wherefore I finde it not *praiſe-worthy* in them that ſo *diſtract* themſelves, and others by their *curious diſquiſitions*, and nice *diſputations* in this point. For our way to have the *fruit* of it, is not to dig *deep*, and to *ſearch* to the root, but to reach to the *boughs* and *branches* thereof. So look out, and take hold on the *Holy calling*; For the *head* of *Nilus* cannot be found out, but the many *ſweet iſſues* and *Springs* of that (hidden) *head* are found out,

Election is a myſtery.

Sim.

Sim.

☞ *Sim.* Made known by Vocation.

and

and known: So though the *Head* is *secret*, and kept hid, yet the *Springs* break out, in our *vocations*, and holy *obedience* and *converſation* (as *Adams* on *Peter* P. 210. hath it) for a *River* may runne a great while, and a *great way* under ground, but in time, and in ſome place it *breaks* out, and runs openly: So the *Decree* may bee *hid* and *ſecret* for a while, but the *ſtreams* break out in *Vocations*, which is the *way* from *Predeſtination* to *Glorification*, *Rom.* 8.30. This cuts off that *abſurd*, ſottiſh, and *ſoule-overwhelming* opinion of many poor *wretches*, who ſay, if I am *decreed* to bee ſaved, then I may live as I liſt, for I am ſure I ſhall be ſaved if it be *decreed*; but if it be *decreed* I ſhall be *damned*, why I ſhall bee *damned* doe what I can, and my beſt way is to *live* in *pleaſure*, loving and ſerving my ſelfe here, for I am ſure all my care cannot alter Gods counſel. Oh, alas! how *ſubtil* is the *Devil*! but does the *Word* ſay thus? no! but the *Word* ſayes, If God have *decreed* thy *ſalvation* as *elect*, why then thou ſhalt *walke in the way of ſalvation*, and then thou art *decreed* to be *called* (as well as *ſaved*) from *ſin* to *grace*, to a *holy life*, from all *uncleanneſſe*, 1 Theſſ. 4.7. to *ſanctification*.

Adams. *Sim.*

Obj.

Anſw.

Origen makes mention of one *ſicke*, who was *perſwaded* by a *friend* not to ſend for a *Phyſitian*; for ſaith he, if it be *appointed* you ſhall dye, the *Phyſitian* cannot helpe you; if it be *appointed* you ſhall live, you doe not need him, but ſhall live without him; Nay, Sir, (anſwered hee) but if I be appointed to live, I will uſe the *means* (which are alſo *appointed* thereunto) for ſuch an *appointment* to take *effect*. Now I ſay there is a ſtrict, and *inſeparable* connexion betwixt *Election* and *Vocation*, and *Vocation* is a *comment* upon *Election*. The *letter* (ſayes *Culverwel* in his *White-ſtone*) was dated from *Eternity*, but the *Superſcription* was writ in *time*, *viz. Vocation*; now though the *Letter* be writ firſt, yet the *Superſcription* is read firſt, and then the *other* is *unſealed* and read, the λόγῳ ἐνδιάθετῳ that was in *Election*, well becomes (ſaith he) λόγῳ προφορικῷ in *Vocation*.

Origen.

Election from eternity. Vocation in time. Salvation in the Decree before ſanctification, but in the execution of the decree, ſanctification is before ſalvation.

Doctor *Twiſſe* on the point of *Predeſtination*, telling us how *God* is not *guided* by *ſecond cauſes*, in any of his *Decrees*, and how nothing in us was the *cauſe* of his *Decree* concerning

Dr. Twiſſe.

ing us, be it what it will; yet ſayes he in the *execution* of his *Decree* (which is in *time*) there is *another order*; for to inſtance in the *Decree* it ſelfe, from Eternity, glory is firſt, *Salvation* is firſt ordained, which produces *grace* and *ſanctification*; but in the *execution of the Decree* (*in tempore*) *grace* is before *glory*, and *ſanctification* before *ſalvation*, as was ſaid before of the *Letter*, the *Superſcription* is firſt read though laſt *writ*. Wherefore I ſay (for to this end I ſpeake it) that it is altogether *irregular* and *anomalous*, and out of our *order*, for any to *pry*, and pore, and *peek* firſt out for *Election*, and that would firſt look into the *Decree*.

How the Church is to judge of the Elect.

Now would the *Church* know (ſo far as they are able in *charity*, for they cannot on *certainty*) and wouldſt thou *know* whether thou art an *electi* received of God, *decreed* to be *ſaved*; it is not to *ſearch* the *records* in *heaven* firſt, but the *records* in thy *heart* firſt (*for what is bound on earth, is bound in heaven*; *and looſed on earth, is looſed in heaven*) how is it with thy heart? art thou called yet? changed yet? art thou *holy*? haſt thou left off thy *ill courſes*, companies, *conditions*, &c. for where there is *fire*, there is *heat*; and where there is true *vocation*, there is (*inſeparably*) *ſanctification*, and holy life; would we know if the *Sun ſhine*, why we ſhall not need to *climbe* up into the *clouds*, to clamber to the *skies*; no! but look upon the *beams* ſhining on the earth. That *Aſtrologer*, ſayes one, was ſufficiently laughed at, that looking ſo *intenſely* upon the *Stars*, and ſtaring with ſo much *amazement* at their *twinkling*, tumbled (unawares) over head and eares into the *water*; whereas, had it *pleaſed* him to have looked lower in the water, he might have ſeen them lively *repreſented* in that *Chriſtal glaſſe*; ſo many doe but undo themſelves, and are over head and ears, that look ſo high at firſt, as to *ſearch* the ſecret will, which they ſhall *eaſily* ſee in *ſanctification*, and *regeneration* revealed. And as a Father that reſolves one ſon ſhal be his *heir*, which ſhal be he (amongſt many) he ſaith not, (but keeps that *ſecret*) yet ſo far *reveals* his minde, that it ſhall be he that *obſerves him* in *obedience to his commands*; ſo God, though he hath kept *ſecret* who they be that ſhall bee *ſaved*, and whom he hath *elected* (he locks this up in his own *boſome*)

Sim.

Sim.

Sim.

Sim.

boſome) yet he hath *revealed* it thus far, that ſuch ſhall bee *holy*, obedient to his *Goſpel*, beleeve in *Chriſt Jeſus*; theſe *effects*, *Election* brings forth, and we are not able to judge of the cauſe, but by the *effects*. So that when *poore ſoules* powre out their *experiences*, and tell the *means*, and ſhew the *effects* of their *Call*; we cannot but (in the *judgements of charity*) beleeve the *cauſe* of this their *Call*, their *faith*, their *holineſſe*, is the *Decree of Election*, Eph. 2. 10. 2 Pet. 2. 8, 9, 10. and that they ſhall *attaine* to the *end*, viz. *Salvation*. Now I ſay, in the *powring* out *Experiences* they *acquaint* the *Church* with the *means*, and the *effects*. And you will finde both theſe in the *examples* that follow, where they tell their *preparation* and *qualification*.

And judges of the cauſe by the effects and means.

The order of telling experiences.

In their *preparation*, 1 *When they came to be taken off* of *ſin*, *ſelfe*, *world*, *luſts*, or the like, ſome at one *houre*, ſome at another, ſome in the *night*; ſome in the *day*, ſome at *home*, ſome *abroad*; ſome when *younger*; ſome when *older* (but that is moſt ſeldome.)

1 Preparation.
1 When, the time?

And ſecondly, how? ſome more *violently*, the Lord came in the *thunders*, *ſtormes*, *fire* on *Mount Sinai*, and in *frightfull flaſhes* of *lightning*, like a *Ghoſt*, a *Deſtroyer*, a *judge*, in flaming *vengeance*, roaring like a *Lion* robbed of *whelps* to many; In *afflictions*, *croſſes*, *loſſes*, *dangers*, *frights*, *threatnings* of *Law*, *terrors* of *Hell*, and the *damned* roaring in their *ears*, & in ſuch *diſpenſations* as cut to the *heart*, pierced to the *quicke*, *ſharp*, and *fetched blood* from the *ſoule*, *wounded the conſcience*, with a *thouſand ſtabs*, as Act. 2. 37. ſuch *Sermons* Mr. *Rogers* of *Dedham*, *Fenner* preached, &c.

2 How? the means?

To bring them down into hell.

Mr *Rogers*.
Mr. *Fenner*.

But ſecondly, others more *gently* were won in by *love*, *cheries*, *promiſes*, *warme tenders of the blood of Chriſt*, lively *openings* of a *crucified Chriſt*, which *melt* their ſoules, and make their *hearts bleed*, and *mourne* to look up unto him, *whom they have pierced*, by ſuch *Sermons* as *Sibbs*, *Criſpe*, &c. preached. Thus they were brought low, *wounded* in *ſpirit*, broken in *heart*, and with *freſh bleeding wounds weep* (though ſome more, ſome leſſe) for a *Chriſt* their *Lord*, but they know not *where he is laid*, Joh. 20. 15. and *know* not where to look for him, but ſometimes are *afraid*, and flye off, and on, and up and down,

To bring down into hell.
Dr. *Sibs*.
Dr. *Criſpe*.

and here and there, under a *thousand temptations*, being in a (*holy preparing*) *desperation*, and utterly undone in their own *sight* and *sense*, till by some *Ordinance*, *Promise* or other; *Providence* or other; the *Lord* ministers *comfort*, and by his *secret Spirit* whispers *pardon*, and *peace*, and *joy* abundantly, and brings them to *Jesus*. O then they say with *Mary*, *Rabboni!* My *Lord*, have I *found* thee! Oh what sweet *claspings!* and *closings*, and *ravishing embracings!* and *kisses* of love, and *banquets*, and *flaggons!* are betwixt *Christ* and such *soules* then!---none can *expresse it!* O but it is best *knowne* by *enjoying!* It is said in *Samuel* of many *multitudes* in *Sauls* Army, that onely a *few* bankrupt *undone beggars* came to *David* in the *Cave* of *Adullam*; and indeed, it is true here, none but a *few* undone *soules*, *poore beggars*, that have spent *all*, lost *all*, wounded *Cripples*, broken-hearted *Publicans*, troubled *Hanna's* weeping, *sobbing*, *sighing* (and yet seeking) *Maries*, and *sin-feeling soules* that come to Christ; and that are cast in upon him through meer *misery* and *want*, and thus *prepared* for him, are *received* of him, *Joh.* 6. 37. *Mat.* 12. 20. *Mark.* 5. 26. and none can bee put by, that thus come.

And to raise them up into heavenly places in Christ Jesus.

Sim.

But few so.

1 King. 31.

2 Qualifica. By the alteration that is in them, and such like effects.

Expos.

The second is *Qualification*; In their *Experiences*, you shall heare how they are *changed*; O! what a great alteration there is now in them! *all old things are passed away*, *and all things become new!* O what trouble! and *signal* change they then finde! a *new nature!* a *new heart!* *new affections!* *new objects!* *new smellings*, and *flowings* of *light*, and *love!* Oh then they could bee *content* to dye for God! to lay downe their lives for *Christ!* yea if it were to be cast to *Hell*, so they have but *Christ* in their *armes!* their *sweet Jesus* in their *hearts!* yea if they thought that hee would not *save* them, yet they will love him! and *serve* him! and doe any thing for his sake! and though he *slay* them, yet they can *finde* in their *hearts* to trust in him! and now they forsake all evill *wayes*, and *prize* the word (as a *hungry man* does food) & *feed* on the *Ordinances* heartily; and are frequent in *prayer* and *duty*, and are able to *comfort* others in the like case that they have been in; and do all they can to call *home* others, and to get them into *Christ*; they are loath to eat their *sweet morsels* alone, and this makes them

2 Cor. 1. 4.

them ſo *ambitious* of the *fellowſhip of the Saints*; all which will appeare in the enſuing *Examples*; ſo that it is for this *Reſon* alſo to ſatisfie the *Church*, that they give out their *experiences* of their *Call* to *Chriſt*. But I ſhall be briefer.

Reaſon. 2 To give others warning. *Tho. Goodwin*

Secondly, by this they are a *warning piece* ſhot off in the *eares* of others, to keep them off from coming into ſuch *ſinfull practiſes*, *purpoſes*, and *perſwaſions* as they were in; ſo it is in 2 *Cor.* 5. 11. If the *rich man* (as *Thomas Goodwin* hath it in *his Childe of Light walking in darkneſſe*, pag. 113.) the rich *Glutton* had *gotten* but a *little while* backe againe from *hell*; O what *ſtories* would hee have told his *brethren*, to have *ſcared* them, and *frighted* them from ſin here! *heare* the *like* of *ſuch*, I ſay, of *ſuch* as have *deſcended hell*! and ſeen the *wonders* of God in the *deep*! O now they are *aſhore*, and lye at *anchor*, or are *ſafe* (through mercy) at *harbour* in *Chriſt*! hark! now they can tell you of the *rocks* and *ſands*, the ſad *ſhelves* and *ſtorms*, the *roaring*, *threatning*, *ſurging*, *waves*, and *gaping gulfes* that they have met with, and been in, and *under*. And all *ſinners* that live in the *like concupiſcence*, *paſſions*, *luſts*, *coveteouſneſſe*, *pleaſures*, and the *like*, muſt look for the ſame, and without mercy too; if this be not a *Sea-mark* for them, ſeeing they are *eſcaped*, and (as it were) *roſe* out of their *graves*, and returned out of the *deep dungeons*, and black *abyſſneſſe* of endleſſe *wrath* to give them *warning*, I ſay, if this will not doe, and they will not *beleeve* them, then they ſhal *find experience the Miſtris of fools*. *Piſcatoricius ſapit*. The *Fiſher-man* made haſte to *thruſt* his *hand* into his *net* to take out a *Fiſh*, but was inſtead of a *Fiſh* bit with a *Scorpion*; this made him ever after *wiſer*, and then he had learned to *looke before he leaped*: So many *unwiſe men* are made *wiſe* (it may be too late) by too *lamentable experience*; and as *Robinſon* (I remember) ſayes in his *Eſſayes*, page 198. Some who will not *beleeve* ſinne hath ſo ſad a *ſequel* as it hath, till they know it by *experience*, are like that *Phyſitian Tertullian* ſpeakes of, *Herophilus* by name, who *bloodily butchered* ſix hundred men, that he might *ſearch* into their *bodies*, and know their *natures*, deſtroying them to know them, and *murthering man* to finde out the *nature of man*. O monſtrous wickedneſſe! but oh more wicked

Else others ſhall finde theſe ſtories true. *Sim.*

Robinſon. Sim. Tertullian.

ed Monſters! that are ſo mercileſſe to their owne ſoules! I ſay it of ſuch, who will not learne the *nature* of *ſinne* ſo as to avoid it, till *fatally* deſtroyed by it, and then they will *learne* by *experience* indeed (wofull *experience*) when others *warning* will doe no *good*, no not though the *dead* doe (as it were) *riſe* again to give them *warning*; neither will they *regard* the *rough checks* of their *conſciences* within them, but will ſtil go on; they are like the *Flye*, which though it hath *ſcorched* its back, and *burnt* its wings in *buzzing* about the (candle) *flame*, *againe* and *againe*, yet it will *venture* againe, and *ſtill* to it, till it be *burnt downe*, and *buried* in the *flame*: I ſay, ſo many *mad men*, who will take no *warning* till they be *burnt*, and *burning* and *buried* alive in the *flames* of *hell*!-- O ſad, when *Examples*, and ſuch as theſe too, told by *experience*, inſtruct not! God *teacheth* as well by them as by *Precepts* (ſaith Mr. *Rogers on the good Samaritan*, page 222.) And the two *ſenſes* of *learning*, *viz.* *ſeeing* and *hearing* have *both* enough to doe to *inſtruct* them by ſuch *experienced examples*, as are now before them (*Et ſcripta ſunt exempla priorum ad cautelam poſteriorum*, ARDEVS;) wherefore that is the *ſecond Reaſon* to warn others.

Sim. Till buried in the flame, ſome will take no warning.

Mat. 5.12. Mr. *Nehemiah Rogers* (my honoured father) in his Parables *Ardeu.*

Reaſon 3. To learn others to forbear cenſuring ſuch.

Thirdly, to teach us to *ſuſpend* our *cenſures*, and to *forbear* prejudicate *opinions*, or harſh *judgement* of ſuch as *ſuſpire* (and perhaps long too) and aſpire under *lamentable ſoule-travel*, and heart-pangs! and *agony!* and *afflictions*! and *temptations!* all which *Chriſt* ſuffered, to *ſuccour* them that are under them! *Heb.* 2. 18. *Luke* 4 13. *Mat.* 4.3.11. after which the *Angels* came and miniſtred to him. Verſe 11. But in the *mean time* whilſt poor *ſoules* are ſet on the *racke*, and *roar* under torments, though they cry out, Oh! they are *damned*! *undone*! forſaken of God! &c. yet *condemne* them not, for even then, they may be the *dear children* of God, and paſſe a *falſe ſentence* upon themſelves for ſome time! ſo long as they lye under *deſpaire*, and in the *ſenſe* of their own *ruinous* condition, till they ſee a *repaire* in Chriſt! O how they cry out, O *wretched* man that I *am*! and as *David* roared out in his *troubles*, and ſaid, *This is my death*, Pſal. 77.11. Sir *Francis Spira* thus *deſpaired*, but doubtleſſe dyed with an *intereſt* in Chriſt. So do in theſe dayes many, and ſo you may finde it in that *little*

Sr. *Fran. Spira.* Rom. 7.24. & Act. 2.37. & 2 Cor. 12.

Treatiſe

Treatiſe of Experiences before-named, and in theſe that *follow*; and yet they were *raiſed* out of the *fire* refined, and out of horrour the more *holy*; For before *we reap in joy*, *we muſt ſow in tears*, Pſ.126.5.6. and for *one ſeed*, or *tear*, we ſhall reap a whole *ſheaf of joy*, *and their joy ſhall be like the joy in harveſt*, Iſa.9.3. *and as men rejoyce when they divide the ſpoyle*; that is, before they arrive at it, there is a time of *great trouble*; a *ſeed time* before the *harveſt*, a *fighting-time* before the *ſpoyle*. In the *ſeed-time* there is *rending* and *plowing!* and *trampling* and *harrowing* of the poore *earth*; and when *all* this is done (to look on) you would thinke it a *dirty*, *blacke*, *barren*, piece of *ground*, for you ſee no *fruits* at all upon it. Oh! ſo it is with the *Saints*! they have a *ſeed-time*, ſuch time as they are *rent*, and *ripped*, and *torne* (as it were) in peeces, and beat! and bruiſed, and *trampled* on! and *harrowed* with *ſharp* cutting *goads*! and *daggers*! Act.2.37. *prickt in their hearts*, Κατενύγησαν *ſtab'd* as't were with a *world* of *troubles*, *wounds*, *temptations*, & *piercings* to the *quick*; now alas! to *look* upon them then, to heare how they *complaine* of themſelves then, and of their *condition*, as if in deſpaire then, &c. youwould *thinke* them without *hopes* in a very *ſad caſe*, *dead*, *barren*, and *unprofitable*; but alas, the *ſeed* is in the *ground*, and lyes *hid* (under *clods*) now, but come afterward in the *harveſt time*, and ſee then; Oh how *white their fields* are! what big-bellied *crops* they then *bring forth*, Joh. 4.35,36. what abundance of *ſmiling fruits*! *flowing* and *bloſſoming*! grow then upon them! *happy* are thoſe that *reap* from them? Surely you will ſay, here is an *alteration* indeed, even to *admiration*! what? is it *poſſible* that this can be that ſame *black barren ground*, that ſeemed ſo *rent*, *torne*, *uſeleſſe*, and *diſorderly*, it is ſcarce to be *beleeved*, that it can be the *ſame*, when you ſee ſuch a *change*. So that before their joy be as the joy in *harveſt* (for others to *reap* of them too, and get by their *Experiences*, &c.) they muſt *meet* with a *Seed-time*. And ſo with a *fighting-time* too, a time of *great troubles*, *dangers*, *deſperate conflicts* againſt *ſin*, and *Satban*, giving no *quarter*, but *kill or be killed*, crying, *Arme*, *Arme*; *fight* for thy *life*, ſtrike with all thy ſtrength againſt thy *luſts*, againſt their *lives* with the *two-edged ſword*; O ſpare none!

Expoſ.

Sim.

Saints have a ſeed-time, and then a harveſt.

Expoſ.

A fighting time, then a conqueſt.

none! rout them all! ranſacke the *Camp*! *purſue them hard*! *beat* them out of the *field*! and keep thy *ground* &c. now it will coſt many a *blow*, a *wound*, a *hazard*, a *deſperate engagement*, on all ſides before the *Saints* can come to *joy*, as thoſe that *divide the ſpoyle*; neither can they come off without *wounds*; &c. but then their *ſorrow* (לְיָגוֹן) as of a *woman in travel*, that is full of *pangs*, &c.) *ſhall be turned into joy*, Joh. 16. 20, 21, 22. O ſweet *change*! but before this joy, Chriſt himſelfe tels them of *ſorrows*, yea of ſuch, as their *ſoules* ſhall bee in *travel* with *bitter*, great, ſharp *pangs* (*Medea* was wont to ſay, ſhe had rather a *thouſand times* bee ſlaine in *battel*, then bring forth *one child* (*mallem perire quam parere*) but all tends to the *birth of joy* (*ſed finis edulcat media*, ſayes *Keckerman.*) Now whilſt *poor ſoules* are in their *pangs*; it is neither *piety* nor *charity* to cenſure them; for in ſo *doing*, as *Aſaph* ſayes, *Pſal.* 73.13,14. you will *condemne* the *generation of the juſt*, and will but *gratifie* the *Devil*, to ſcandalize the wayes of *grace* in thoſe ſtrict *paſſages* which are through the *ſtrait-gate*; All this will appeare by *obſerving* the *Saints* in their *Experiences*, whereby as thou mayeſt learn the way to *live* in Chriſt, ſo thou mayeſt to avoid the *cenſures* of ſuch as *paſſe* that *way*; which is (at firſt) ſo full of *Difficulties*, and *dangers*, and *gulfes*, and *ſhelves*, and as we ſay, By *weeping-croſſe*.

Sim. A time of travel, and then a birth of joy.

Keckerman.

4. *Reaſon* 4 To teach others how variouſly God works.

Expoſ.

Fourthly, By their *Experiences* you will learne how various God is in his *wayes* and *workings*, as *Heb.* 1. 1, 2. πολυμέρως καὶ πολυτρόπως *in divers wayes, and ſundry manners*; for ſome men he comes to in *one way*, to ſome in another; to ſome as a *Lamb*, to ſome as a *Lion*; to ſome as a *whirlewind*, to others as a *Noah's-flood*, to others as a *flaſh* of *lightning*, to others as a *Thiefe* in the night; to ſome by *ſickneſſe*, to others by *croſſes* and *loſſes*, to others by *Sermons*, &c. he leaves ſome a while in *darkneſſe* where they ſee no *light*, Iſa. 50. 10, 11. in *diſtreſſes* of *conſcience*, and their ſoules on the rack, where they ſee no *way* for *deliverance*, and *others* are in dull, *duskiſh*, imperfect *light*, whilſt their *Sunne* is in the *eclipſe*; yet ſome againe he ſweetly ſhines upon even in the *morning* at their *firſt converſion* and *Call*; and yet their Sunne may be ſoon *over-ſhadowed*; and ſome that have leſſe *grace*, and

Vide Goodwins Child of Light Chap. 12.

have

have lived *baſely*, it may be they have (eſpecially at death) *ſplendent*, and moſt *radiant ſhinings*, and goe into Chriſts *Kingdome* with full *ſailes*, ſwelling *deſires*, and have abundant *entrance*, whilſt others, that have walked more ſtrictly with God, and who (you would thinke) ſhould enter more *Champion-like*, triumphingly and glorious, are fraught with *fears*, and *doubts*, and have their *Sunne* ſet in a *cloud*. Now God workes *diverſly*, according to the *divers* complexions, *conditions*, conſtitutions, *diſpoſitions*, or the like, that he hath to worke upon; becauſe *ſpiritual* comforts doe not tend ſimply *ad eſſe*, but *bene eſſe*, to the *well-being*, as well as to the *being* of a *Chriſtian*. Now by theſe *Experiences* of Saints you wil *learn* that *God* hath *divers Wayes*, and *divers times*, and *divers means* to worke with; and ſome that ſeem very *contemptible* too: ſo that if he doe not *worke* on thee or thine, one *way*, hee may *another*; he knows what *means* is proper; for that which will helpe this man (may be a wrong means) and it may be will not help that man, or another.

Means to convert one, not the means to convert another.

Fifthly, *Experiences* declared do *oblige* others, and *allure* them exceedingly to relye upon God, and to *beleeve* in him, *Jo.* 11.48. *Act.* 3.9. &c. For as *David* ſayes in Pſal. 22 1, 2. I cry, I roar, night and day for *deliverance*; but what *argument* doth he make uſe of? why verſe 4, 5. *Our Fathers truſted in thee, they truſted, and thou didſt deliver them, they cryed unto thee and were delivered, they truſted in thee, and were not confounded.* Therefore *deliver* me too, for I truſt in thee, Verſe 11. ſo that the *experiences* which others have had of *Gods* gracious *dealings* with them, and *deliverances* of them, doe *encourage David* to caſt his *care* upon the *Lord* too, for the like *deliverances* out of his *troubles*. So in Pſal. 31.24. *Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord,* even as he hath *ſtrengthned* mine *heart*, and heard my *voice* and *cryes*, as in the verſes before; ſo hee will yours! O all *ye Saints*! Thus you ſhall ſee in *Joh.* 4. 28, 29. the *woman of Samaria ran into the City*, and *told* her *experiences* of the *Meſſiah* come, *how he told her all things*, &c. and loe! how this weake means worked upon a many, and effected a great matter, in verſe 39. for the Text ſayes, *That many of the Samaritans* beleeved.

Reaſon 5. Experiences teach others to truſt in God in times of troubles.

Expoſ.

Expoſ. Thus Samaritan. brought in.

beleeved on him, *because of the sayings of the (poor) woman*, though many more in Verse 41. *because of his owne word*; but I pray marke, what a *profitable means* the *poor womans experiences* told were to win them, and to *worke* upon them to come to *Christ*; and then in Verse 40. they besought *Christ* to tarry with them: And thus *Junius* professeth that the very *first* thing that turned him from *Atheisme*, and made him beleeve in *God*, was a *Conference* with a *poore Country-man* of his, not far from *Florence*; and it is observed in the *blackest* times of *Popery* (by *Fox Act. & Mon. fol.* 750. 767.) when *good books* and good *Preachers* were (*rare aves in terris*) as rare as *Black-swans* (almost) yet then did one holy man resort to *another*, and one good *neighbour* conferring with *another*, and declaring their *experiences* to *another*, did *convert him*, and by this *means* the hearts of many were *turned to the Lord*, and had *light* in those *darke dayes*; and I dare boldly say by this *means* more then a *few* are convinced, if not converted in these *dayes*, and some that have said it to me often, have been *exceedingly* wrought upon by hearing the *experiences* of others; some *informed*, others *confirmed* others *confuted* by those *means*, which are of much *use*; I wish they were as much in *use*, whereby others might be encouraged to trust in God by hearing what he hath done for our soules.

Thus was *Junius* converted.

And other s in time of Popery. And in these dayes.

The *Church* is hereby strengthened in the *Experiences* of her *members*, as *Act.* 4. 23. when *Peter* and *John* had reported their *usage*, &c. the *Church* united the more strongly together, and *gathered* up all their *strength* together, Vers. 24. 29, 31, 32. against their *foes*, and for *God*. The *experience* of Gods hand and *judgement* upon *Ananias* and *Saphira*, Act. 5. 11. *struck e fear upon all the Church, and as many others as heard it*, that they might beware (*cavebis si pavebis.*) It is well knowne in *Dublin* the very *first* day after *embodying*, being the thirteenth of the eighth month one thousand six hundred fifty one, the Church met *together*, and was *ratified* by a *remarkable mercy*, and *pledge* given in; for one of the *Brethren* (viz. Captain Lieutenant *Johnson*) his wife was in *labour*, (which did occasion his absence from us:) she had been

In *Dublin* Church experience, Of prayer answered in a miraculous mercy.

been in *labour* two *dayes*, and two *nights* (as I take it, for it is upon record in the *Register-booke*) and had two *Midwives*, her *danger* was great, her *paines* violent, her *death* (in the account of all present) *imminent*, the *Midwives* gave her *over*, friends, *husband*, all gave her *over* for a *dead* woman, that either *she*, the *child*, or *both*, must (unavoidably) *perish*: and now they had (as it were) no hopes, what does he (her *husband*) whilst she was on the *racke* (as it were) *roaring*, but (finding his owne prayers uneffectual) runnes to the *Church* (knowing where they were met together) in great *haste*, as fast as hee could hie, (as we use to say) being much *distracted*, and *disturbed*, tells us his wives condition (almost past *hopes* in all appearance) and begs the *earnest prayers* of the *Church* at this instant season, that *God* would bee seen, which the *Church* did (indeed) I am perswaded with a most *hearty*, *heavenly united strength*; And by a *holy violence* did prevaile, for her *life*, and her little one, and begged both alive out of Gods hands to the *admiration* of all: for that very time to a *minute* as well as we might guesse, and as we were *informed* by this *brother* himself, and others) at that very *instant* time whilst the *Church* was so *earnest* and incessant, she was safely and easily delivered (even to the *wonder* of all with her) and soon after well recovered, with her *child*, and both grew strong again apace, and are well (I hope) both at this hour; This was such an *apparent return* of *prayer*, and so *seasonable* a *first-fruits*, and *pledge* of Gods *owning* us and *answering* us; that we could not omit, but did as a *Church* returne *thanks* and *praises* for this *seasonable experience*, whereby the *Church* was abundantly *confirmed* in her *faith*, for future.

And to trouble you but with *one testimony* further, it is not unknowne, what *advantage* the *Devil* made of those *Divisions* which did arise in this *Church* afterward, by some who threw *oyle into the flames* (as we heard before in the fourth Chapter) and would but *fan downe the fire, to make it mount the higher*, untill they had effected (what they sought for) a *breach* in the *Church*; after which, wee that held together in order being *wounded*, and the body being

Church experience of prayers anſwered in another parallel mercy upon the Author.

in paine with the *rude rent* of ſeven or eight *members* from us, the *Church* was forced to flye to the *Phyſitian* to bee *healed*, and a *day* of *Humiliation* being appointed, whileſt ſhe was yet *bleeding* in her *green and freſh wounds*, our good *God* who hath *promiſed* to hear their cry and to ſave them, *Pſal.*145.18,19. gave them another, and *new pledge* of his *owning* of them, and *preſence* with them, which was very *parallel* with the *former* and (as much as to ſay) hee was with them yet, which hath been an *experience* full of *vertue* and *force* to this *day*, and the which I hope, I ſhall never be *unmindful* of, or *unthankful* for; for it *pleaſed God* to viſit me with a ſore *diſtemper*, and ſuch a *one* as did *ſuborne* many *doubts* concerning me all the night before (this *day* of *humiliation* which the *Church* appointed, being in the laſt *month* of the laſt yeare but one, one thouſand ſix hundred fifty one) I lay in a *lamentable affliction*, kept up with a *vehement vomiting*, which continued the next day all the fore-noon I (keeping my *bed*) *vomited* four or five times, or oftner in an houre, lying in a moſt high (*peſtilential* as was thought) and *raging Feaver*. I ſent to the *Church* for *prayers*, who were *conſulting* whom to chooſ amongſt them as a *convenient keeper* for me (many imagining that it might be the *Plagne*, or that it would prove the *ſpotted Feaver* at leaſt, being taken in that manner that others were taken of theſe *diſeaſes*) much means was uſed to ſtay the *vomiting* and nothing would doe, which at laſt turned to another *colour* as *green* as graſſe, and came from the *very heart* (as I thought) I ſent my *man* (afternoon) to the *Apothecaries* for more things to ſtay the *vomiting*, whilſt he was gone, I was thinking the *Church* was *wreſtling* for me, wherefore with much adoe, up I *riſe*, and *got* into my Study to *prayer* alſo, being perſwaded I ſhould *joyne* with them, and the *interceſſions* of Chriſt the *High-Prieſt* alſo together, and that we ſhould *prevaile*: when Loe! what the Lord did to bee *admired for ever* by the *ſons* of men, preſently the *vomit* was ſtayed, I know not how, and I *reſtored* (excepting a *light giddineſſe* in my head) to ſuch an *admirable condition* of *health*, and ſo ſudden (and which continued all my time in *Ireland*)

☞ Faith in prayer forces out a quick anſwer.

ſo,

ſo that I could not but with *wonder* & *amazement* fall *flat* on my *face* to power out *praiſes*, the whilſt I was ſtirred up by an *irreſiſtible* inſtinct to ſhew my ſelf to the *Church*, as Matth. 8.4. to ſhew that their *prayers* were anſwered; when my *man* returned he *wondred* to ſee me *walking* about the *room* with my *cloak* on ready to go out, and *tell* the *Church*. Hee and *others* that came in apace to ſee me (that feared the *Peſtilence*, or ſuch diſtemper was upon me) *wondred* and asked me how I did? I told them *well*, at which they *wondred* more, not thinking it *poſsible*; but rather that I knew not what I *ſaid*, and *telling* them I was *going* forth, though they thought me more *mad* then *wiſe*, yet *away* I went to the *Church* who were yet *praying*, and that hard (bleſſed be the *Lord* that heard them and *drew* out their *hearts*) on my *behalfe*. My comming amongſt them, to tell the *mercies* of God, was much like *Peter* in *Act*. 12. verſe 16. *at which they were aſtoniſhed*; but as he Verſe 17. Verſe 13, 14, 16. So *I did declare unto them how the Lord had brought me out* (of priſon) *my bed, my ſickneſſe*: ſo that this *renewed* pledge to us, did throw us altogether upon *praiſes* and thankful *returnes*, being ſo ſweet and ſeaſonable an *experience* that I hope it will never be forgot; whereby the *Church* (as it now is) was exceedingly *ſatisfied* and *ratified* to this *day* that God was with us (yet) of a truth as much as before; from which *day* (as well as ever before) I dare (aſſuredly) *ſay* the *name* of this *Church* may be, *The Lord is there*, Ezek. 48.35. as Mat 28.20.

A renewed pledge when moſt need.

Theſe things I have *added* to this fifth *Reaſon* whereby we were abundantly *obliged* for future to *truſt in the Lord*, ſo that *experiences* declared, do much *advantage* others to *relye* upon him, and to *beleeve* in him, Pſ. 37 40. and to plead with him the *experience* that *others* have had of him at ſuch a *time*, in ſuch a *need*, and *extremity* of trouble and *ſickneſſe*. And as *waters* run *ſtrongeſt* in narroweſt *paſſages*, ſo doth Gods *Power* and *Providences* appear moſt and *greateſt* in greateſt *ſtraits*. But thus for the ſecond ſort of *Reaſons*. *Sim.*

Reaſon 3. Relates to *themſelves* that doe *declare* their ex-

experiences; for it is not enough to *heare* them, but to *have* them, as it is *Joh.*4.42.

1 They bring their assurance to light. 1 Pet. 5.16.

First, Hereby they try their owne *satisfaction*, examine their *assurance* and *plerophory*, by bringing *all* to *light*, as the honest *Draper* doth his *cloath*, to give any leave to *object* what they can against the *goodnesse* of it; so *Hall* sayes in his *Contemp.*4.*part.* P.120. Now a man that owes twenty shillings may as wel pay in *silver* as in *gold*, and have as good a *discharge given* him; but if he pales it in *gold*, then it is *discharged* in one *piece* without telling, or further *trouble*; but if in *silver*, then it is in *many pieces*, and requires the *pains* to tell it *over* before he be *sure* that it be *right*; so is it here, the *Saints* have *assurance* of all *discharged* and payed, and themselves set at large, the *Creditor* reconciled, the *Law* at an *end*, &c. and all this by the *immediate testimony of the Spirit*, which is with more *speed* and lesse *trouble*, as *Eph.*4.30. or else by the *markes*, and *effects* in many *peeces*, which will aske much *paines* to examine and tell over; And thus in the *experiences* by *several peeces* of *good coine* (stamped with *Gods image*) you have their *assurance* or *pleonasmes* of *joy* and *love*, and *light and all* brought out; so that they being *openly attested* and *approved*, the *Saints* are thereby often *advantaged* for future *attempts*, and *troubles* and *suits* in Law; so that there is *great reason* the *Assurance* be brought out to *light*; yet we must *beware* that men *applauding* or *approving* of us, or our *assurance* deceive us not; wherefore let us a little *call* to account, how a *Saint* knows that his *assurance* is *real* & *substantial*, and not *shadowy*, *counterfeit* & *false*?

Sim.

Caution.

Quest. How to know it?

To answer this, we have *Twin-testimonies* and *Single-testimonies* to know it by; the *Twin-born testimonies* are surest (*& omni exceptione majores*) and such are *infallible*, (but the others are not so) these are of two sorts; *The Spirit with our spirits bearing witnesse*, Rom.8.16. συμμαρτυρεῖ co-witnesses, so *Rom.*9.1. so sayes *Paul*, *My conscience bearing witnesse by the Holy Ghost*, both goe together (as honest *Sibs* hath it) like a *paire* of *Indentures*, one answers another: and that the *Holy Spirits witnesse*, is a *clear testimony*, see 1. *Joh.*3.24. he assures the soule by *powerful application*

Answ.

1 By the Twin-testimonies. Surest with sealing of the Spirit. p.172.

cation (as *Culverwel* in his *White stone* well obserues) for the *Father* chuseth us, and hath decreed it; the *Sonne executeth it* to the *full*, and the *Spirit applies it*, and *witnesses* our *interest* in it, and sets *strong* and *vigorous apprehensions* of *love* and *mercy* upon our heart, they be *sweet* and *secret* (ἐνθυμήσεις) *soule-whisperings*, and *spirit-breathing*, by which the *soul* and *spirit* converses together (secret קול בת) and have silent *entercourse* one with another, which is not an *enthusiastical* fancy or *illusion*, but a *reall* truth which every *Saint* hath a *taste* of, being *inspirations*; then the *Spirit assures*, (or cleares) by a *pleasant irradiation* or *brightnesse*, beaming upon the *soule*, whereby he sees the *assurance* reall and *genuine*; see 1 *Cor.* 2, 12. *We have received the Spirit which is of God, that we might know the things which are freely given us of God.* So Verse 9. 10. by this *Divine light*, what a *glorious glosse*, a *rich orjency*, a lively *lustre*, and an *excelling Exposition* is upon thy *assurance*; so that although from the *flesh* thou *doubtest*, from the *Spirit* thou seest, and art assured: *For, seeing is believing*, as we say; and you know this *witnesse* from a *fancy* to be true, by its own *convincing* nature and *efficacy*, as you know *light* by *light*; and so you know the *Word* by the *Word*, and are able to *judge* all other *words* false, and all other *lights* painted, and all other *Suns* shadows; So you know the *Spirit* by the *Spirit*, Joh. 16. 8. by its owne *conviction* which it carries with it (as true *fire* carries its owne *evidences* to *declare* that it is *fire*, but *false fire* painted does not doe so.) The light of a *Ranting* presumptuous *Spirit* is but like a *blazing Comet*; prefaging his *prepostorous spirit*, or *preparing* a venemous *malign*, and *pestilential influence*, and portending his ruine; and the light of an *Hypocrite*, is but a *transcient* coruscation and *flash* for a sudden, and is put ous; but the *Spirit* displayes himselfe to the soul, and gives a *glistering* manifestation of his presence in that *heart*, of his *motion* in that *horoscope* and horison, and by his owne *beams* (as the *Sun*) is to be seen, and *parabrased* upon himself, and *witnesses* to himself, that he is there; so that (as one sayes) a *man* may sooner take the *glo-worm* for the *Sunne*, then an experienced Saint can take a *false light* (and delusion) for the *light* of the *Spirit*. And who would

Expos.

1 Spirit with our spirits.

How to be sure of it that it is a true spirit.

A Ranter what?

A Hypocrite.

Sibs. be further satisfied, may see *Sibs* his *Fountain sealed*, Page 169.170.&c.

The other *Twin-testimony* is taken from the *Word and the Spirit, the Law, and the Testimony* together, *Isa.*8.20. *Deut.*18. 18. *Mat.*22.29. the *Scripture* and the *power of God*, which are to goe both together to give *assurance*, else yee *erre* (πλανᾶσθε) yea cause others *to erre too*, as the *word* signifies, the *Scriptures* were *endited* by the *Spirit*, therefore the *Spirit* and they must *agree*; now mark then what your joyes, raptures, comforts, graces, peace, hopes, evidences are: bring them to the *Word*; doe they agree with the *Scriptures?* these are the *undeniable Testimonies* which never faile, and are ever *joynt-witnesses* to make thy *assurance* the clearer: But before I come to the *Single-Testimonies* (which are the lesse certaine and safe) some object:

2 Twin-testimony is the word & spirit. *Expos.*

Obj. I have not the *Twin-Testimonies* as I know of, but onely the *Testimony* of my own *spirit*, and *conscience.*

Answ. If thou findest not (as yet) the *testimony* of the *Spirit* (saies Mr. *Perkins*) yet the other *testimony viz. sanctification* of the heart will suffice to *assure* us; for in true *fire* there will bee *heat* (though thou seest no *flame*) or seest it not; yet this is not such a *plerophory* or swelling *pleonasme* of joy and peace, which others have that have the *Double-testimony*; for *certainty* is not in *puncto*, but hath a *latitude, per magis & minus*, a man may be *certaine* by an *assurance* and *Deed* of an *estate*, but yet he may be more *certaine* of that *estate*, which he is (now already) *certaine* of; so though *one testimony* is enough for *assurance*, yet a *Double-testimony* is not more then enough, but makes the *assurance* more illustrious; of *two Christians* who are *assured* of *salvation*, one may have a *clearer*, and consequently a *comfortabler assurance* then the other, for *one* may have a *double-testimony*, and the other but a *single*; nay the *same Saint* at some time may have a *double-testimony*, and at another time but a *single one.*

A single testimony *Sim.* Is enough.

Sim.

☞

Ob alas! I have had not long since a *large Testimony!* but now I am without *light* and finde none, neither the *testimony* of Gods *Spirit*, nor yet of my own, but all clouds, eclipses, blackness, &c.

Obj.

First,

First, There is a *way* left *open* yet for thee; O have *recourse* to thy former *experiences*! *evidence*, *assurance*! didst thou ever *enjoy* a sweet *serenity* of spirit, a *calmnesse* in *conscience*, on good grounds? did the *Spirit* once bear *witnesse* with thy *spirit*? then run to former *assurance* and *evidences* for comfort; so did that *good man*, *David*, Psal.51.12. *O restore to me the joy of salvation*! O that it were with mee as it hath been! Oh that my *candle* were *light* again! but this is the *spring* within that cannot be dryed up, *viz.* it was thus with me *once*; And then consider,

Answ. When thou art without a witnesse, what to do. *Expos.* Three considerations. *Vide* Saltmarsh his *Free-grace.* p.80.

1 *Gods love* is *everlasting*, his *mercies* sure for ever; he is *still the same*, his *Covenant* cannot be *broken*, 2 Sam.23.5. Ezek. 16.60,61. Psal.89. 31. 33. hee *changes* not, though thou *changest*, and art not *sensible* at all times of it.

2 All the *Father loves* he *loves* in his *Sonne* (Christ;) now his *Son* alwaies *pleaseth him*, is ever alike beloved of him, so that *nothing can separate us from his love*, Rom.8. because it is in *Christ Jesus*, he loves us, and not for any thing in our selves. And

3 Consider (poor souls) If God *love* us lesse or more, as we are lesse or more *sinfull* in our selves, then he should love as man; but his *wayes are not as our wayes*, *nor thoughts as our thoughts*, for all his *love* to us is in *Christ*, who is an unchangeable *object*, therefore *Rom.*8.1.33,34,35,38. 2 *Tim.*2.19. O then did he ever but *once smile* on thee, *embrace* thee, *embosome* thee; and wilt thou now *feare*, and *doubt*! O no! rest *satisfied* in his *unchangeablenesse*, dear heart, and thou shalt finde the least *drop* of *true grace* shal never be *exhausted*, nor the *least dram of true joy* be *dryed* up, or *annihilated*; And as it is in a *Court*, the *seale* is as true a *seale*, and as good a *sufficient evidence* in *Law*, though the *print* be defaced, diminished, and not so apparent, as a *stamp* that is most faire, fresh, and full, and not *defaced* at all; So shalt thou finde it in the *Court of Heaven*, that the *dimnesse* of the *seale*, or thy *sight*, though thou thinkest the *Markes* are all worne out, the *faire image* and *print* (which formerly thou sawest) so much *defaced*, though thy *faith* cannot finde out that apparent *stampe* (that thou once sawest) in thy *heart*, yet all this mars not thine *evidence*, or *assurance* in heaven; this *defaced seale* shall goe

3 Consideration to assure poor souls in Christ.

Sim.

goe *current* there, and a little imperfect *ſcale* is as good to thy *aſſurance* as a *greater* in *heaven*, and gives as good an *aſſurance* of *heaven* as a *fairer* and *fuller*: why ſo? for it was once, as *good* as any; and that in the *Records* and *Books* of *heaven*: therefore look to the *initials* of *grace*. But further,

Anſw. 2. 2 When you want reflex acts, run into direct acts, with a reſolute recumbency upon God. *Expoſ.* Pſal. 37. 19. 1 Joh. 3. 10. Rom. 10. 11.

Secondly, Is it ſo as thou ſayeſt, art thou all in the *clouds*, darkneſſe? &c. well then, if *reflex acts of aſſurance* (ſuch as we ſpake of before) be *wanting*, make them up in *multiplying*, direct and *reſolute* acts; now! where wants *evidence*, make it up in *adherence*. Now *graſpe* a *promiſe* with *both hands*, and ſay, *Pſal.* 23. 4. *though I walke through the valley of the ſhadow of death, yet will I fear none evill*; O roule thy ſelfe *reſolutely* upon free grace, and love, and *reſolve* there to lye, live and dye! *though he ſlay me, yet I will truſt in him*, and *Iſa.* 50. 10. *When thou ſeeſt no light, yet ſtay upon your God.* Thus the *Spouſe* came out of the *wilderneſſe*, Cant. 8. 5. *leaning* (*i.e.* laying all her weight, care, body, ſoule, burthen, all) *upon her beloved.* O ſo! with a ſweet *recumbency* caſt thy ſelfe upon *God*, and ſee how that will worke! Like men ready to be drowned, who will lay hold faſt, for fear the *waves* ſhould throw them off; and *he that beleeves ſhall never be aſhamed.*

Sim. Single teſtimonies. What aſſurance is.

But thus for the *Double teſtimonies*; the *Single* are ſuch as follow in the *effects* and *marks*, which may be *teſtimonies* to others, as well as to our ſelves, of our *aſſurance*; but ſuch are not alwayes *certaine*, yet ſuch as the *Church* judges upon in *Charity*, thoſe *marks* they hold out in their *experiences*; for *aſſurance* is a *reflecting act* of the *ſoule*, by which a *Saint* ſees clearly he is in the *ſtate* of *grace*, and *heir* of *glory*, *Vita eſt in ſe reflectio*, ſaid *Seneca*; ſo the *Prodigal* came to himſelfe, and 1 *King.* 8. 47. we ſee that we are ſure, 1 *Jo.* 2. 3. γινώσκομεν ὅτι ἐγνώκαμεν and we know that wee *know* him. Thus much we expreſſe in our *experiences* of his *love* ſhed abroad in our hearts; ſo that *aſſurance* is more then *perſwaſion*, it is the *top-branch* and flouriſhing *triumph of faith*. Now do but minde theſe men, how much they differ from what they were before their aſſurance of *Gods favour* and love: before, whilſt they were *doubting*, they did but *ſtagger* at beſt, if not tumble; and now being *aſſured*, they ſtand faſt; before they did but

Their experiences tell how much they differ now from what they were before their Aſſurance.

ſmoak,

smoake, now they *flame*; before full of *faintings*, paleneſſe, and ſhiverings, now full of *faith*, of *ruddy* complexions, lively and *vigorous*; before but *toſſed* about, but now at *anchor*; before afraid to lift up their *quivering* hands, and *trembling* eyes, but now boldly *wraſtling* with *Omnipotency* its ſelfe; before durſt not *draw nigh* the Lord, but now durſt *run* into his armes, and *leap* into his *lap*; before came but behinde to touch the *hem* of his *garment* (Scriptures and Ordinances;) but now, O they can look him on the *face*! and flye into his *boſome* with embraces! before they durſt not touch a *promiſe*, and ſcarcely caſt an eye upon a promiſe, but now they covetouſly claim all, graſpe greedily, and *appropriate* for their own all; before their *performances* were *green* and unfit, but now *mellowed* with the hot *Sun-beams*, and are ſweet *mature* fruits. O how they can ſnap aſunder now thoſe *arrows* that before made them bleed at the heart! now they can *quench* thoſe *fiery darts* that formerly *wounded* them ſo deep: and whereas before they were *under bondage*, and went a *begging*, now they have an *aſſurance* they are free, and can command, *Command ye me, ſaith the Lord* in *Iſay*; O bleſſed people! what a *change* is here! from Mount *Sinai* to Mount of *Olives* that drops *fatneſs*, where Chriſt is found *transfigured*, Matth. 17. Now by their *experiences* you ſhall heare how they attained to this top of the *Mount*, and have many remarkable *Marks* and *evidences*; and yet ſo, as they will neither themſelves (nor would they have you) to *conſide* in thoſe *teſtimonies* as *infallible* (for *Hypocrites* may goe far in theſe latter, but not in the *former*.) It is not their *new change* from *ſinne* to *grace*, from *uncleanneſs* to *holineſs*, from *creature* to *Chriſt*, from *conflicts* to *peace*, from *darkneſs* to *light*, from *bondage* to *liberty*, from *Sinai* to *Sion*, from *carnal-courſes companions*, &c. to *ſpiritual*, that cauſes their *aſſurance*, but their *aſſurance* rather cauſes theſe, and makes this *glorious change*, and theſe *happy flowings* of *joy* and *peace*. It is dangerous to place aſſurance in *mortification of ſinne*, and *dying* to our former luſts, or in *vivification*, and living a *new*, another *life*; ſuch as are legally *enlightned* may lay hold on *Promiſes*, *claſpe* about Chriſt; cry out, *away* with their luſts; meet with ſome *ſoul-meltings* in

Single Teſtimonies, not ever certain.

praying, preaching, reading, or the like; and long after the *Ordinances*, and taſte a *ſweetneſs* in them, and what not? and yet be under *darkneſs*, *doubts*, *fears*, &c. for there is ſomething within that *fetters* and *manacles* them, till they are under the *miniſtration* of the *Goſpel*; for as we know *green wood* with *fire* in it *beſets* the *room* with *ſmoake*, and fills all; and ſo ſome *poor hearts*, whoſe *principles* are yet too *ſenſual*, and full of (our) *ſap* which may have many *ſparkes* of the *Law*, and *Curſes* for *ſinne* kindled in them, but they will be *fuller* of *ſmoak* then of *light*, till the *Spirit* comes. And yet ſuch *ſmoaking-flax* is not to be *quenched*, but *blown* up: Wherefore, I ſay, this makes not aſſurance, they are all in the *darke*, and *ſmoake* yet; yet we cannot deny but that *the times* of *Aſſurance*, are *times* of *great change* and *alteration*, the *priſon-doors* are ſet open, the *iron-bolts* knocked off, the *captives* at liberty; yea they are *ſealing*, and *ſetling times ad corroborandum Titulum*, they are *times* of the *ſoules victory* and *triumph* over luſts, *Rev.* 2.17. and with the *Virgin-company* of *following* the Lamb *whither ſoever he goeth*; they are *times* of *trampling* on all things below, and keeping the *moon under foot*, yea they are *watching* and *working*, and warning, and arming times too, and *times* of *breathing* after *full poſſeſſion*, &c. and all this (and more too) will *appeare* in the *experiences* of Saints: O what *ſtories* can they tell! even a *new Canticles*! what *Jubiles*! *love ſongs*! and *ſoule-raptures* doe they meet with! then is *Aurora gaudii*, growing more and more to a *perfect day*! Now ſo far as we can judge of it by the *rule* of *charity*; we have *matter* enough afforded us, in the *hiſtorical* and *demonſtrable* part of their *experiences*. It is well noted by one (*Donn. fol.* 658.) of the *Evangeliſt John* (who was wrapt up ſo much into the *Divinity* of Chriſt of all other) that he does ordinarily *double* that *aſſeveration* ſo often in *Chriſts* mouth, *viz. Amen, Amen, Verily, Verily, I ſay unto you*, &c. whilſt the other *Evangeliſts* mention it but *Verily, I ſay unto you*, &c. ſo is it that the more we are *beloved* of God, and the nearer we are come to *Chriſt* (to ly in his boſome) and the more we are *ſwallowed up* in his *Divinity*, the further we are from *ſingle aſſertions* of *truth*; and the more wee *meet* with, and *manifeſt* to others *double teſtimonies* of *Gods* love

Sim.

Times of aſſurance.

Experiences of Saints are demonſtrations of their aſſurance to others.

Dr. *Don.*

love, and our *assurance*, which like some *precious mineral-waters*, will not onely *mundifie* the *ulcers*, but comfort the *sores*, cool the *heat*, supple the *wounds*, stop the *infection* from going further, and by *degrees* will *heal* all. Now the *fuller* we are of the *love of Christ*, and the more we are in his *Divinity*, the more assuredly wee *assert* it, and confidently wee *aver* it, even as it were by *double testimonies*, and are nothing *ashamed* to shew our assurance, as much as we can expresse it by our *experiences*. *Sim.*

Full assurance affords full experiences even (as it were) with double Testimonies

But thus for this first *Reason*, wherein I have been the longer, because the Point is so *usefull*, and *excellent* to all Saints of all *judgements*; but I shall be now shorter. To the second *Reason*.

Reason 2. True experiences keep humble.

Secondly, *True experiences* (*puffe not up*, as *Col.* 3. 18. &c.) but teach *humility*, and *self-denial*, for then they know man hath nothing to boast of: for this *end* had *Paul experience* of *Satbans buffets*, of *thornes* in the *flesh* of *great afflictions*, of *violent* temptations, and *strong corruptions* of *smart blows* from the *Devils* fingers, and such as came so thicke that hee could hardly take *breath*, lest he *should have been exalted and puffed up in* 2 *Cor.* 12. 17. for then we are most fit for use, when we are most humble, and kept low. And it is observed that the very *Turkes* at this day doe pretend the *pride* of the *Hungarians*, and of the *Epirots* or *Albanians* to make them *unfit* for *Slaves*, wherefore when they take them, they *torment* them to *death* most cruelly of all others: So doubtlesse their *destruction* is most *desperate*, and the *Devill* takes a great *advantage* to put to *death* such *without pity* that are in his hands, who are *exalted* by their *experiences*; and *Diotrephes-like*, loving a *prehemineuce*, seek with a *corrupt* desire to be *some body* in the eyes and *opinions* of others. Without infinite *mercy*, and *deliverance* this will ruine us; and thus the *hearts* of many *Hypocrites* and *Professors* are puffed up, and swell out with *conceits* that they *excell* others. Such the Apostle speaks of, 1 *Cor.* 4. 18, 19. and *Col.* 2. 18. *Let no man beguile you, who is vainly puffed by his fleshly minde* (καυχᾶται) that is, let him not *Lord it*, and *brave* it, as *great Boasters* doe, or as such *Lords* that scorn others should come neare them; for such a one is *vainly puffed up* (*temere turgens*, φυσιούμενος) *blowne up* like a *bladder*,

Sim. Vide Hist. of *Standerbeg lib.* 2.

☞ Hypocrites puffed up by them.

Expos.

bladder with a *breath*, or some windy, empty, and *unuseful* humour, and *dangerous* or *destructive tumour*; of such take heed: In a *dish*, or a *spoon*, the *inside* and *useful* side (saies *Staughton* in his *Right Plea*, 8. *Serm.* p. 81.) is hollow, but the *out-side* is *swelling* out, and *convex*, but it is the *inside* that is *hollow*, which holds, and is of use; so it is an humble low spirit, and *self-denying*, and a *nothing-seeing Saint* (I mean nothing in himselfe) that is so *useful*, and holds so much of the *liquours of life*, and of what is *good*, whileſt a *Hypocrite* puffed up with a *proud heart*, & *self-conceited swelling* spirit, is but like the *convex superficies*, and holds nothing. Now you shall finde that it is the loweſt *vallies* that are *fulleſt* and *fatteſt*, and the *sweeteſt streams* glide through them. Such sweet *souls*, humble *Saints*, saies *Bernard*, are like the *violets* which *grow low* and hang their *heads downward*, but are full of *excellency* and *vertue*. The *grass* on the *house-top*, and the fine *July-flower* on the *wall* will soon loſe their luſtre, and *wither* away, but the *violets*, and other flowers that grow lower and nearer the ground, hold longer and livelier, and *smell* sweeter, and so doe such as are *humbled* by the *Lords hand*, 1 *Pet.* 5. 6. Now it is a *signe* their *experiences* are right, when they *keep* them *humble*, Rom. 12. 3. and the more weighty and full of worth they are, the *lower* they will lay them that have them; For as in a *paire of scales* the moſt *light* (and worthleſſe) *peeces* of *gold* riſe the *higheſt*, but the *weightieſt* bear moſt *downward*; so is it here, the *richeſt* in *grace*, and that have the *beſt experiences* of *Gods love* are the *loweſt* and the leaſt in their owne eyes; The *beſt balme* sinkes to the *bottome*, and the beſt *corn* keeps in the *bottome* of the *fan*. O *weigh* things in the *scales!* the *greater* they are, the *lower* they sinke! and so it is with the Saints (saies *Dod. Serm.* p. 44.) the greater they are in the *sight* of *others*, and the more *excellent* in their *esteem*, the *lower they* sinke in *themselves*, and are in their owne *eyes*.

Sim. *Dr. Staughton.*

Saints humbled.

Sim.

Sim.

Sim.

Trueſt experiences lay us the loweſt.

Sim.

Sim.

Sim.

☞

Sim.

Now (I say) the more *experienced Saints* are, the more *humble* and *broken*; for although a *whole garment* is more *handsome* to men then a *rent one*, yet a *broken heart* is more *pleasing* to *God then a Whole one*; We are wont to *slash* and *cut* our *apparrel* in pride, but *happy* if wee had *hearts* were so cut

and

and rent in *humility* and *repentance* (ſayes *Adams* on *Peter*) *Roab* artificially *mangled* and *divided*, and then *richly tyed*, and *united together* with *ſilke*, *ſilver*, and *gold*, or the *like*, *Cant.* 1.11. appears the *more glorious*; and ſo is it with a *ſoul* that hath been *ſlaſhed*, and nobly (as it were) *cut in peeces*, but now *united*, and made up againe with *rich grace*, and *love*, and *peace*, &c. O how lovely is an *experienced ſoul* in the *ſight of God*! and is *reſerved* as a *choiſe* one for the *Wardrope* of *heaven*! yea ſuch as have been (as it were in the *third heavens*, are hereby *humbled*; For the *higher* the *tide*, the *lower the ebbe*. See but *Paul*, who was more *exalted*? 2 Cor. 12.5. who had *higher experiences*? And yet who was more *humble* in his own eyes? he accounts himſelfe *nothing*, 2 *Cor.* 12.11. what *Paul*? that *preached Chriſt* ſo *powerfully*? that *writ* ſo *fully*? that *diſputed* ſo manfully? that *converted* ſo plentifully? and yet ſayes he in 1 Cor. 9.16. *I have nothing to boaſt of.* No, why *Paul* was the *Zealot* of the *Apoſtles*, and in *nothing* behinde the *chiefeſt* of the *Apoſtles*; why *Paul* the ſtout *Champion* of *truth*, he was full of *revelations*, *manifeſtations*, and *myſteries*, Col. 1.26,27. Eph. 3.3,4 &c. carried up to the *third heavens*, *caught* up into *Paradiſe*, when he heard (ἄῤῥητα ῥήματα) unſpeakible *words*, and had *glorious viſions*, and yet (ſayes he) *I have nothing to boaſt of*, *but of my infirmities*, 2 Cor. 12.1,4. *I will not glory of ſelf.* Vers. 5 and Verſe 9. *I will rather glory in my infirmities*, *that the power of Chriſt may reſt upon me.* *I will rather* tell of them, and *declare* my *infirmities*, and how for all them, the *power of Chriſt* reſts on me. So hee ſaith *Phil.* 3.13. he *forgets all that is behind.* See this *ſoul-humbled* Apoſtle, he paſſed through *many perils*, troubles, *without*, *within*, day and night, by *ſea* and *land*, was *ſtoned*, ſuffered *ſhipwrack*, beaten with *rods*, in continual *labour*, and *laſſitude*, *wearineſs*, & *watchings hunger* and *thirſts*, *cold* and *nakedneſs*, and in *priſons* often, & more then all others, and all for the *truth*, and yet *he forgets all*; why he *fought beaſts of Epheſus*, conquered the *Athenians*, non-pluſs'd the *Stoicks*, planted many *Churches*, and what not? yet *forgets all.* Good man, full of *grace*, full of *experience*, full of *revelations*, and yet *humble*, and ſo much nothing in his account that he forgets all; and as if (of all men living) he had the leaſt to be accounted of, he knows of

A *Adams*. Souls ſlaſhed for ſin, low, & humble.

And ſouls exalted in Chriſt are the more low, and nothing in their own eyes. *Expoſ. Examples.*

2 Cor. 11.23. 25,26,27.

nothing, unleſſe *his infirmities* to *boaſt* of. Bleſſed *Saints!* that are *ſwallowed up* in ſuch an *annihilation* and *Enochian* life, *Gen.*5.24. when *ſelfe* is turned out of doors, and *Chriſt* all in all, and the love of God alone *looked* upon; when a man *reflects* not on *himſelfe* (as *Giles Randal* ſayes in his *Bright Star*, chap. 14.) but *all* on God in *free-grace*. *What haſt thou then, O man, to boaſt of!* that is thine! thus, I ſay true *experiences* make us more *ſelfe-contemners*; and it is *a ſigne* of a *height of grace*, and of one *exalted* to *degrees* of the *love of God*, to be of an *humble, meeke, ſelf-denying ſpirit*; for as *Hezekiahs ſigne* was the *Sunne's* going back ſo many *degrees* (*viz.* 10.) in the *Dial*; ſo a *Saints going backe* (or from himſelfe) in *ſelfe-denial* and *humility* ſo many *degrees*, and growing ſtill *humbler*, is a *ſigne* of his *advancement* and *aſſurance* in *Chriſt* (another ſelfe) in whom hee goes as *many degrees* forward. For as it is ſaid of *Tygranes*, whilſt at the *feet* of *Pompey* he threw downe firſt his *Crownes*, and then *himſelfe*, he did thereby ſo much *affect* this *great Commander*, that he (with his owne hand) put the *Diadem* upon his *head* againe, and raiſed him up from the *ground*, and ſet him *downe* by him in a *Chaire* of *State*, as his *deare friend* and *companion*; and ſo deals the *Lord* with ſuch *low, ſelfe-denying Saints*; for though by *ſtooping low* they loſe of their *bodily height*, yet by *humility* and ſuch *ſelf-denial* they loſe nothing of their *ſpiritual*. You may ſee *Re.*11.16. how the Elders there *roſe up off their ſeats, and fell flat upon their faces before the Lamb*, that is in *humility* and *ſelf-denial*, which is more for their honor (as well as for *Chriſts*) then if they had *ſat* ſtill; for *Moſes* had more honour by his *veyl*, then by his *face*. The *Scriptures* are very full of this; we find, *Mat.*25.37. the *righteous* there had *learned* it, and ſo have all *the Saints*, as you ſee by their *experiences*, that they have *nothing* to *boaſt* of (of themſelves) but of the *Lord*, and his love, all *the day long*, Pſal.44.8. Rom.2.17. and the *more* they tell of him, they are *humbled* before him.

Randal.

Sim.

Sim.
Expoſ. True experiences more declared themore humble us, and leſſen us & lower us in our own eyes.
Reaſon 3. Exreriences teach beſt.

Thirdly, Why we ſhould *declare* them, becauſe by them we are *beſt taught* the *worth* and *excellency* of the *love of God* in Chriſt, as the *Queen of Sheba* ſaid of *Solomon*, *It was*

true

true, all the report that she heard of him, 1 King. 10. 6. 7. *Howbeit she beleeved not the words till she came, and saw with her eyes what she heard with her ears; and then she said, Behold the halfe was not told me.* Now behold a *greater then Solomon is here*; and such as have left all to follow him, and are gone out of their *owne Country*, Psal. 45. 11 (by self-denial) to *prove* this *spiritual Solomon*, with *questions, petitions, cases, &c.* hard to be answered, and have received *satisfaction* from him, must needs say, Although they have *heard much of Christ* by his *Ministers, Servants, Scriptures, Ordinances*, of his *worth* and *excellency* above *all*, and more then they have *beleeved*; yet now they have *experienced him*, they *beleeve* more then they *have heard*, and the halfe (of *his worth, wisdome, beauty, fulnesse*, &c.) *cannot be told*, no not by the very *Angels of heaven*. O then! they *see it a happinesse* to bee *his servants*! to *dwell* in *his house*! to sit at *his table*! to *enjoy his presence* indeed! when once they have had *experience* of *him*, and of the *fulnesse* of his *grace*! As in some *precious stone*, or *Pearle* is some *occult qualities*, and *excellencies* which make it of more *worth*, and none can tell it, but those that finde it by *wearing* it; so in *Christ* this *precious pearle*, there be many *hidden vertues*, and *properties* and *excellencies*, that *men* and *Angels* cannot *express*, that the *world knows* not of, that neither word nor letter nor language is able to *utter*, and they are best knowne by *enjoying him*: those that have *experience* of the *worth of Christ*, can say it is not *possible* for all the ablest *Ministers* alive to set forth halfe so much of *Christs excellency*, and *worth*, as their soules finde by experience.

As p. 8

Sim.

And, as I *remember*, I have read of *Dyonisius* a *Stoick*, who wrote a *book* that *paine was nothing* but a *fancy*, and an *imagination*; but falling fearfully ill of the *stone* (not long after) and *feeling* the *torture* of it, then he roars out; Oh! all that he had written was false! all was false! for now he found *paine* more then a fancy; and so surely experience teaches ingenuously and truly. And such as *know Christ*, and the *love of God* by *experience*, can say, their former conceptions, and apprehensions of him as an *austeer Master*

to

Saints by experiences know more then men or Angels can tell them of Gods love.

to pleaſe, exacting *duties*, and a *ſevere Judge*, haſty to condemn, and that he damns thouſands, &c. I ſay, they will ſay theſe were all *falſe* and *foul* conceptions and *aſperſions*, and that God is gracious, merciful, *ready to forgive*, *ſlow to wrath*, paſſing by *iniquity*, *tranſgreſſion* and *ſins*, &c. that his *bowels* are open to *embrace* and receive (even the worſt of) ſinners *of whom we are chief*; and that all the *Miniſters*, *Ordinances*, *Books*, *Scriptures*, that ever were or will be, cannot *tell*, or *utter* half of his *love*, *grace*, *pity*, and *good will* in *Chriſt*, &c. but onely the *back-parts of his glory*, not the *face* or *fore-ſide*.

Sim. Now as a *Phyſitian* findes thoſe ſecrets (and oftentimes excellent things) by his *practiſe* and *experience* which hee could never *attain* untoby all his *reading* or ſearch, or *ſtudy out of books*, or out *of others mouth*; ſo I ſay, many *ſweet Chriſtians* by *experience* finde and feed on that *ſweetneſſe* and *excellency* of *the love of God* in Chriſt, which the *greateſt Rabbies* or *learnedſt* alive cannot *acquire* or *attaine* by *reading books*, *Scriptures* or the like, ſo that experience teaches more, and better then all. A blinde man, though from his birth, he hath heard the *Theory* of the *Sunne* read to him, yet he can never conceive of halfe of its glory and beauty, or take the hundreth part of that ſweet delight in it which they doe that ſee it; nor can any thing we heare of *Chriſt*, worke halfe ſo much as what we have of him and of the promiſes, &c. And one that hath taſted *honey*, and *fed* on it, knowes better the *ſweetneſſe* of it, then one that never *taſted it*, but onely can tell it is *ſweet* by *reading* (not by eating;) and ſo (I ſay) ſuch *precious ſoules* muſt needs better know the *ſweetneſſe* of *free-grace*, *the worth of Gods love*, *the excellency* of a *warme Chriſt* in their *ſoules*, and the *uſe* of his *moſt precious blood*, brought *hot* to their *hearts*, then ſuch as never *enjoyed* him, nor *taſted how gracious the Lord is*, 1 Pet. 2. 3. notwithſtanding they may *have read much*, many *Books*, all the *Scriptures*, and heard *the moſt precious Miniſters* that are, or ever were (though *Apoſtles*) every day; for they cannot *teach* ſo much in a *yeare* of *ſweet Jeſus*, as *ſpiritual experience* will in a *day*; nay an *houre* ſometimes to ſome *Saints*; But ſo much for the third *Reaſon*.

Sim.

Fourthly.

Fourthly, *Experiences embolden* them that have them (and others too) and *ſtrengthen* them for the *future*, as the *Experience* which *David* had of *deliverance* from, and *deſtroying* of the *Lyon*, and the *Bear*, he makes a *running* and round *argument* againſt the *uncircumciſed Philiſtim*, 1 Sam. 17. 35. and when *Saul* queſtioned him in Verſe 23. for his *audacity* and *preſumption* (expecting it to be no work for him) telling him he was but a *boy*, and came but now from *keeping ſheep*, not having any *experience* of *warfare* as yet, and that this *great Goliah* was a *ſtout Champion*, and *valiant Souldier* from his *youth*; Ah, but ſayes *David*, for all that, I ſhall tell thee my *experience* which makes me ſo confident and couragious at this time; it is but tother day ſince I killed a *Lion* and a *Beare*, and ſaved but a poor *Lamb* by it; and ſhall I not finde now as full a power, as freſh an *experience*, and kill this proud *Philocompos* of *Gath*; goe to, fear not, I ſhall *ſave* now more then a *Lamb* (even *Iſrael*) from this *Lyon* this day, *for the Lord will deliver him to me.*

Reaſon. 4. Experiences make more bold for future. *Expoſ.* *Example.*

David therefore declared his experience *Sim*

Now it is true, a *freſh-water Souldier* (as Dr. *Tailor* ſayes, *Pſ.* 32. p. 267.) is afraid of a *Gun*, looks aſide the *danger*, and the noiſe is a *terror* to him, he fears it will *coſt* him his life; alas poor heart! but now an *experienced Souldier* fears no *colors*, looks full *face* on *danger*, frights his *foes* with frowns, and every *perillous oppoſition*, and *hoſtile blow*, beats but an *alarm* to his *undaunted courage* and *valour*; ſuch *Souldiers* are all experienced Chriſtians; neither was *David* ſuch a *freſh-water ſouldier*, but hee could gather *courage* upon his former *experiences*; and as they are thus *emboldened* againſt their *adverſaries*, and for *future troubles*, and *temptations*, ſo are they by their *experiences* the more *emboldened* to *deal* with *God*; Like to the *experience* that a *poor-man* hath had of ſome *ſpecial friend* of his, who *helped him* at ſuch a *time*, in ſuch a *ſtrait*, when elſe he had beene utterly *undone*, the *remembrance* of this revives him much, gives him *good hopes*, and great *confidence*, and *boldneſſe* to come to him again (yet with an *humble boldneſſe*) and hee aſſures himſelfe hee ſhall finde him the ſame ſtill. *Certes*, ſo it is with us that have found and felt the *bounty* of *Gods love*,

More bold against enemies and in future troubles and trials. Dr. *Taylor.*

More bold with God too. *Sim.*

and *grace*; O we grow the *bolder* (and yet the *humbler*) and dare confidently *beleeve* hee will not (nay that he cannot) faile us at another *time*, when we need him (*cum interes duplicantur!*) See the *Psalmists courage* and *confidence*, *Psal.* 23. 1. *I shall not want!* why? what makes him so *confident*? See Vers. 2, 3. *He is my shepherd*, he *makes me lye downe in green pastures*, *he leads me*, *he restores my soul*, &c. I have had all *experiences*, thus he hath done, and thus he yet doth for me; therefore Verse 4. *I will not feare*, no! not though I goe thorough the very *shadow*, nay *the very valley* (from whence all might thinke I should never more *ascend*, and never more be seen) of *the shadow of death*, yet *I fear not*. So *Psal.* 27. 1. *whom should I fear? Why the Lord is my light*, *and my strength*, and *my salvation*; *of whom* (or of what) *should I be afraid?* as some men say, Why such a *great man* or *Lord* is my *friend*, what care I? I feare not. So say the *Saints*, this *emboldens* us, why the *Lord is our Friend*, and a *tried Friend too*, that never *failed us*, what *need we fear then?* Oh! these *experiences* are singular *good helps* to us against *future troubles*! and *temptations*! in what kinde soever they are to come! we need not care as long as we have so sure a *Friend* (the Lord) to *come* to! so that *troubles* and *temptations* cannot soon captivate such *soules*. For as the *breathed Deer* are not so *quickly caught* as others; neither are the *breathed hearts* that have been long *hunted* with the *blood-hounds* of *Hell*, and dogg'd by the *black-mouthed Cerberusses* of their own *lusts*; these *experienced Christians* are not so soon *catched* as others, or *entangled* with the subtle gins of *Satan* laid under the *loveliest Roses* of the *worlds pleasures* or *treasures*, but they run the *faster*, and *flye* the *swifter*, and the *safer* from them all.

Example.

Expos.

Sim.

Sim.

Fifthly; *Spiritual Experiences* declared out of the heart, *Mat.* 12. 35. are like a *store-house* opened, whence a man fetcheth forth *things*, (for use and need) both new and old, *Mat.* 13. 52. (ἐκβάλλει) *extrudit copiose & alacriter*, hee throws them out *tumbling* (saies the Text) without spare (*non libro sed labro*) So *Can.* 7. 13. So the *Spouse* hath such a *store-house*, or *experiences* laid up for *afterward*, *new and old*, *which I have laid up* (saies he) even *Mandrakes* in *Heb. Dudaim*, not from

Reason 5. They are as a store-house to give out new and old.

Expos.

Sim.

from *Dodim* loves, (*poma mandragoræ ſunt blandimenta amoris*) in the *Belgick* called *Doelappelen*, they are very ſweet, *lovely*, and *pleaſant* to refreſh the *weary and languiſhing faint* ſpirits; ſo are the *choiſeſt experiences*. And as they were *dedicated* to *Lovers*, ſo are theſe to *Chriſt* and his *Church*, ſuch an *antipathy* have *Toads*, *Snakes*, and ſuch like *venemous* creatures to the *Mandrake*, that they will not come near them, but they drive all ſuch *ſerpentine* poyſonous *creatures* away from them. (*Vide Lemnius de Mandragor*) ſo do theſe *experiences* of Saints, which *ſinners* cannot abide, but are *driven* away by them, as having an *antipathy* to them: beſides as they be exceeding *Phyſical*, and for ſingular uſe to the ſickeſt *Patients* (being *odoriferous* and *fomniferous*) and ſo certainly are all faire, full, freſh-gathered *experiences* to *ſick ſouls*, like *Mandrake-apples* of love, (and *at our gates all manner of pleaſant fruits, new and old, which I have laid up*) that is at home: but before this, the *Mandrakes* were abroad in *publike* and *private*, far, and near; at home, and abroad, the *Saints* are full of *ſweet*, *precious*, *odoriferous*, *ſoul-refreſhing experiences*, *new* and *old*, i.e. of *all ſorts*, *ſizes*, *ſeaſons*, *day* and *night* in an *abundant* meaſure to be *beſtowed* and *communicated*, and with which they *welcome Chriſt* (their *beloved*) to; therefore they muſt be *declared*, and brought forth, yea and *laid up* too for future time of *need*; there will be need of them when thou art a *Patient*, *Pſal* 63. 7. Hee that *ſhoots* his *arrows* at a *But* or *Mark*, puts them up *again* into his *quiver* for *another*, and *another*, and *another ſhoot yet*; ſo the *people of God*, though they give out their *experiences* to *others*, yet they *gather* them up again, they *loſe* them not, but *lay* them up for *future uſe*, and *advantage*; and ſuch *eſpecially* as have been *ſucceſſeful*, and are *ſweet*, and they will not, they cannot *forget* them. Thus Chriſt recruits the *memories* and *mindes* of his *Diſciples*, *When I ſent ye out without ſcrip*, *or ſhoe*, *or mony in your purſe*, &c. *Lacked ye any thing*? and they ſaid, *No*! (O then treaſure up for afterwards) and ſo in *Matth.* 16. 9, 10. *Do ye not remember the five loaves of the five thouſand*, *and how many baskets ye took up*? *nor the ſeven loaves of the four thouſand*, *and how many baskets ye took up*? Why then *reaſon* ye thus? (or do ye ſo *dialogize*) have yee not

1 To give out. *Expoſ.* Experiences Mandrakes.

2 To lay up. *Sim.*

Sim.

Expoſ.

not *laid* up theſe *experiences*! to furniſh you for future? for a time of need? in *adverſity* and *want*? wherefore the *Saints* ſhould lay up this *Ammunition*, and *proviſion* for a *Siege-time*, ☞ ſeeing the *enemy* is making *ready* every day againſt us; therefore *learn* of the *Ant* (ſayes *Solomon*) who hath a *Store-houſe* in the *Summer* to lay up for the *Winter*, and then you will not be *ſurpriſed* by any *ſudden incurſion* or *abruption* of any *raging ſtorm* or *luſt* whatſoever.

Reaſon 6. They ſet the ſoul to long for more of Chriſt.

Sixthly, True *experiences* put the *ſoul* upon *longing* for more, and *looking* out for, and *lingring* after *further manifeſtations* of his *preſence* and *love*, *which is better then wine*, Pſal. 4.7. and 42.1,2,3. and 63.1,2. and 84.12. Pſal. 119.174. Cant. 1.3. Cant. 5.4. *Cum multis aliis*. When the *child* hath once *taſted* of the *breaſt*, then it cryes, and nothing but the *breaſt* can content it, 1 *Pet.* 2.2,3. when the *Iſraelites* had once *taſted* of the *Mannah*, then they *longed* after it, and then they cryed for more and more of it; which till they *taſted of*, they wondred at, and *deſired* it not (*ignoti nulla cupido*) but ſaid *What is this?* as *Mark.* 1.27. the *Jews* ſaid, *What thing is this? What new doctrine?* Why? for they never yet *taſted* it; and ſo *Act.* 17.19. they thinke it cannot be *good*, and therefore doe ☞ not yet deſire it till they *taſte* it; and then, O how they prize *Sim.* the Ordinances! Miniſters, means, adminiſtrations, and manifeſtations of the love of God! The *horſe* that hath fed on *Provender* will look and *neigh*, and with a *wanton laughing* eye turne about, and about, and *long* for it, whilſt the *Jade* that eats no oats, but feeds onely on *hay* in the *racke*, requires no more; ſo ſuch *Saints* as have fed upon the *bread of life*, and *taſted* of the *love of God*, in *Chriſt*, cannot but *look after it*, and *long* for it, and *ſtir* about and about, till they *enjoy* more of it, whilſt ſuch as *never taſted it*, but onely *heard* of it, are *content* with their *common fare*, of hearing and *formal worſhipping* according to what is before them in the *racke*, and what the *Pariſh Miniſters* appoint them, and that is all; when alas! *experienced* Saints long for *luſtier food*, and *proviſion*.

Many content with Pariſh-Miniſters proviſions.

☞

A man (it may be) that ſhould newly come out ſome deep dark *Dungeon*, who never before *ſaw* the *Sunne*. (nor ever

Sim.

ever so much as heard of it) when he sees the *Sun* go down, set, and gone, is in a *great perplexity*, and peradventure thinks it is quite *lost*; but *experience* now teaches others otherwise, and that it will the next *day arise* again, and give us *fresh light*; therefore they are content to *wait* for it, and they *wish* it with *expectation*: and so doe all *experienced Saints*, with assured *confidence* call for more of *Christ*, and more of *grace*; and of the *love of God*, which they have *experienced*, and they wish for more, with *expectation* of more, as *John* that looked still for more *visions* and *revelations*; yet the Saints prize them (at their hearts) that they have already. So the *Spouse*, Cant. 3. 2. *loses* him, but Verse 4. *findes* him again, and then she holds him, and would not let him go.

Seventhly, *Experiences* declared, doe *oblige* them (that have them) more in *obedience* to God; for by them thou knowest, thou obeyest a dear, a *gracious God* indeed, and a *Father*. Now you shall a *finde* a *child*, if a *stranger* bid him do this, or that, he will not *obey him*; but if a *Father* bids him, then he *obeys* and *runs* strait: so dost thou *willingly* (and runing readily) *obey* the Lord, when thou knowest by *experience* hee is thy *Father*, and lookest not on him as a *stranger*; and then thy *obedience* is full of *life* and *spirit* indeed, as *Job.* 4. 24. for thou canst not be *dull* in his service that art *full* of *experience*, because thou art then full of *love* and *life*, 2 *Cor.* 5. 14. 1 *Joh.* 5. 3. *Exod.* 21. 5. Take a *glasse* and *knock* it with thy *finger*, if it *sound dull*, surely thou wilt say there is some *flaw* in it; so a *dull obedience* is but *cracked*; but a *filial obedience* which flows from love, is *shril*, sounds well, and is full of spirit and life, *Phil.* 1. 11. it is not ἐναντι 2 *Cor.* 9. 7. but ἐκ ψυχῆς *Col.* 3. 23. *Rom.* 6. 17. Now their *experiences* prompt them up to it, *Psal.* 40. 8. and are *directory* as well as *consolatory* in a time of *darkness* and *trouble*, even in the *shadow of death*, as well as in a *time of light* and *peace* to serve the Lord, so *Phil.* 2. 8. even with a *Daniel* in the *Den*, as well as with a *David* on the *Throne*. See a man that is used to *walk* in the *night*, as well as in the *day*, fears no more *one*, then the *other*; and as some *man* can better finde the way in the *darke*, to which he hath been used, and which he knows (by often going it)

Reason 7. They yeeld further obedience to God.

And fill them with life, spirit, and love. *Sim.*

Sim.

then *another* that never went it, (it may be) can do by the *beſt inſtructions* can be given him by *others*; ſo ſuch as have *experiences* have the *beſt inſtructions*, and *directions* in their *obedience*, and are *better*, and *more* orderly *walkers* in the *dark*, then *others* in the *day*; in *trouble*, then others in *peace*; in *afflictions*, then others in *joyes*; in any manner of *adverſity*, then others in any manner of *proſperity*; and they will keep within their *bounds* in *obedience*, which others cannot; and therefore are in greater *danger* then *experienced Chriſtians*. As the *Deer* that is leapt over the *Pale*, and is gotten out of the *Park*, is in *greater danger* then the reſt, and every *dog* is at his heels. Such as have moſt *experience* of the *love of God*, *ſeek* themſelves leaſt; and therefore are the *beſt* in *obedience* to God. But we ſee as the *Humer* that croſſeth the *high-way*, and keeps it not, is but *following* his own *game* all this while; for the *way* is not there: So the *Hypocrite* croſſeth the *high-way* (that you read off, *Iſai.*40.3.) and runs out of *Gods road*, whileſt he *ſeeks* his own *game*, and ſerves *himſelf* more then *God*. But the *Saints of God* are guided by the *Spirit of God*, and have the *Pillar of fire* (by *night* to direct them) as well as a *cloud by day*: And whither it be *night* or *day*, *adverſity* or *proſperity*, ſtill they can ſee to *follow* Chriſt; and as *Donn* ſayes (in his *Serm.* in *fol. p.*139.) You ſhall ſee a *man* that is *reading* in the *Evening*; he hath read a *pretty while before*, all in *one* and the *ſame Book*, and on the *ſame Subject*; now *night comes* in, *twilight* is on, he can *hardly* ſee a *Letter*. Yet let him *alone*, he will ſee to *read* longer in that *Book*, and on that *Subject*, which he hath been on all the *while*, then if he took a *new book*, or *new ſubject* to read on. So we that have been *all the day-long* doing *Gods ſervice*, and in the *Sun-ſhine* of *peace*, and *proſperity* about our *duties*, and *obedience*: We, I ſay, ſhall the *better* do them (that have been uſed to them, and *experienced* in them.) Now *darkneſs ſurpriſes* us, and *adverſity* comes upon us; and in a *time of darkneſs*, *when we ſee no light*; *yet we ſhall obey the Lord, and hear his voice* (having continual *experiences*) *to direct us*. *Iſai.*50.10,11. And yet we ſhall *walk* (though in *darkneſs*, with-

Sim.

Sim.

Donn.

Sim.

In a time of darkneſs as well as in a time of light.

without the immediate *light of Gods love*, and *countenance* ☜
ſeen; yea, without the *former* evidences, and *comfort* of
graces, in a *ſtormy night*, without *light* or *ſtar*, *Acts* 27.20. *Expoſ.*
But to be *in doubt*, what will become of us; and to be
ſtumbling at all *our comforts*, and to be *filled* with *great fears*
and *terrors*;) yet, I ſay, we ſhall continue *walking* and *ſer-*
ving God, *hearing* and *obeying* his voice; which is an *argu-*
ment of a *ſtout experienced Chriſtian* indeed; *Experiences*
conducing very much hereto. But thus for this, and all the
Reaſons, which I ſhall gather to *ratifie* this undeniable
Truth.

We have *ſufficiently* (I ſuppoſe) proved the *aſſertion* of
the *uſe* of *Experiences* declared in the *Church*, being much
for the *honor* and *glory of God*, the *advantage* of the *Church*, ☜
and *themſelves*, that make them. Now we all concur,
Schoolmen, *Miniſters* and all, That where there is *true grace*,
experienced Saints know it ſweeter then the drops from the
honey comb; and *qui accipit gratiam*, *per quandam experien-* *Vide Tho. Aquin. 1. 2. q. 112. ſ. 5.*
tiam dulcedinis novit ſe illam habere, *quam non experitur ille*
qui non accipit; as we have amply before mentioned: Such
men muſt needs know the *love of God* is *ſweet*, who have
taſted and *digeſted* it. They can comfortably uſe *Laban's*
words in *Gen.* 30.27. *I have learned by experience*, *that the* *Expoſ.*
Lord hath bleſſed me. *Jehovah* hath *raiſed me*, and *increa-*
ſed me, I have *experience* of it by comparing my *former*
condition with my *preſent*. So the *Saints* do tell by *experi-*
ence, how *Jehovah* hath *helped* them, and *bleſſed* them, even
with *ſpiritual bleſſings* in *heavenly places*. Some of which
(though not ſo perfectly as they were *delivered*, yet) as well
as I can *collect* them out of the *Notes* which I took of
them from their own *mouths*, when they were *admitted* in-
to the *Church*, I ſhall preſent, as a ſweet *poſie* of ſome of ☜
the *chiefeſt flowers* that I have met with this *ſpring-time* in
the *Garden of the Lord!* the *Church of Chriſt!* which is
growing apace up to an *Eden*; from *flowers* to *fruits*; from
Plants to *Trees* of *Righteouſneſs*, planted by Rivers of
Water.

Examples

Examples of Experiences,

OR *Diſcourſes* and *Diſcoveries* of the *dead hearing the voice of the Son of God*, and now *living*: As they were *delivered* in *Dublin* by divers *Members* admitted into the *Church*; Being a clear *account* (to the judgement of *charity*) of the *work of Grace* upon their *hearts*; in *divers ways* and *ſundry manners converted*; ſome *extraordinarily*, and ſome *ordinarily*. When? where? and how? with the effects.

But before I begin, I ſhall premiſe this, for the godly *Readers* ſake, that I muſt *contract* much their *experiences* as they were *taken*, leaſt they be too *voluminous*: And although in the *choiceſt* and moſt *extraordinary* ones, I ſhall gather the *ſtalk longer*, leaſt I hurt the *beauty* and *hide* the *excellency* of thoſe *flowers*; yet without *hurt* to the reſt, in thoſe which are *ordinary*, I ſhall be very ſhort, being prevented by *others* (in that little *Treatiſe* of *Experiences* newly put out.) I ſhall *gather* out the *flowers* onely, and give you the *ſum* of what they ſaid, and ſo *tie* them up *together* for a *concluſion* of the *whole matter*. The *moſt* of theſe are *mens*, and ſome *womens*, and a very great many more I might adde to them, which I have met with in *England*, *Eſſex*, and *London*, and in *Ireland*, and at *Cheſter*, *Holly-Head* in *Wales*, and in my travels; but that, I ſay, I am (I hope) ſeaſonably (though unexpectedly) prevented; although many more do lie *prepared* by me.

Encouraging others over into *Ireland*.

But to the *buſineſs*, as coming laſt from *Dublin* to declare ſome of thoſe *precious ones* (and which are the greateſt *treaſure*) that I *brought* with me from thence: The *favor* of which (I hope) will be *attractive*, and encourage others over into *Ireland*, where the *Lord* hath his *Garden* encloſed, and full of *Spices*, *with the Mandrakes laid up for the Beloved* againſt his coming; which is looked for *every day* there, as well as here; and there the *Bride* ſaith, *O! come Lord Jeſus! come quickly!*

Cant. 7. ult.

The

I.

The Testimony of Tho. Huggins, *Preacher of the* Gospel, *given in, at the publick place,* Octob. 8. 1651. *of* Brides *in* Dublin.

IT is my *joy* to see *willingness* in *Gods people* to walk together in *fellowship* with the *Father* and the *Son*; and such I desire to have *fellowship* with, where *Christ* (the *King*) *in his beauty* appears most: I do acknowledge (as you have heard) that *account of faith* before made by our *Brother R.* and do experimentally know; and therefore must acknowledge that *glorious Being* of *one God* in his *three distinct relations*, of *Father* and *Creator*, *Son* and *Redeemer*, and *Spirit*, and *Sanctifier*; and I finde in me by his *Spirit*, and the several operations of this his *Agent*, these things. I believe the *Scriptures*, *Old* and *New Testament*, to be the very minde of *God*; and do *heartily* desire my *soul* may be turned into the *nature* of those *truths* therein declared; but to that which is expected from me most, I come, *viz.* to my *conversation*. I was but *yong* when I began to be *warmed*, yea, *within*, being under a *zealous Ministry*, and much put upon *duty*, I did use to *read* the *Scriptures* every night, and to repeat *Sermons* often, and so spent the first scene of my youth, till I came to be sent by my friends to *London*, and there I lived for a year or two; but in that time, as often as I saw any *Minister*, I could not but weep, and always wished that I might *be one*, to be able to preach too. After this, I was sent to one of the *Universities* there, but being wilde with *youthful* company, I was soon after sent hither to this *Colledge* of *Dublin*, where I am well known, and here I continued till the *Rebellion* brake out; at which time, I left it, and went for *England* into the *North-parts*, and about *Liverpool*, where I preached (till now I returned hither.) But all this while I was but *formal*, and as the *yong-man* that said, *he had kept all these from his youth*: So was *I* from my *youth* religious, *well-given*, loving the *means*, following of them, and seeking to serve God. But alas! yet all this while was I *in darkness*, and did not know it; but afterwards, I saw that I was blinde, and but *carnal*: For about

In a formal righteousness from his youth.

Called first, when and where?

1645. called thence on the Mountains.

the year, 1645. I began to be in *great doubts* and *troubles*, and very much *clouded* in my *spirit*, and was exceedingly *bound* and *tyed* up for a *time*, under the *fence* of my *formal holiness*, and *sins*, till the *Lord* was pleased to give me *light*. Once as I was *walking* all alone (sadly) upon the *Mountains*, he immediately powred his *Spirit* upon me, and *satisfied* my *soul* in *Jesus Christ*, and filled my *heart* with *heavenly joy*, and *peace*; and with most *ravishing contemplations*, which continued without a *cloud* for *six weeks* together, which gave me full *assurance* of *Gods love*; and ever since I have lived in the *righteousness* of the *Lord Jesus*, though I have met with many *clouds* and *storms* since, yet such as have *passed away*, and cannot hinder me, as long as *Christ* (mine) is above them. Being thus *translated* from the *form* into the *power*, I do heartily *propose* my self to be *one* with the *members* of *Christ* in his *Church*: And although before I was not free in *England*, or elsewhere to *joyn* thus, it being so in *controversie* and *disputable*; yet now I am *fully satisfied*, and do see God *building* up his *Jerusalem* apace, and am confident of what he is doing to *Nations*; yea, I joy to see that you *all* seek to *unite* by *one Spirit*, and *all* to be *one* in *Spirit*, if not all in one *Form*, and so do I, not doubting but this *Ministration* will be most to *edification*.

2. How? Extraordinarily and ravishingly

3. Effects of this call.

II.

A further Testimony *added to the truth, by the* experience *declared* (*in the same place, at the same time*) *by* John Bywater, *Preacher of the Word.*

Called, 1. When. 2. How. In horror of Hell for an oath, wept, delivered out of it.

BRethren, I do *declare* here this day the *desire* of my *heart*, which is to have *fellowship* with such a *society* as are built up by the *Spirit*; to be *one* with all those that are *one* with *Jesus Christ* the *Head*; knowing this, That all *rudimentary* and *elementary things*, do but point at a *higher glory*. As for my *Faith*, I acknowledge God *one*, not three, but as you have heard before, *&c.* As *for my life*, I shall in short say thus: When I was a *little one*, going to *School*, God began with me; for once I swore one *Oath* (as I was playing with my *School-fellows*) but I was presently struck with *horror* for it, and sence of it, as if I were to go to *Hell* for it presently; in

in which *horror*, and great *trouble*, I left my *School-fellows* playing, but I could no longer, being in this misery for that *sin*, but away I went into the *Church-Porch* (not far off) and there I sat alone, and wept bitterly to *my self* for some time; but at length growing in some *hopes* (I know not how) of *pardon*, I began to grow *chearful*, and *fearless*, until a little while after that, I went to see some *malefactors* suffer; and after I came home, this sight ran so much in my minde, and was for a long time set so before my eyes, That my *sins*, and the *horrors* of *Hell* came *afresh* upon me again; so that I was exceedingly cast down, and cryed out, *O what shall I do! how shall I be saved!* which I had often in *my mouth*, and in the *hearing of my friends:* in which condition, I could take no *comfort* from them, till the *Lord* himself brought me out of it, and gave me to be given up to *Jesus Christ*, by the *life of Faith* which I now live; notwithstanding, I was under several *temptations*, and oftentimes very *thick*, but even then I resolved, *if that I were flung into Hell, yet it should be holding on Christ*; for I will not let him go now, and *here* I *hold* through mercy, ever since. So that I take *Christ* for my *King*, *Priest*, *Prophet*, and do *believe* him to be a *Propitiation for my sins*. And *I believe*, that he will *restore* to us a *pure language*, and that we shall all *worship* him in *one Spirit*, and with *one consent:* And my *desire* is to *walk* with you thus, in *union* and *love*, and by *one* and the *same Spirit*.

And cast into it again worse then before.

Delivered out of it upon surer terms then before.

3. Effect of it. His resolution after it.

III.

Another Testimony *or* Report *made of the* work of grace *upon his* heart, (*at the same time, in the same place*) *by* John Hewson *Colonel, and Governor of* Dublin.

HAving an *opportunity* to speak something to you, I shall do it without many words-----. Time was, that I was in a *state* of *disobedience* as to God, a *childe of wrath*, and lived in a *wicked* and *profane family* in *London*; but yet I went often to *hear* a *good man* in *London* preach, by which means I was brought to see *sin*, and shown within me, that *I wanted* Christ; which when I saw, I began to *desire* him, and to long after him, and still *frequented* the means, and

Called,
1. When and where?
2. How? By the Word.
3. Effects of it.

by the *use* of the *means*, I was drawn *nigher* to himself; but ever since I finde I have a *corrupt heart*, and have much ado to *keep* it in; therefore God brings me under many *troubles* and *temptations*, more then many *others*. And I (though I am in places of *power*, yet I) account them *nothing*, seeing an *emptiness* in all things, and a *fulness* in none but in *Christ*. I confess, I was sometime for the *Presbyterians*, and very *rigid* and *bitter* against all others of the *Independents*, till the *Lord* did shew me the *Parish-Church* was no *true Church*, being a *mixed Congregation*; and I was ignorant of this *way* which they call *Independent*. But now I am clearly *convinced* of it, and *satisfied* in this *society*, and for matter of *Faith*, I concur with the *Brother* that before spake, and finde what he said to be true in me, and do desire *communion* with you, as you have with *Christ Jesus*.

From Presbytery to Independency.

IV.

The Testimonial *of* Raphael Swinfield, *or his* experience, *as was taken out of his own* mouth *in* Dublin, *in another publick place called* Michaels.

I Do *declare* here what God hath done for me. First, in my *youth*, my *Father*, (being a godly man) brought up his *children* very religiously; but for my *part*, although I were well *brought up* (and *instructed*,) yet I was very *disobedient*, being *young* and *head-strong*, and hearkned not to my *fathers advice*, (which I had often, but *regarded* it not) which *grieved* me greatly afterward; for I could not endure to be *curbed* or *kept in*; but at length, because of his *continual* (and yet justly) *reproving* me for my *ill courses*, and *ill company* which I kept, I *resolved* I would stay at home no longer, but I would be gone into the *Low-Countreys*, and we were *put out* to *Sea*, but by contrary *Winds* and *Seas* were *driven* back again: But I could not see this, but still held on my *purpose*, and having an *opportunity*, I got away for all that into *England*; and I was in *England* a while, where my *friends* set upon me, and *perswaded* me to turn home again, telling me many things to move me; but whilest I had my *abode* with my *friends* there for some time, I began to be

Disobedience to parents.

Went from them into *England*.

acquainted

acquainted with ſome things; for there I heard *good men*, and *Miniſters* often, and there I was made to *ſee* my ſin, and wicked *diſobedience*, by one Maſter *Evans*; and I was thereupon ſadly *afflicted*, and *diſconſolate*, and could have no *quiet* nor *reſt*: In this time my *Father* hearing of me, where I was (not knowing before what was become of me, but that I might be *dead* or *drowned*) now writ a *Letter* to me, wherein I was *admoniſhed* to beware of ſuch as *run headlong* to *perdition*, with many other *good advices*; and he ſeemed (as *Iacob*) joyed to hear that his *ſon* was yet alive, *&c.* All which things *ſtruck* me heavily to the *heart*, and ſo I lay long, under the *fearful ſentence* of my *ſin* and *diſobedience*, and could not take any comfort, or content: I prayed, faſted, heard the Word, went to *Ordinances*, yet had no *ſatisfaction* at all. And thus I continued till my *Heart* was ready to *burſt a peeces*; and then I began to make it *known* to my *friends*, how I was *afflicted*, who did a little comfort me, but this laſted but a little while; for I ſoon fell again into my old *malady* and *grief* as before, being ſadly *diſeaſed*; and ſo as I could finde no *comfort* at all, by any *means*, until that place in *Iſa.* 50. 10. came into me, *How he that ſitteth in darkneſs, and ſeeth no light, ſhould truſt in the Name of the Lord, and ſtay himſelf upon his God*: which did much *faſten* upon me, and me upon *God*; whereby I had *abundance* of *comfort*, but yet never free from many *temptations*, and *fears*, and *doubts*; and ſuch ſometimes as made me I could not tell what to ſay; until once, that I had a *ſweet dream*, which hath done my *ſoul* good to this day; and in my dream I was told, that *Gods love was free in Chriſt Jeſus*, I need not fear, for his *grace was granted in Chriſt*, and *he puts none by that comes*. This proved to me a ſure *comfort* in *Chriſt*, that I was *one* of them that could not be *put by*, but *received* to mercy to this day; but afterward I went into *New-England*, and had much *comfort* from them, and their *Miniſters*, and was *affected* with their *way*; but by reaſon I could not (before) bring my *Wife* and *Family* over thither with me, I came home again hither to my *Wife* and *Family*, whom I found (I thank God)

1. When and where he was called.
2. How?
1. By the Word preached.
2. By a Letter writ; by both which, eaſt low into torments.
3. Effects: Delivered out. Caſt in again. Delivered out again on better terms. Yet in fears till a Dream extraordinary.

4. Effects.

God) all *well* and *living*; and ever since I have been here, but *walking* alone, and very *desolate* for want of such a *society* as this; and I shall now much *rejoyce*, if I may be *one* with you in this *oneneſſe* of *love* and *spirit*, which (I perceive) you are in.

☞

V.

Experience of Francis Bishop.

MY *earneſt deſire* is that I may be *worthy* to have *fellowship* with you in *Christ*; as for my *Experiences*, they are many more then I can *tell* you in a *long time*. My first main *worke* upon my *spirit*, was *suddenly*, and it was upon an *Alarme* given whilst I was in the *Troop*, which took such succeſſe, that I lay all under an *apprehenſion of Gods wrath* upon me, and was much cast down; so that though I *prayed*, and *prayed*, yet I could not look up, and had no confidence, but *confuſion* was before my face. Presently after I came to *Town* here, and was *impeached* upon an *Article of War*, for to *loſe* my life, and I was *impriſoned* for the *breach* of it; by all which I was in the *apprehenſion* of *Hell* about me, and could doe nothing but *weep* and *moan*, and *pray*, sometimes, and I counted my *life* as lost, and yet was more *troubled* under the *wrath of God*, then the *wrath of man*; but it *pleaſed* God to give me *great comfort*, even whilst I was thus in *deſpaire*, and *moaning* (one night) in my *bed* of a *sudden*, the *room* was all *alight*, and I saw my selfe as in a *lightning*, and being terrified, I looked till I saw it *written* in these words, *Thy sinnes are pardoned, and thy life is hid with Christ in God*; this comforted me much in that *extraordinary trouble* and *deſpair* which I was in; but yet for *want* of *faith*, this *comfort* did not *continue* with me, for I thought after that, that I saw *God* with a *wrathful countenance*, and I could not dare to look upon him, and the *next news* that I heard was, that I was *condemned to be ſhot to death*; O then! I cannot expreſſe the *terrours* that I was in! my woful *misery* was such, that neither the *reading* of the *Scriptures*, nor *prayers*, nor the *promiſes* would do me any *good*; for I could not *beleeve* I had a *right* to them, I could not lay *hold* on them, and in this *woful misery* I lay a *condemned man* both in *soule* and *body*; and so lay *lamenting*. When I turned

Calle I suddenly
1 When?
2 How?

Cast down deep into hell

Raised in an extraordinary vision.

☞

Cast down again.

Condemned to be shot to death.

ed open the *Bible* in *Joel* 2. 13. and saw it thus written, *Turn to the Lord* YOUR GOD, *for your God is gracious, &c. merciful, slow to anger, and of great kindnesse, and repenteth him of the evill*; with that, *pondering* a while upon it, said I, and is he such a *God*? well then, he is my *God*, and with that I *gave* my selfe up into his *hands* to doe what he *would* with me, yet he should be my *God*, and so I *resolved*, and was *setled*, and *satisfied*; but after this, I was *set free* out of *prison*; and though I thought this had been *enough*, yet for all this, I found much *opposition* (afterwards) in *me* against God, which I did not thinke could have been; but I was grievously *wounded* for it, and could have no *quiet*, but went to Mr. *W.* about it, and he told me I had *fallen from my first works*, I must *repent*, which *rent* my *heart*, and I had no *rest*; I returned from him, and applied to *prayer*, and kept that course continually to *pray*, and by little and little, I was recovered out of that condition; and I praise God, since I have seen him *smile*, and looke kindly on me, and know that he *loves* mee, and I am *sure of my pardon* in *Jesus Christ*, on whose *merits* I relye, in whose *righteousnesse I rest*, and by his *grace* I am now set free to serve him.

Raised up out of wrath again by an ordinary means, *viz.* the Scriptures, as the surest comfort to him.

3 Effects.

And by prayer his faith.

Experience in Mihil, *made out by* John Jecock *Captain.*

VI.

I Can say *something*, and shall give out some *account* of *Gods working* upon me at the *first*, when I was in a *wretched state*, and without God in the *world*. Once as I was *walking* alone by my selfe, God did *call* to me, and began to open and *reveal* himselfe to me, but my *heart* was hardened, and I *refusing* mercy at that time, the *Law* laid *hold* upon me very *fiercely*, and I was so *terrified* in my *spirit*, and my *conscience* did so *reprove* me, that I was *afraid* even of every *bush* and *tree* that I met with in the *darke*; still I could have no rest, nor *quiet*, having refused *mercy* when it was *lovingly tendered* to me, which I thought was so great a sin, that it could not be *forgiven* me, but yet I *continued* praying alwaies almost, and *heard* the *means*; and one time being in this *affliction* hard *praying*, and with *fervency* of *spirit* seeking God, there *came* and *shone* such *light round about me*, and in such a *way* that I could not hold, but my heart

Called, but he refused.

Conscience afflicted.

Helped by prayer extraordinarily by a shining light.

Called,
1 When.
2 How.
3 Effects.

heart was full; and all *admiring*, I moſt *wondered* how the *Lord* ſhould ſet his love ſo on me, on ſuch a one as I; after this, I was *full* of *refreſhment*, and have been by *faith* wonderfully *carried* out, and I can ſee God doing *great things* in mee and for me. Truly at ſometimes I have had ſome *ſweet refreſhments* after *troubles* ſince; and I find ſome *enlightments* in me oftentimes, but nothing to the *firſt*, which was ſo *ſweet* that it was *extreme glorious*. After that I was made ever more *cautious* of *company*, and *converſation*, and ever ſince that *ſweet manifeſtation of love*, as often as I *offended* God, though but a *little*, it ſtrucke home to my *heart*, and I was very ſenſible of it ever ſince, and very *careſull* in my *walkings*.

VII. Prayes for clear perſwaſion.

Experience of John Cooper.

I Have *longed* to *enter* into this *ſellowſhip*, ever ſince *January* 4. laſt, being the *Lords day* in the *night time* after *prayers*; and many *troubles* I had, earneſtly *praying* to be *confirmed in faith*, and *fully perſwaded* for *ſome way* or other to *walk* in, which the Lord was *beſt pleaſed* with; and (after prayer) I *ſlept*, and ſo *continued* in one *ſleep* untill about five a *clock* in the *morning*, having had this *Dream* that I now give in: for I preſently upon my *waking* made haſt to *write* it down, leſt I ſhould have *forgotten* it again, or any thing of it; and this is that which I writ *down*, as I *remembred* it, that I preſent to you under my own hand.

Confirmed by a Dream.

The Dream of John Cooper *the* 4. of *Jan.* 1651. *as it was given in under his own hand,*

WHich was this. I thought I was in the company of Mr. *Rogers*, Col. *Hewſon*, and my Lord of *Clogher*, and that we were all going together upon a *fine green way*; and did all travel together a *long time*, and then I thought Mr. *Rogers* turned backe to us, and ſaid; *Brethren, you may ſee, what a great comfort it is to walke in the pathes of Righteouſneſs; For, for all wee have travelled ſo long, yet we are not any thing a weary, &c. And Brethren be aſſured, that I will lead you to a place of great joy and comfort before it be long, if you will but follow mee.*

So

So then (me thought) we went a *little further*, and we came to a *very large* and *ſpacious place*; wherein there was a *great gate*, and there Mr. *Rogers* made a *prayer*: and as ſoon as he had *concluded*; the *Gate* was *opened*, and we *entred* therein; and then me thought wee went into a *great Garden*, and there was a *very large paire of ſtairs*, where we went up, and there I ſaw mee thought a great many of dead *peoples bones*, which appeared to Mr. *Rogers* in *full* and *perfect ſhape* as ever any were, as I conceive, for at thoſe *bones* he made a ſtand, and *ſaid* unto us all, *Look brethren*, and take good notice of the *handy work of our great God*; *for here you may ſee that they are in as perfect ſhapes as they were in the lower world.* So then (me thought) we went up a *little further*, and there Mr. *Rogers* made another ſtand, and ſaid, unto us, *Brethren*, *Now ſhall I ſee whether you be ſtrong in faith, or not.* So then (mee thought) wee came to a *place* where we muſt needs goe over, and it was in the *likeneſſe* of a *ſmall Pike* laid over a *deep pit*, and then mee thought Mr. *Rogers* ſaid, Come *Brethren*, our *journey is in vain without* wee *goe over this Pike*, for they that will ſee the *Habitation of the Lord*, *muſt goe through many dangers*, *and I will by the grace of God be your Leader*; And ſo then (me thought) *he went* over with as much *ſafety* and *eaſe*, as if he had gone on the *earth*. The next that went over the *Pike* aforeſaid, was Col. *Hewſon*, and he went with as *much eaſe* alſo, and after my *Lord* of *Clogher*; The next it came to my turne, which I ſeeing ſo great a *downfall*, and the *Pike* did ſo *bend* and *ſhake* that I could not ſet one foot over it, was afraid; ſo then me thought Mr. *Rogers* cryed out, and ſaid, *O friend, friend! you have walked in the pathes of unrighteouſneſſe!* So then (me thought) he made a *prayer* to *Almighty God*, that he would *admit me* to goe over: And ſo then (me thought) *he bowed three or four times, and cryed out with a loud voyce*, and ſaid, *O thou great God, how much I am bound unto thee for all thy loves and manifeſtations towards me!* So then (me thought) he took me by *the hand* and bid me, *Come over*, and not to *fear*; and then I *walked* over with as much ſafety as the reſt; ſo then (me thought) we went a *little further*, and we came to a *very faire Room*, and there was not any in it as I could ſee, but

Mr. *Rogers*, and Col. *Hewſon*, and the Lord of *Clogher*: They ſaw, and ſpake with *God* (as I conceived) for after they had done ſpeaking, they gave many *bows* and *thanks*; and then (me thought) Mr. *Rogers* ſaid, Come, we will *ſing prayſes unto the Lord for all his Promiſes, and great Gifts* to us. And then (me thought) wee began to *ſing*, and I heard a *multitude of voyces* with rare *Muſicke*, and I could not ſee any, but our ſelves; ſo when Mr. *Rogers* had done giving *God his glory in ſinging of praiſes*; he did *riſe* up, and *ſaluted* us, and ſaid; well, *Brethren*, I have but a *ſhort time to ſtay here with you; and for the Time I have been amongſt you, I have endeavoured to bring you the Right way to worſhip God. And for the time I doe ſtay with you, I ſhall (by the helpe of the Lord) make knowne unto you Greater things then I have done yet*; So I deſire you to follow my counſel, and it ſhall bee for your *owne profits*; and ſo I waked, or elſe I might have knowne more.

After this his *Dream*, he was much confirmed in this way wherein we walked, and the *effects* of it were of ſuch *influence*, that he ſaid he could not reſt, nor be ſatisfied untill he had ſhewed it to the *Church*, and *propoſed* himſelfe to *walke* with them; at the time he was admitted, he ſaid more (though not much) that he was called home to God, taken off of *ſinne*, and the *luſts* of the *world*; and that he had *found* in him a *great change*, though he were not able to *expreſſe* himſelfe in words, and was now deſirous to *pleaſe God*, to *walke* in his way, *longing* after *Chriſt*, and *communion* with his *people*, being long before *wrought* upon by the *word preached*, and *prayer*, and that now hee had given himſelfe up to God, with ſuch like *expreſſions* comming very brokenly from him in much *appearance* of *humility* and *holineſſe*.

VIII. *A fuller* Teſtimony *as it was taken from* Elizabeth Avery, *out of her own mouth, and declared by her ſelf to the whole Church.*

IN this *ſociety* I ſee much of God, and have a great deſire to be one with you. From my *childhood* I have lived under.

der *good education*; my *Father* was a *godly man*. I was always tender and conſciencious, but my *converſion* was *wonderful*. On one *Sabbath-day* I was playing, but I was ſoon and ſoundly *checked* for it in my *ſpirit*; and went home, but I was a great while troubled, and lay under *bondage* all along: And I was much *diſtracted* and *confuſed* for ſin a long time, till about *ſixteen years* of age; and then I began to be very *ſtrict*, and ſo retired in my *life*, that many wondered at it: I had an entire *love* to the *preaching of the Goſpel*; O how I longed after it! but alas! we had then no good *Preaching-Miniſtery* to be had or heard about us! and yet my *heart* longed a long time after it, till I came to be *married*. But alas! I was yet under the *Law*, and *Works*, until *God* called me out of *Egypt*; and I could not tell how I was once wrapt up in a *light*, and *hearing* ſomething ſpoken of *Free-grace*, then I melted. Yet for all theſe, I had *great afflictions*, and amongſt others, by the loſs of my *children*, *Gods rod* was laid *heavy* upon me, inſomuch, That he ſtruck *three* of them together; and *one childe* above all, a moſt ſweet *childe*, and one, that I leaſt thought of them all would have died, was very ill; and we were talking (I, my Husband, and ſome Friends,) together of comfortable *things*, and amongſt others of *David*, when he ſaid of his *childe* (dead) *I ſhall go to it, it ſhall not return to me*. Ay ſayes one, that is to the *grave*; which word *wounded* me; and I went into the *Garden* to *wail* and *moan* my ſelf; but ſoon after, my *Husband* came and told me my *childe* was dying; at which I was left in an *horror*, as if I were in *Hell*, none could comfort me, nothing could *ſatisfie* me, no *Friends*, nothing; then it was ſad indeed to me, a *Hell* indeed. I ſent for the Doctor and others, but to no purpoſe. Yet after this the *Lord* wrought on me much; and one, a *Miniſter of Chriſt*, that had *power* from *God* to do me good, gave me *much ſatisfaction* by a *Letter* of his: And after that, me thoughts, I was content to part with all, and to let all go; then God tryed me, and took away another *childe* from me, and I could bear it very well, and was not *troubled*, but rather did rejoyce within me to be thus *tryed*. No croſs, nor

Mr. *Parker* was her Father, that able Divine that writ *De Eccleſ. Polit.* ſo largely; but ſhe married Maſter *Avery* a Commiſſary in *Ireland*.

Called legally.
1. When.
2. How?
3. Effects.

Yet under the Law.

Till called out of *Egypt* into light by Free-grace.

Yet in great afflictions.

Even in Hell.

Deliverance by ordinary means.

Effects of it.

Nothing could trouble her.

nor loss could trouble me then, and I continued in this *strength* (I praise God) pretty long. But after this I was like to have died, and then, to adde to my *great sorrow*, the good *Minister* that did me *so much good*, left the place, and went away, and my *friends* slighted me, and one thing added to another, made me begin to *despair* again; but then I know not how God *quieted me* again, which I wondered at, and was much *comforted*, and *confident*, that *God* would do me *good*, and I hoped and looked for it: And the very *next morning* as I was at *prayer*, God *wonderfully appeared*; and then was it, that *Christ* was *manifested* to my *spirit*, and I was as in a *trance* for a while, but after I awaked *full of joy*; and yet for all this, I was somewhat under *bondage* (me thoughts,) but the *Word* and *Means* of *Grace* did *confirm me*, and *comfort me*. In the times of the *Wars* in *England*, I was brought out of *Egypt* into the *Wilderness*. O! I was *much refreshed* by the *Lord* two or three years, and was much *contented*, and had his *teachings within me*, yea, and (many times) *without* his *outward instruments*; for I had his *Spirit*, his *voice* speaking *within me*, and *God* alone was with me, and no *strange god*. But when the *wars* began to cease, my *greatest trouble*, and that at which I took *offence* was, That we were so without the *means*, and without able *Ministers*; for now I could not be *satisfied*, but even *doted* on them, and could not *wait* with *patience*; for I had forgot now how *God* had *taught* me within before, and without them. Yet I *followed* and *hunted* after my *lovers*, having *mens persons in admiration*; and thus *God* *suffered me* for a while to go on after them. A while after this, Colonel *Lambert* desired me to go to *Oxford*, and when I was to go, I made ready my self, packt up my cloaths and all, and rid away; most, with *desire* for *communion* with *godly people* there, for (as yet) I could see no further-----. I heard *their disputes* between Master *Kiffith* and others, very hot, but saw nothing of *God* there, and was troubled at it, and could not after that *hear him* or others; but I went into a *Garden* alone my self mourning, and sat so a while under a *Wall*, and by and by came three men to me

Began to dispair again, but soon quieted.

Called Evangelically. Extraordinarily In a trance.

And confirmed by ordinarie means, the Word.

In times of wars, full of joyes, and peace, and inward teachings.

This forgot, and doting on outward means altogether, and on mens persons.

A stronger temptation to deny Ordinances, and the use of the means.

(passing that way) and *wondered* to see me so; they asked me many *questions*----. But a little after I *recovered* my self out of that *passion*, and went and told Colonel *Lambert* how it was with me; but he told me, I should not onely be taken off of *Ordinances*, but off of *believing* too, within a while; at which I was troubled, and went away *unsatisfied*. I was troubled to hear any *Preach*, and being once got to go to the *publick place*, I was so *tormented* that I could not bear it; for I could not *joyn with them*, nor *hear*, nor *pray*, nor had no *rest*, no *comfort*, nor *ease*, nor could I *eat* or *drink*, but went (as I was wont) to *bewail* in a *Garden*, where I was *moaning*, when there came *one* unto me, and presently told me, That I was under the *opening* of the *fifth seal*, and very near the *fixth*, in the condition which I was in, and should be in. ☜

Tormented at them.

Being thus *afflicted*, I desired to go home again from *Oxford*, and writ to my *Husband*, but the *Letter* was burnt;--but I was in such a condition to see *Gods wrath* in every thing against me, as is not to be *expressed*; I was left in *all kindes of troubles* (as it were) at once; but here was all the *comfort* that was left me, and it was my *Heaven* in my *Hell*, that *God would be glorified by my destruction*: And so long I found some *ease*, and *content* (me thought,) and it did *joy* me at my *heart* to think, That all things should *go well* with the *Saints*, and they should be *happy*; though I had no *share with them*, yet these *things* did me *good*. And indeed, I dare boldly say when *my faith was gone*, and *hope gone*, and *all gone*, and *flew from me*, and could not be *seen in me* that I had any; yet *love remained*, and might be *seen*, and *was not gone*; noe, though I were to be cast presently *into Hell*, yet I could *love God*, and *was glad* he was to be *glorified*, though *I were* to be *ruined*; and so *I was glad* at the *welfare* of *Gods people*.

What was her comfort, and her Heaven in this Hell? ☜

A high pitch. Effects of Christs call, a true and strong love.

1 Cor. 13. 13. ☜

Thus *I was* three quarters of a year, and did not *now care for my self*, what became of me, for the *reasons* I said before; but it appeared *my deliverance was near at hand*, though (as yet) I had *no assurance of salvation*; yet at last I was *carried out with a great confidence*, that *light* was near at *hand*,

Not caring for self, but for God and his people.

How delivered.

Extraordinarily by a voice twice.

Effects of it.

Extraordinarily called.

And yet I met *with terrible ſhakings for all that*, which lit altogether upon *the fleſh*, for the *ſpirit was free*: So that ſome *three years* agone, *God* came in upon my *ſpirit*, and gave me *full aſſurance*, and I heard a *voice* ſay---, *And ſorrow thou ſhalt ſee no more*. Then I *writ down* what *God* had *done* for me, and *writ* about to *my friends*; but yet I was *ſtruck* in the *fleſh* again, *which I wonder at*; and then I heard *the voice* again ſay, *It was ſin that was ſuffering in me, and the fleſh as the puniſhment of ſin*; and ſo I *found* it was, for the *deſtruction* of the *fleſh*; and ever after that *I found Chriſt in me*, ruling and reigning, and taking *all power to himſelf*, and he hath caught the *man-childe* up to God, which I brought forth. *i. e. The fleſh*, (by his *incarnation*) and *I have found* in me (and do yet) his *judgement-ſeat ſit*, to *judge* and *ſentence ſin*, and *luſt*, and *corruption*, and his *throne* is there for *himſelf* to *ſit*, and to *rule* by his own *Laws*: And thus it continues with me at this day, and the *Lord* leads me on, *higher* and *higher* in himſelf; and for that I ſee ſo much of him here in the *midſt* of this *Church*, I deſire to be *one alſo with you*.

IX.

Her Husband a Captain. This Gentlewoman declared to ſeveral Church-Members, that before the Author came over, ſhe had in a dream one night of her troubles, a viſion of him ſo plainly, that after he was in *Dublin*, the firſt Serm. he preached, ſhe told her friends this was the man that God had declared to her in a viſion, ſhould comfort her ſoul.

Another Teſtimony *or* Experience *made by* Elizabeth Chambers, *in the* Church *aforeſaid, when ſhe was admitted.*

I Have often prayed for *communion* with *Gods people*, which I hope to enjoy as his *anſwer*---. When the *Rebellion* brake out here in *Ireland*, I went over with my *Husband* into *England*, and at *Briſtol* there were a poor *deſpiſed people* that *met together*, and had ſome *communion*, but they were made a *meer off-ſcorn*, and *diſdained* by *all* almoſt; but I deſired to *know them* more; and the more *I heard them reproached*, and *abuſed*, and called *Hypocrites*, and *holy Brethren*, or *Siſters*, in mockery or the like, the more *I rejoyced*, and deſired to be *one* with them; and *I reproved* their *enemies* for *reproaching* them; for that (by that) it appeared the more to me, That they belonged to the *Lord*, and *I wiſhed I might* be *one* with them: But being afterwards to return hither, when *I was* come over, *I went* to hear at *Katherines* Church (ſo called)

called) in *Dublin*; but I could not well hear the *Minister*, and when I did, he railed so bitterly against the *godly people*, that I could not *edifie* any thing by him; but *I heard* Mr. *Brisco*, and was much *moved* by him; but yet I was without *assurance*, and had no *full* and *clear satisfaction* all this while; until the *Lord*, who heareth prayers, sent over Mr. *Rogers* from the *Councel of State* to us, who on the *first subject* that he was cast upon to *Preach* out of *Gal.* 1. 15, 16. *When it pleased God to reveal his Son in me, that I might Preach him among the Heathen, I conferred no longer with flesh and blood.* He did shew, that unless Christ *were revealed in us, he was vailed to us*; and *the ablest Preachers speak from inward revealings, Christ revealed in them.* And in the *handling* of this, he shewed, that *unless Christ be in us, no Salvation to us*, 2 *Cor.* 13. 5. Now after I had heard him on this, I was much *cast down*, for I could not *finde Christ*, but *corruptions* and *sins in me*; and being *removed* from my *former bottom*, I was *much troubled*, and could not finde any thing *in me* to build *my comfort* upon; but lay *lamenting*, and *afflicted day* and *night*. My Friends were *much troubled* to see *me*, and *questioned* much *with me*; but yet being *cast down*, and *undone* thus, upon the *first sight* and *Sermon* of this man, *I sighed* and *prayed*, and *sighed* and *prayed*, and went to *bed* with *my heart full*, and *head full*, and *eyes full*, and *all afflicted*; at length *I slept* and *dreamed*, That unless *Christ were in me*, *I were damned*, *a reprobate*, *undone*, *and lost for ever*. When *I awaked*, *my heart ached*, ready to *break*, I *rose up*, and *wept sore*, and *with sighs* and *tears* I took the *Bible*, and *looked out* for *Christ* there; and *looked out* and *turned* to the *proofs* that Master *Rogers* mentioned, and *examined* them; and then *I examined* my *own heart*, and *searched*; but all this *while* I was at a *loss*, and *lamenting*, *I told* a *Gentlewoman* my condition, and she did what she could to *comfort me*, but to no purpose. The next day *I hasted away* to hear *him* again, and there *I found comfort*, for he was now upon *certain signs* whereby we might (likely) *judge* of *Christ within*, *revealed in us*, and *know it*; and also to *others*, he gave and urged the *tender of Gospel-promises*, upon their *willingness* to *accept of*, and *receive in Christ*, as *Isa.* 55. 1. and *John* 7. 37. *Revel.* 22. 17.

Called Assurance.
1. When, where.
2. How?

In great troubles and travels of soul.

A Dream.

3 The effects of it.

A good example to women.

John

John 6. 37. and 16. 20. and *Matth.* 12. 20. *Isa.* 44. 3. *Psal.* 145. 19. and *Prov.* 13. 12, 19. and *Matth.* 28. 5. *Fear not, for you seek Jesus*; with some other places. And moreover, he *proved* to us, That some had *Christ* (within) when they *think* they have him not; but therefore do *pass* a false *sentence* upon themselves, and seek *him without*; as the *Canaanites*, and the *Spouse*, in *Cant.* 3. 3. and *Mary Magdalen*, *&c.* By all which, I was *much raised up*, and *went home* with *joy*, and *was sure* that I had *found Christ now*; for my *heart* was changed, and *satisfied*, (as it were) full of *light*, and joy, and *I saw clearly*, that *I had Christ*; and all *my motions*, *desires*, and *heart*, went out after *him*, and *him alone*.

Fully satisfied, that she had found Christ.

3. The effects of it.

To do others good.

After this, *my sister* had the *sickness*, and yet *I was not afraid*, but *lived on God*, and *fed on Christ*, as all *my comfort*: And *I saw* all was *empty* and *nothing*, and not *worth* loving *without him*; and *I often* spoke to *my sister* of *Christ* within; and did *often pray* by her, and was (*through grace*) made an *Instrument* to do her *great good*; I being always with her, and seeing her a *dying woman*. Yea, the more the *Lord* hath taken away from me, as my *Husband*, *Father*, *Friends*, *Sister*, *Children*, and all; the more have *I made Christ in me*, in the *room* and *stead of all these to me*. And I let *God* alone to do what he will *with me*, and *I applied* that place to *Abraham*, *Gen.* 17. *Fear not, for I am God all-sufficient*, *&c.* And so *I rested* on *God*, and the *life I now live*, *is by faith in the Son of God*; who gave *himself for me*, and *died for my sins*, and *rose again for my justification*.

Christ is her all now.

X.

Experience of Henry Johnson, *which is taken imperfectly and very short.*

I Have met with many *great mercies*, when I was in the *West-Indies*, there we wanted the *means*, and had no *good Ministers*; but after that *with conference* that I had with a *good man*, I began to know something of *God*, for till then I was in *great ignorance*: Afterward I came to *London*, and there indeed *I heard many good men*, and had *much means*, yet but a *little assurance*; and so *I held* in a *formal-way* of *working* and *worshipping*; until a *time*, when *I was surprised* with *fears*, I had a

vision

a *vision*, and an *appearance* (as it were) round *about me*, and *full of glory*, which *I cannot* expreſs; but a *voice* ſaid, *You ſhall ſee it*; at which *I was afraid*, and after *all* this, *I thought I was* but a *Formaliſt*, and no better then an *Hypocrite*, and could not have *reſt* or *comfort*, but went about, and deſired *prayers* to be put up *for me*, and durſt not go to hear; until it *pleaſed God* to bring into *my heart*, *Iſa.* 50. 10. *Heb.* 10. 20. & 13. 5. *I will never leave thee, nor forſake thee.* And ſuch places which did abundantly *comfort me*, and *ſatisfie me*, and ſo *I could come* with boldneſs in *Jeſus Chriſt*; and then durſt go to hear, and have been *ſetled on Chriſt* ever ſince, and have uſed the *means of Grace* and *Ordinances*, with *great affection* to *Jeſus Chriſt*.

A Viſon extraordinary, and a voice.

Confirmed by ordinary means. Effects.

Experience of Edward Wayman. XI.

I Am not able to *expreſs* what *I have* found of *Gods goodneſs* to me. My *firſt call* was upon a *dream*, which *I had of a great black terrible dog*, which ſeized upon me, and *took hold* on *my ear faſt*, which *I thought* was the *Devil*; at which, *I waked* with *ſcreeks* and *cries*, and ſuch *frights*, as for *three weeks I thought I ſhould* have gone *diſtracted*; for *I found* this was *ſent* to raiſe me out of *my ſins*, which were after ſet ſo before me, ſo that *I was a long time afflicted*; and ſo, as *I* could ſcarce *walk* about the *ſtreets for feebleneſs*: But it pleaſed *God* to *comfort me* ſince by Mr. *Fowler*, and ſome others; and in *private meetings*, and in *prayers*; So that *I am* ſure *I am pardoned in Chriſt*, and that *God* hath *accepted of him*, as an *offering for me*. *I was zealous* before for *Forms*, but now *I deſire* to be built up by the *Spirit*, and to live by the *Spirit*, in *Chriſt*, whom *I* make *my all*: And for that end, *I* deſire to joyn with you, as you do with the *Father* and the *Son*.

Converted by a Dream of a Black Dog.

Effects of it.

Experience given in by Humphry Mills. XII.

MY *Father* was a *Gentleman* of a fair *eſtate*, had many *children*, *eleven Sons* of us, he was *High-Sheriff*; and when he died, we were all the *Family* of us broken in *confuſion*, and *diſperſed*: Two of us were brought up within five miles of *Gloceſter* in *England*, but *I* was placed in *London*

an *Apprentice after*; and by this *means*, my *ſorrow* and *troubles* began to be *great*; firſt out of *conſideration* of this *change*, and it *continued* ſo a while, till I was about the *ſeventeenth year* of *my age*, and then *my ſorrow* was turned into another *kinde* of *ſorrow* and *trouble* for ſin: I was for *three years* together *wounded for ſins*, and under a *ſenſe* of *my corruptions*, which were *many*; and I followed *Sermons*, purſuing the *means*, and was *conſtant* in *duties*, and *doing*; looking for *Heaven* that way: And then I was ſo *preciſe* for *outward formalities*, That *I cenſured* all to be *reprobates*, that wore their *hair* any thing *long*, and not *ſhort* above their *ears*; or that wore great *Ruffs*, and *Gorgets*, or *Faſhions*, and *Follies*: But yet *I was diſtracted* in my *mind*, wounded in *conſcience*, and *wept often* and *bitterly*, and *prayed earneſtly*; but yet had no *comfort*, till *I* heard that *ſweet Saint* (now in *Heaven*) Doctor *Sibbs*; by whoſe *means*, and *Miniſtry*, *I* was brought to *peace and joy* in *my ſpirit*. His *ſweet ſoul-melting Goſpel-Sermons* won my *heart*, and *refreſhed* me much; for by him *I ſaw* and had much of *God*; and was confident in *Chriſt*, and could *over-look* the *World*; and then *I* did not care for it, and was not *afraid* of *afflictions*; and yet ſometimes *I* was under a *ſpirit of bondage again unto fear*: But nevertheleſs, my *heart* held firm, and *reſolved*, and my deſires all *Heaven-ward*. *I* heard *Funeral Sermons* much, but Doctor *Sibbs* moſt, by whom *I* was moſt *effectually wrought* upon, and *ſatisfied* with *comforts*. After this *I married* a *precious Chriſtian* full of *Chriſt*, and a great comfort to me. My *Trade* was in *Whole-ſale*, and ſince thoſe times, *I* have loſt in *England* and *Ireland*, Fourteen hundred pounds. *I* did not think to have *lived* here, when *I* came over firſt, and brought *wares*; but *I* found *God* to deal very graciouſly with me. And being much *refreſhed* by your *Meetings* and *Members*, *I* deſire to be one with you in *Chriſt*.

A formal righteouſneſſe.

☞ Very preciſe.

Trouble in mind.

Till Dr. *Sibs* did comfort him.

Called by the Goſpel
1 When.
2 How.
3 Effects.

Experience

Experience of Ruth Emerſon *as it came out of her own mouth in the Church at* Dublin. XIII.

THe Lord hath *exerciſed me* much, and to paſſe by all *outward troubles* which have been very many, I ſhall *declare* what the *Lord* did for me when I was *young*. I was called out once to hear one *ſome four miles off*, *where I lived*, who was *counted* a *very good man*, and I went (with others) to hear him, not *knowing* well what I went about, but I got leave to goe, and he was on that ſubject, *Thy teſtimonies are ſure, holineſſe becommeth thy houſe for ever*. The *Miniſter* preached exceeding well, and I began to be *affected* therewith; and after that my *mind* ran much on what he ſaid, and I was *carried much* after the *Word*, and went often *five miles off* to hear Mr. *Archer*, whom I followed, by whom I came to ſee that I was *loſt*, and left by *Adam* in a *woful condition*, yet ſtill I heard him *one Sermon after another*, but was all this *while* in great *woe* and *miſery*, and ſo continued a *long time* under the ſenſe of my *undone condition*, and *damnation*, untill Mr. *Archer* perceiving my *condition*, offered me Chriſt *freely*, onely upon *thirſtineſs* and *wearineſs*, which he proved was as much as was required on our *part* to come to *Chriſt* upon, and to *tender* him as he did; I made many *objections* (which would be long to tell now) but he *anſwered* them all out of the *Word* ſo fully that I could not tell what to ſay more, but was ſo *wrapped* in, that I could not but *reſign* my ſelf up to this *Saviour Jeſus Chriſt*, and that *I would rowl my ſoul* upon him, and *leave* my ſelfe ſo with him. Yet afterwards not *finding* my ſelfe ſo *gifted* and *graced*, nor having ſo much of *Gods Spirit*, as I ſaw *others* had, I was in great *doubt* for a while of my *eſtate*, and was much *troubled* againe, eſpecially when I thought I heard how the *damned roared in hell*, and *blaſphemed God to his face*; O this!--this *cut me to the very heart*! to think I ſhould be one of thoſe that ſhould *blaſpheme God*, *this wounded me more then hell*! But after this, *hearing* the *Word* conſtantly, *Chriſt* was offered to me time after time, till I was fully *called* to *Chriſt*, and to *hang* upon him as I do at this *day*, with *confidence* and *aſſurance* of *grace* and *mercy*. And ſeeing God hath done thus for

Called by the word.
1 When, where.
2 How.
3 Effects.
Temptations manifold.
Senſe of hell.
Deliverance.

Resolution

for me, and hath *given* me this *beginning* to let me see his *everlasting love*; now surely I will relye upon him, though I be in *darkness and see no light*. Yet I confesse I walk not according to the *mercies* received, but I find *back-slidings*; yet I remember Gods *everlasting love* in *Christ Jesus*, and whom he *loves*, he *loves* to the *end*; wherefore I relye on him, and know that by his *grace* I shall stand; and do much desire to *walk* with you, that I may be *Watched* over by you.

XIV.

Experience of Anne Hewson, *wife to Col.* Hewson, *as it was taken in the Church.*

Called by the love of God. 1 When where. 2 How. 3 Effects.

I Lived in *London*, and was a frequent *hearer* of *good men*, and especially of one Mr. *Culverwel*, a very *able* godly *Minister*, and I received much *comfort* by him, he *preached* the *love of God* so *sweetly* that my *heart* melted to *hear* him, and hereby he *first* shewed me my *miserable condition* in shewing what the *love of God* had done for me; and after I saw my *misery* in my selfe, I came to see no *happiness* but in *Christ* alone; and I was very much *troubled*, because for a *long time* I could finde *nothing*, but the *legal worke* upon my *spirit*, and I feared that the *Worke* was not yet *perfect*, therefore I *followed* and *heard* the most *searching Ministers* I could; and was still *tormented* in my *minde*; but Mr. *Culverwel* (poor man) did still *doe* all hee could to *comfort* me, and to *incourage me*, and told me that *God* would not *break the bruised reed*, *nor quench the smoaking flax*, and that I was in the *way* to have *Christ* a full *satisfaction*, and bid me be of *good comfort*, but I *continued* in these *troubles* and *temptations* as if Sathan had been let *loose* upon me, yet this did something comfort me, that *other* of Gods people were in the *like condition* with me; but yet I was thus till I met with Mr. *Bolton*, by whom I had much *comfort*, and by other *means* together I became *fully satisfied* and *assured* of *Gods love* to me in Christ.

XV.

Called by Mr. *Owen*.

Experience of Dorothy Emett.

MR. *Owen* was the first man by whose *means*, and *Ministry* I became *sensible* of my *condition*, I was much cast down, and

and could have no *reſt* within me, and ſo I continued till his *going* away from us, and at his going he bid me *beleeve in Chriſt*, and be *fervent in prayer*; but I ſaid, how ſhould I do to *beleeve*? I lay a long *time* in this *trouble* of *minde*, untill in my *ſleep* one night came to me a *voyce*, (I thought) that ſaid, *I am the Fountain of living water*: and when I *awaked*, I was much *refreſhed*, for I had *great thirſtings after Chriſt*, and yet I was under *ſome doubts*, untill I heard one at *Cork-houſe* upon that *ſubject*, *Rom.* 8. *The Spirit witneſſeth with our ſpirits, that we are the ſons of God.* So that God *ſatisfied* me very much, and I have had ever ſince a *full aſſurance* of *Gods love* to me in *Chriſt*.

Effects.
A voice in her ſleep ſatisfied.

Experience of Anne Biſhop.

XVI.

I Have taſted much of *God* upon my *ſpirit*, the *firſt Sermon* that I heard here ſo *wrought* upon me, that for a *year* or two, I was much *tormented*, and could have no *comfort* at all, or *confidence* to take Chriſt when he *was offered*; for I had this *objection* continually, that I was not fit to *receive* Chriſt, but afterward *hearing Chriſt freely* offered without any *fitneſſe* or *qualification* in us *before-hand*, without any ſuch *conditions* of *worthineſſe*, but with *hungrings* and *thirſtings*, and that hee muſt be *taken* thus *barely* (as it were) as from us, and *willingly* ſo as to part with *Father*, and *Mother*, and all for him. I was at laſt *wrought upon* to take him on theſe *termes*, and yet I had *abundance* of *temptations*, and *trials* both *inward* and *outward* (which I hope to have time to tell hereafter) but I durſt not do any duty, nor ſo much as *pray* before any, *apprehending* that I was an *hypocrite*, and once I ſate down in *great perplexities*, when it *pleaſed* God to come upon my *ſpirit*, and to *reveal* to me that I muſt *beleeve in him*, *and caſt my ſelf upon him*, yet I was *troubled*, and bid the *Lord do what he would with me*, *ſo I might but have him*. All this was before he made himſelfe ſo *known to me* as he did afterwards; for he made me firſt to ſee my ſelfe *nothing*, and although before *I reſted* on my *worker* and *duties*, and ſo I did long, yet now I could finde *no reſt* there, but thought all *my former hopes* were gone, and Chriſt to be *loſt*, and I was *deſtitute* and *comforteleſſe*; but ſince, I have found *Chriſt* to be *mine*, and that *I am his*, and the *Lord*

1 When wrought upon.
2 How by Chriſt freely offered.
3 Effects.

Called perplexed.

Temptations.

Aſſurance in Chriſt.

hath appeared to be *my righteouſneſſe*, and hath *fully ſatisfied me*, ſo that *I live* barely upon *him*.

XVII.

Experience of Tabitha Kelſall.

1 Formal for doings.
2 Denying Ordinances and duties.

I Was *determined* once to have *life* by my owne *actings*, and thus I was a long time in *England*, I was of *Paul Hobſons* ſociety, and ere long all the *Ordinances grew dead* unto *me*, and I knew not what to do; I lay long under a ſad condition, and ſo as I could not read, nor pray, nor hear, but found all *unprofitable* to *me*; many wayes did God *ſhake me* ſore, and I lay under many trials and *ſhakings* long till the *Lord* came in by *himſelfe*, and *ſetled* that in *my minde*, which is in *Heb.* 12. 26. *Yet once more I will ſhake not the earth onely, but alſo heaven, that thoſe things which cannot be ſhaken may remaine*: For the Lord by his *voice* did thus *comfort me*, that although *heaven* as wel as *earth*, *inward*, and *outward man*, my *ſpirit* as well *my fleſh*, and all *my works*, and *righteouſneſſes* were *ſhaken*, yet it was to *make way* for what could never be *ſhaken*, and yet after this I was *lifted* up to much by *knowledge*, and *withdrew* from *Ordinances*, but ſeeing how ſome that *did ſo*, and *denied Ordinances*; did live diſorderly, and *walke wickedly*, I was much *troubled* at it, and yet left in the *Wilderneſſe* a long time after untill God did *diſcover* by his *word* to *me*, and *declare clearly* that I muſt not *withdraw* from the *Ordinances*, nor *deny communion* with his *people*, and then I made a *Covenant with the Lord*, that I would not, and that I would part with all for one *ſmile*, and was glad at *my heart* that I was *received* again, and brought under the *means of grace*, and *Ordinances* of *Chriſt Jeſus*.

Temptations till the word was opened.

Shee ſaw other *Ranters* live wickedly.

Called in again by the word, & made a Covenant with the Lord.

XVIII.

Experience of Andr. *Manwaring*, Major.

An ill liver.

I Was brought up well, by *Parents* accounted *Puritans*, till about ſixteen years of age, after that I was *Apprentice* in *London*, but ill *company* drew me away, and I took but ill *courſes* untill the three and twentieth, or four and twentieth year of my *age*; then I came into *Ireland* in the *beginning* of the *Rebellion* in the *North* of *Ireland*, I paſſed through *great dangers*, and many *deaths*, (as I may ſay) for there

In dangers.

my

my *Father* was killed, *my Wife* was *wounded*, and *I my ſelfe* with much *danger* eſcaped from the *bloody Rebels*; after that at *Tredah-fight* I was, when it was *delivered*, and being *laid* in the field among the *dead*, with *fifteen wounds*, *I* was given up for one of the *dead*; but after that *recovering*, I went into *Engl.* and then returned into *Ireland* again; at which time I began to *looke* about me to follow the *Word*, to *hear good men*, being *ſenſible* of *my ſinnes!* and former *forgetfulneſſe* of *God*, and *goodneſſe*. *I* heard one Mr. *Owen* here, who did *me* much good, and made *me* to ſee *my miſery* in the *want* of *Chriſt*, and ſo I continued, till Mr. *Rogers* was ſent over to us, by whom I have *received* great *comforts* and *aſſurance* of Chriſt, and now *I* doe verily *beleeve I* have *fellowſhip* with the *Father*, and his *Sonne Jeſus Chriſt*, and finde a great *change* in *me*, and I abhor ill *company* and *courſes*, and *deſire* to *walke* in all *well-pleaſing* to *God*; and though I meet with *temptations* and *hindrances*, yet I bleſſe God he carries me on in *goodneſſe*, and I can now pray, and that by the *Spirit*, and I love the *Word* and *Ordinances*, and do earneſtly long to have *fellowſhip* with the *people of God*, to *watch over me*; for I am *yet weake*. Bleſſed be God for his *free grace* in Chriſt Jeſus before I had any *knowledge* in Chriſt, the *Lord* ſpoke to me by the *means* of an *honeſt man* about thirteen years agoe, who *worked much* upon *me*. I heard *Sermons*, and followed *Miniſters* much after that; I was wont to hear in *London* Mr. *Cradock*, and Mr. *Simpſon*; Mr. *Cradock* wrought much upon *me*, being upon that saying in *Iſa. Woe is me, I am an unclean creature*, &c. And truly I could finde it in me, as if he had *ſpoken to me* onely; what he ſaid, ſo that I was thereby *wrought* upon: I was *much afflicted* for a *time*, and gave my ſelfe much to *prayer*, and did love the *truth*, and all the *Saints*, and ſo I continue now, and I have found, and doe yet thoſe things true in *me*, which were ſpoken by Mr. *Rogers* of that *oneneſſe* of *love* and *unity* of the *Spirit*, which ought to be among all *Saints*, which hath *much wrought* upon me, and *affected me*; I have ſeen my (ſaid) *condition* by *nature*, and now I ſhall ſee it in *grace*: and now O! how I love the *wayes* of God, and *holineſſe*, and duties! and *means of grace*! which before I did not, but ſuch things

Even death.

Called.
1 When.
2 How.
Confirmed.
3 Effects.

Called,
1 When.
2 How.
3 Effects.

things of *God*, as before I *loathed*, I now *love*, and *long* after Jesus *Christ* alone.

XIX. A legall righteousnesse.

Experience of Ed ward Hoar *Captain.*

I Shall declare *something* of God upon my *spirit*. It is some twelve years since (before which I *understood* not the *happinesse* of *enjoying Christ*, that I began to say, *What shall I doe to be saved?* I *followed* the *Ministers*, frequented the *means*, and did too much *depend* upon my doings, and rest on *works*; and what I heard from the *Ministers*, I tooke for *granted truths*, because they said so, without *searching* or *examining* the *Scriptures*, and the *minde of God*. I tryed the *Scriptures* by *men*, not *men* by the *Scriptures*; but at last, I saw them to be *subject* to *errors* as well (or worse) as *others*, and then I saw that *humane Learning* could not get beyond *humane*: And what *Peter* said in 2 *Pet.* 3 16. *Which they that are unlearned wrest*, (as they doe also the other) *Scriptures to their own destruction*; could not be meant of *humane Learning*, *Peter* himselfe not being so, but of *Spiritual*. So that ever since I could not looke on *men* as *infallible*, and thence *forward* I beleeved not *things* to be so, because they said so, but because *God* sayd so, and his *Word*. But now I live in *Christ*, and I can *positively* say, I have *faith*, and am *sure* in *Christ* to be saved, and looke upon none else; and *I was darknesse, yet now I am light in the Lord*. And so I *propose* my selfe to you, I had *opportunity* in other *places* before now to have been of a *society*; but I was not *free* in my *spirit* for that I found them to live too much in *formes*, and not in the *Spirit*; but hearing of so much *love* and *freedome* of the *Spirit* in this *Society*, I desire to be *one* with *you in the Lord, and one with another*.

Assurance.

XX. A despiser of Ministers for long preaching.

Experience of John Spilman *Captaine.*

BEing a *member* of the *Church* at *Yarmouth* in *England*, of which Mr. *Bridges* is Pastor, I have given there an *account* of my *faith* and *life*, onely shall say thus much more, that once in a *carnall condition* as I was, I did slight the *Ministers of Christ*, especially your long *Preachers*, and could not abide that

that any ſhould *preach long*; but at laſt I was *catched* by one, and hee was on *Heb.*8. 8. 10. the *new Covenant* made in Chriſt, which was applied to *me* very *home*, and touched me to the *heart*, and made me to *inquire* into *my condition*, hearing the *danger* of being *out of that Covenant*, as it was to bee out of *Noah's Arke*, and I asked *my heart* about it, whither I belonged to it or no! but (alas) I lay long in *great affliction*, and had no *ſatisfaction*, nor *aſſurance*, ſo that *I* knew not what to doe, being under *many temptations*, ſometimes *I* would *beare*, and ſometimes affected the *Ordinances*, and ſometimes not, and ſo *I* continued a while, untill thoſe *promiſes* comforted me *much* in *Hoſea* 14. 4. *I will heal their back-ſlidings and love them freely, for mine anger is turned away from him.* And Heb. 8.12. *For I will be mercifull to their unrighteouſneſſe, and their ſinnes and iniquities will I remember no more.* And that in Rom. 5.6. *In due time Chriſt dyed for the ungodly.* And verſe 8. *While we were yet ſinners.* And ſome other places beſides; but yet *I* queſtioned whether he *dyed* for me or no, and that was *anſwered*, yes, for me; for *I* was one of the *number* of *ſinners*, and *ungodly* that needed *Chriſt*, but being in fears, *I* went to Mr. *Bridges*, told him how *I* was, and indeed he ſatisfied me very much for the *time*; but *I* fell into great *trouble* after all this, and had a *ſentence* of *death* within me, and thought *I* was *damned*, and utterly *loſt* for all this, ſtill wanting faith, and looking upon *my* owne *actings* and *graces*, till the Lord laid theſe ſayings of *Paul* to *Corinth* home cloſe to my heart, *Covet the beſt things*, and *I tell you yet a more excellent* way, and I thought there was yet a *better way*, but I was a great while *troubled*, for I was *well enough* untill *I* had ſome *ſweet enjoyments* of *Jeſus Chriſt*, and then *I* diſcovered the moſt *excellent way*, which is *Chriſt* and nothing but *Chriſt*, and then *I* grew *confident*, and full of *courage* and *aſſurance*, and *loved Chriſt*, in *all*, and *all* that was *Chriſts*, and *Chriſt* more then *all*.

Called,
1 When,
where.
2 How.

Confirmed.

Aſſurance by Chriſt.
Effects.

XXII.

Experience of William Walker.

I Have much reaſon to know a *great worke of God* upon my *heart* in delivering me wonderfully, from ſeverall *deſtroying* ſinnes, which once *I* thought *fleight*; but ſo great that *I* can ſcarce *utter them*; *I* was very *extravagant*, even here in *Ireland*, but was brought very low in *body* and *minde* together, and then was *ſenſible* of diſobeying my *Parents* from what the *Word* ſayes of men, they *ſhall be lovers of themſelves, heady, and diſobeying parents*, which caſt me down, *afflicted* my *conſcience*, and *troubled* me ſo, that *I* cannot utter it; and *I* lay thus a long time till *I* heard once *Chriſt freely offered, even to the worſt of ſinners*, and then *I began* to looke up a little, with hopes of *comfort*, and *applied* theſe *offers* to me as *needing him*, and ſo *I* began to be ſatisfied with peace, and reſt, and *I* followed the *Word*, and rejoyced in it, and loved the *godly* to have *company* with them, and yet for all this *I* was under much *temptation*, and too much *I* was given to *drinking*, till Mr. *Strong* told me, Brother, *I bear ſtrange things of you*, that you *are given to drinking*, &c. which ſo *ſmit* me, with the *abuſes I* received abroad by the *prophane* ſort, who ſaid, (O *this is one of Fowlers followers*) that *I* was *wounded* in my *ſpirit* a long time, that *I* ſhould bring ſuch a *ſcandal* upon the *Goſpel*, and a blemiſh: For two months *I* was *tormented* in my *minde* till the Lord *recovered* me, and gave me *reſolution* and power againſt the *ſin*, which hath been ever ſince, *I* acknowledge this *great mercy* to me, and doe live upon Chriſt the *true Meſſias*, whom *I* beleeve to have dyed for my *ſinnes*, and will ſave my ſoul.

Called, 1 When, where.

2 How. 3 Effects.

Experience

Experience of Lawrence Swinfield.

XXIII.

I Have been a *Travellour* for ſome yeares, and wandred about in *far Countries* beyond Seas till I came backe againe into *England*, and all this while in my *natural condition*, and ſo *I continued* a great while, but *I* came hither in a *ſad condition*, and very *comfortleſſe*, and could not tell what to doe, but to fall to *prayer*, and *I* did that often, and found (*I* thanke God) much *refreſhment* from that *meanes* but nothing to ſatisfie *my minde*, for *I* have been much *troubled* in *conſcience*, and could not take *comfort* untill the *Lord* was *pleaſed* to give in ſome *promiſes* to feed upon, as *Matth.* 11.28,29,30. where he *promiſed* to *eaſe* the *heavy*, *oppreſſed*, and to make his *yoke eaſie and light*, and then I began to long for a *Reformation*, and to *deſire* to be under his *yoke*, which was before (I thought) a *burthen* to me, and ſo *Eſa.* 55.1. *Come buy without price, and without money*; and ſo I came as *freely* as I was called, and was preſently *confirmed* by the *Spirit* of God *perſwading* me to give my *ſelfe* up into *Gods hands* upon theſe his owne *termes*, and ſo I did to this day, and many other *ſweet promiſes* I had, whereby I had a *great deale of peace* and *comfort*; and can confidently ſay, the *Lord is my God*, and I have ever ſince found in me a *very great change* from what I was before. As to inſtance in *anger*, I am now ſo free from that *Paſſion*, that I thinke, none can *anger me*; and ſo for many other things, and I have a *great delight* in the *Word* and *Ordinances*, and have *received* a great deal of *comfort*, and been much *confirmed* by Mr. *Rogers*, and ſome others, and I know now *that my Redeemer liver.*

In his naturall condition long

Troubled in conſcience.

How releeved.

Effects.

Confirmed and aſſured.

Experience of John Chamberlain.

XXIV.

I Beleeve, as you heard before, in *one God*, manifested by three *Relations*, and I beleeve this *Church-way* is *Christs*, and the very *minde* of *God*, and that the *Promises* made to the *Assemblies* of *Sion*, are yours being thus *separate* from them *without*. But to tell you my life, it hath been very evill; but now the *Spirit* of *God* testifies in mee that I am his.

From the ungodly. In a carnall state.

About fourteen years agone, I was a grievous *Wretch*, and was cast out of *doors* for my *disobedience*. But afterward being bound an *Apprentice*, the example of my *Fellow-Prentice* (who was well-given) wrought much upon mee; and hee seemed to mee to doe all for Heaven, and to minde *Heaven* altogether, which began to *incline* mee much that way too, and one time I went to him, and *desired him to own me*, and to let me be with him, and *partake*, but hee told mee *hee must not cast bread to Dogs*, which troubled mee much; but then I remembred to say, *But I may have the crummes*, and thence forward was hee *willing* to helpe mee all he could; so I went with him often, and by my suite to heare good men, and the word preached, but I was yet puffed up with *Spirituall pride*, and did *backslide* from my *promises*, and the *profession* which I made; wee were after that about such a way *of walking together* as this is; but wee were not so *strict*, and *carefull of admitting*; so I was admitted without any great *Examination* or *Triall*; but by reason of a *Contract* with a *Woman* which I could not *owne*, I was much troubled, and brake out into sinne, and God would have *one sinne* a *scourge* to *another sinne*, to fetch me *home* againe, which hee did to the purpose; and I was after much trouble in minde restored againe to the *favour of God*.

Wrought upon by a good example.

Yet proud.

Sinful and scourged by sin again.

Since that, being a *Souldier*, I was thereby brought under many *Temptations* to sin, especially that vile lust of

Strong temptations.

of *Drunkenneſſe*, which too much purſued mee, and ſo ſtrongly, that ſometimes I was ready to yeeld, at other times ready to make away my ſelfe, which I oftentimes was tempted to doe, and ſometimes I was ready to wiſh all manner of curſes upon mee for that ſinne; yet ſo I continued till the Lord at laſt came and delivered mee out of theſe ſnares, and filled my heart with his *promiſes* and *preſence*, and aſſured me of *love in Chriſt*; and now I long to enjoy more of him, and therefore deſire to *ſeek him with you in this fellowſhip*.

Delivered and ſatisfied.

Experience of Adrian Strong. XXX.

In ſhort thus:

FOr my life, I was two and twenty yeares a childe of wrath, and then by the word preached, and read out of *good Books* and the *Bible*, I was brought in to *God*: for my *preciſeneſſe* and *walking* in the wayes of *God*, I have been impriſoned twice. Sometimes I have had mony before theſe troubles, and then my heart was ſet too much on it; but afterwards I was taken off of all, and then I began to leave ſwearing, and drinking, &c. which I did too much *incline* to. And ever ſince as afflictons have growne greater on mee, *grace* hath growne greater in mee. I was travelling into *England*; but now I bleſſe God for this *mercy* ordained for his Saints, that I can have ſo ſweet *fellowſhip* with them here in *Dublin*.

Called in when he was tempted.

XXVI. *Experience of* Hugh Leeſon.

I Have ſomething to ſay, and I deſire, that the *grace of God* may appear more in me every day. I am *convinced* of this *way* of *Chriſt*, *for believers to walk in*; and I have nothing to *plead* but my *own unworthineſs*, yet *fully aſſured in Chriſt*, I am *emboldned* to bring my *deſires* here like *ſmoaking flax*. I cannot deny, but my *life* hath been very *bad*, and I have been *exceedingly* given to *ill company* and *courſes*, and can *complain* (and do) of *what I have been* more *then others*, viz. *A great ſinner*, till *grace* was given me, and *mercy* ſhown to me; and *Chriſt* manifeſted in me by his *Spirit*; which was begun at firſt by my *Wife*, a *Widdows daughter* in this *Town*, a *godly Chriſtian*, and whom *God* made the *firſt Inſtrument* of my *good*; by her often *reading* of the *Scriptures* to me, and giving me *good councels* and *admonitions*, and by the *Spirits working* within me, with it: And yet I did even *hate the Saints*, and forbid many of them *coming* to my houſe, and was yet under *many temptations*, I muſt needs ſay; but I am now *made ſure* of *Chriſt*, *convinced* by the *Word*, and *much comforted* and *eſtabliſhed* ſince Mr. *Rogers* came hither; and do now long after *nothing* ſo much *as Jeſus Chriſt*, and do deſire earneſtly to be *in one* with his *people*, and *pray* them all to *pray for me*, that *I may ſtand by faith eſtabliſhed in the truth*.

A great ſinner.

First wrought upon by his wife.
1. When, where.
2. How?

Confirmed.
3. Effect.

XXVII. *Experience of* Frances Curtis.

I Cannot but *condemn* my ſelf before *I ſpeak*, I am ſo *unworthy* of this *mercy*. I have lived *wantonly* in my *youth*, forgetting *God*, doing no good, but all evil, till *Gods hand* was *heavy* upon me for about eleven years; and when in my *outward ſtate* I began to *mend*, ſtill in my *inward* I was much *troubled*; and wiſhed that God had *taken* me *away* by my *former afflictions*; theſe *inward* were ſo great, *and a trouble ſpirit, who can bear?* But afterward I was *much comforted* again.

Called by afflictions, outward and inward.

In

In these *wars* I was stripped by the *Rebels* (being *abroad*) and came home so, thorough *sad tempests*, and since have gone thorough *great troubles*, and very many. A while after, *I heard* my *Husband* was killed by the *Rebels*, which *I* feared was by my *sins*, and so my troubles were *renewed*; and then the *enemies* came upon us, the *Cannon-bullets* flew over my *head*; and in *few days I* was turned out of *doors*, with *my childe in my arms*. *I* cannot express what *God* hath done for me, in *saving* my life, and my *Husbands*, in *hearing* my *prayers* and *tears*; and now in *satisfying* my *soul* with himself. *I* have received much sweet *satisfaction* by Mr. *R.* and have now the *testimony* within me of *Gods* love to me, which makes me so *unfainedly* to *love him*, and his *ways*, and *desire* to be a *member* with his *people*, in his *Church*.

Satisfied. Assured. Effects.

Experience of Mary Turrant. XXVIII.

I Lived till my Twenty third year, and knew not *God*; but after that, *I* came to *religious people*, and received some good, and soon after was brought to the *sight* of my self, and then *I despaired* of *mercy*; and thought I *was damned*, and none of *Gods*, a great while, but was at last *comforted* by *good Ministers*, and the *Word of God*; but *I* was in such a *place* and *condition*, that for *seven years*, *I* do not know, that *I* saw so much as a *Religious man*. My *children* were *murthered* by the *Rebels*, and *I* lost my *Husband* by the *sickness*, and yet the *Lord* hath *spared me* in mine *old age*; and now *I* see why? That *I may enjoy* this *great mercy*, which *I* never looked for, to *comfort* me in my *old age*.

Dispaired.

Recovered by the Word.

Effects.

I have received great comforts indeed by Master *Rogers* and *I* must needs say, That *I serve my God with a chearful heart, &c.*

Experience

XIX.

Experience of Elizabeth Marrow.

Called.
1 When.
2 How.
3 Effects.
Confirmed and assured.

I Have heard at *Cork-house*, from the *Governor*, and often from Mr. *Brisco*, at--- precious truths, and have been much *affected* with them, and told my *Husband*, that *I* have *heard* of *Christ*. But after that the *sickness* came into my *house*, which drew me much to God, Doctor *Sibbils* did me *much good*, speaking of every *one* that had a *darling sin*, which they *loved*: By which *I* was put upon the *inquiry* and *search*, and was so *troubled* and *afflicted* in my minde for a time, until it pleased *God* to *satisfie* within, by his *holy Spirit*, and to *reveal* to me, That he was my *Father*; of which *I* have a *full assurance*, and the *witness* is *within* me.

30. *Experience of* Rebecca Rich.

Captain *Rich's* wife.

I Was wont (by Gods *providence*) to hear Mr. *Cradock* by whose *Miniſtry* the Lord *wrought* much upon me, and I thought I was the *perſon* that he particularly ſpoke to; and I lay long *afflicted* under the *ſenſe* of my *naturall condition*, and under the *burthen* of a *wounded ſpirit*, and after that whileſt I lived nigh *London*, I lived much upon a *forme*, till God was pleaſed to *come in* by his *Spirit*, and then all was *nothing*; but *Chriſt* was all, and the *beſt of all*, and ever ſince I have *received Chriſt*, I have *loved* his wayes, and *deſired* the *ſociety* of his ſociety. I was much *comforted* and *confirmed* even the laſt night in *Michaels* publique place, by that Ordinance of *prophecying one by one*, which the Church *kept* ſo *ſweetly*, and I was very much *convinced* of your *walking together* in *love* and *unity* of ſpirit.

Called,
1 When,
where.
2. How.
Lived much on formes.
3. Effects.
Confirmed by that ordinance of prophecying

31. *Experience of* Mary Burrill.

I Have been infinitely *troubled* by my marriage to my *ſecond husband*, and have been *afflicted* in *Conſcience* about it much, til the *Lord* gave me *comfort* within that my *ſins were forgiven mee*. I was as prone to *ſin* as any, until my *God* wrought very much by the *means* of my *conſtant hearing* M. *R.* ever ſince his *coming* over to us, God hath made him the *chief Inſtrument* of *doing* my *ſoule good*, for which I *thank my God* through *Jeſus Chriſt*. I have had in my *dreams* two terrible *conflicts* with *Satan*, by all which I have been much *aſſured* of *Gods love*, for that I alwayes had the *better*, the *victory*. O I love the *Saints* of God! his *Word!* and all his *wayes!* and I reſt on *Chriſt Jeſus* alone! and on nothing of ſelf! and I doe *deſire* your *prayers* to God for me to *grow in grace*, *&c.*

Called,
1. When.
2. How.
Confirmed in Dreams.
3. Effects.

32. *Experience of* Mary Barker.

I Have great *experiences* of God, though at preſent I am not able to *expreſſe* them. I have been much *afflicted* for many years together in my *relations*, which for my *ſins* have been taken from me; but the *Lord* who hath laid his *hand* heavy upon me, hath made me very *ſenſible* of my *ſins*,

1. When brought in, by afflictions.

2. How confirmed.
3. Effects.

and I have long layn under the *burthen* of them; but the *evidence* of my *pardon* is, that the *Lord* hath *removed* the *burthen*, and brought in the *roome* his *grace*, and given me a *heart* to *him-ward*, and I have *received* much *benefit* by *preaching*, and *praying*, and *reading* in *private* and *publique*, and by the *preaching* of Mr. *Rogers*, I have *received* infinite good, and found great *comforts* by his *ſhowing* how we might *know Chriſt is in us of a truth*; and by *prayer* which the Lord brought me earneſtly into; the *Lord* made thoſe *means* ſo *uſefull* to me, that I am much *ſatisfied* in the *love of God* to me, in *Chriſt* in me, who is *all in all*, and I doe reſt alone on *Jeſus Chriſt*, for *pardon* and *Salvation* by *his bloud*.

33. *Experience of* Margaret Fanſhaw.

Rejected the means.

I Was a long time under *trouble* and *temptation*, being perſwaded to hear none a great while, becauſe I could not tell they were *Chriſts Miniſters*, a *twelve moneth* agone we came over hither, and yet I heard none a while, after a while I heard a *little boy*, and then I heard Mr. *Fowler*, but yet I received but *little benefit* by any untill Mr. *R.* came over, and after I had heard him four or five *Sermons*, I began to ſee my ſin, negligence, &c. which lay a *heavy burthen* upon me, and Oh! I am yet *grieved* much that I *denyed* the *meanes* ſo; and ſince by Mr. *R.* I have beene *comforted* with the *offers of Chriſt*, and all the *promiſes* in him, whom I have *heartily accepted*, and am now *perſwaded* by *Gods Spirit*, I ſhall never run into thoſe *ſins again*, but I find his *Spirit* putting me forward to *hear* and to *follow* the *means* now, with all greedineſſe and love to God and all his *ways*.

Called home, 1. when? where?
2. How?
3. Effects.

34. *Experience of* Ann Hanly.

I Have alwayes had a *great deſire* to *walk* with God, but was very *ignorant*, and in the *dark*, till I heard Mr. *Rogers*, by whom I have had *conviction* of my *ignorance* and ſin in *neglecting* the *means*, and *Chriſt* offered by the *means*; I have ſeen my *ſins* and been much *troubled*, and have earneſtly ſought *pardon*, and I am by the *Spirit of Chriſt* confident of it, and I truſt in *Chriſt* that I ſhall be *eſtabliſhed*, and do beleive it; and I doe finde dayly a *great change* in me, and now

Called, convinced, 1. When,
2. How troubled.
Satisfied.
3. Effects.

now I long to *hear* of *Christ*, and I *love* the *Word* and *Ordinances of Christ*, and am ſure that *Chriſt* hath paid the *ranſome* for my ſins, and I am *reſolved* in the *power of the Lord to walk* in his his wayes, and to doe his *will*.

Aſſurance.
Reſolution.

35. *Experience of* Sarah Barn-well.

IT hath pleaſed God to *exerciſe* me with much *afflictions*, and his *love* was *all* which drew me to *himſelf*, and nothing elſe; but firſt I lay long under a *legall ſorrow* and *grief* for ſin, and I was then put upon *works* and *duties* hard for *heaven*, but I ſaw I could not get it that *way*; and in this *great Plague-time* in this *City* I was *carried* further, from the *notion* to the *Power*, and to *ſpirituall holineſſe*, and *higher* into *Chriſt*, yet I uſed the *means* much, as praying, *preaching*, reading, *meditating*, &c. and by the *Word* I was *ſtruck* home, when Mr. *Dunſtable* teached on the ſad *condition* of ſome (even *Profeſſors*) that were in *Hell howling!* Oh! this ſad *doctrine* ſtruck deep to the heart! and I lay long *wounded* in my ſpirit upon it. But it hath pleaſed God to *work* upon me in *divers* wayes; and by his *Spirit* he hath *ſet* me free from this *bondage*; which mercy I obtained firſt from the *conſideration* of Gods *great love in Chriſt*, and hereby I was brought to this aſſurance which I have.

1. Under the Law.
Working.

☞

2. Under the Goſpel.

Aſſurance.

36. *Experience of* Jeremy Heyward.

THE Lord hath opened my *eyes* to ſee *ſin*, and ſhowne me my *ſelf*, and I lay under his *wrath* half a year, and ſo long as I ſought to make out my own *righteouſneſſe*, I lay thus; and yet this while, I followed the *meanes*, heard the *Word*, and I ſaw at length nothing but *Chriſt* would ſerve me, and till then I could have no *comfort*, wherefore one *firſt day* of the *week*, I fell to *prayer*, I prayed *thrice*, and at the third time I heard him ſay, *Loe! my grace is ſufficient for thee*; whereby I was much *ſatisfied* ere ſince, rowling my *ſelf* on Chriſt, and *living* in him alone; and I finde ſo *great a change*, that I can ſay, *whereas I was blinde, now I am ſure I ſee.*

Under ſenſe of ſin.

By prayer and the voice of God,
Confirmed in Chriſt.
Effects.

37. *Experience of* John Megſon.

I Have often been in *danger*, yea of *loſing* my life, and then have deſired to live, and to amend; in many great *afflictions* I have been in; in my *youth-time* I was very *ignorant*, but now I am *earneſt* for more *light*, that I may be in the *wayes of God*. That *Scripture* of Chriſt, in *Revel.* 3. 20. *Standing at the doore and knocking*, did *work* upon me, and then I *underſtood Chriſt* muſt come in, and all *evill* be put out, and then I did *deſire* Chriſt, and ſeek out after him, and ſo I doe yet; and ſhall doe; though I dare not *preſume* of any *thing* of my *owne*, but all on *Chriſt*, and therefore I *deſire* to be of this *Church*, for God ſhall *adde ſuch as ſhall be ſaved*.

Called, 1. When. 2. How. 3. Effects.

38. *Experience of* Ann Megſon.

I Have been *long* time *troubled* in minde, but yet I dare not *deſpair*; for, *Come unto me and I will eaſe you, ſaith the Lord*. The Lord did let me be long where there was but *ſmall goodneſſe* to be learnt: But at *London-ſtone* I heard a *good man* out of *Iſay* 53.6. *like ſheep we have gone aſtray*, and he ſhowed how the *Shepheard* had a *Dog*, when any *run* out of the *flock* to fetch him in again, and ſo the *Lord* did by his *Word* fetch in us that *went aſtray*; and thus the *Lord wrought* upon me, and made me ſee my *ſins*, and my ſelf, and I was long *afflicted*, and I thought if I were the *Lords* I ſhould not be in this *trouble*; but then I *remembred* that *Daniel* was in the *Den*, and *Jeremy*, and *Hezekiah* were *afflicted*, and theſe were the *Lords*, and that the *Lord delivered them*; and ſo that he would *me in due time*: and I bleſs God, he did *deliver* me out of them all. O that he would give me the heart to *praiſe* him! I was lewd, but now am changed by his grace and *goodneſſe*; and I love the Lord, and I wiſh there were ſuch an heart in me that I may ever *live* for his *honor* and *glory*. I doe long after *Jeſus Chriſt*, and love to be here in the *wayes of Chriſt*; and I praiſe my *God* that he hath brought us ſo much out of *darkneſſe* as now to ſee his *wayes*.

Called, 1. when, where. 2. How. Temptations. 3. Effects.

Many

Many more *experiences* I might inſert, but being of the *ſame nature* with theſe I have *omitted* them; and ſhall keep them by me for *another occaſion*; There were others in *Dublin* that did *declare* many excellent *paſſages* of Gods *workings* in them and upon them, as Captain *Jones* (ſince *Major*) whoſe being imperfect I purpoſely let alone, leſt he ſhould take offence, and *William Holme, Giles Mee, Randall Leſter, William Fanſhaw, Elizabeth Holm, Anne Bell, Joice Latherd, Elinor Meeke, Robert Barnwell, Elizabeth Gardner, Robert Glover*, with many others. And I doe earneſtly deſire *pardon* where offence is thought to be given, eſpecially of ſuch *dear friends*, whoſe *teſtimonies* I have brought into *publique view*, to bear *witneſſe* to the world of the *workings* of *Gods Spirit* in theſe *dayes*: to the *facilitating* of which I doe (to all the world) call God (who is *righteous*) to bear me *witneſſe* herein; That,

1. In the firſt place, I have aimed (herein) at the *honor and glory of God*, in the *ſetting* out his rich love to the *loſt ſons* of men, and declaring the *variety* of his *diſpenſations* in grace, and the ſundry wayes of *working*, both *ordinarily* and *extraordinarily* (yea in theſe days) to the fulfilling of his *promiſes* made us.

2. I have dealt *faithfully* with all, as I finde them in my *Notes*, as near as I can to a *tittle*, taken out of their *owne mouths*, without *reſpect of perſons*; excepting ſome of the moſt *ordinary ſort*, which I have taken *ſummarily*, as I promiſed at the firſt.

3. I think I have done my *duty* herein, and wiſh it might incite others to doe thus, *viz.* to *gather out* the *flowers* of their *garden*, to *preſent* to the *Saints* in *other places*; and though ſome *appear* in their *weakneſſe* as wel as in *ſtrength*, this doth the more *magnifie free grace*, and all thoſe variety of notes *concur* to make up the *tune* of the *ſong* of the *Lamb*, that one *ſong* of *Moſes* and of the *Lamb*: So that the *variety* of the *flowers*, and of the *colors*, and of the *natures*, and of the *formalities* of them, *gathered together into one*, give a *glorious luſtre*, and like the *Rain-bow of many colours*, ſignifie *fair weather for Ireland*. And I am in *good hopes* no *good man* can

Sim. Fair weather for *Ireland*.

have the *heart* to *blame* me for my *good will* and *worke*; before any *take offence*, let him ſeriouſly *ponder* upon it, and ſummon his *heart* in ſincerity, and ſay; For what am I *angry?* if the *proud fleſh* and *puff-paſt-heart* ſay, O ſad! I am *ſeen* in my *nakednesſe!* and known in my *weakneſſe*! Art thou ſays, the *Spirit?* and 'tis fit thou ſhouldſt, that it may be known who *cloathed* thee, and that thou mayeſt have nothing to *boaſt of*; And was not *Chriſt* ſo too for your *ſins?* beſides ſayes the *Apoſtle*, my *ſtrength was made perfect in weakneſſe*; 2 *Cor.* 12. 9. moſt gladly *therefore will I glory in my infirmities*; and verſ. 10. *when I am weak, then am I ſtrong*. God hath a way of himſelf, as *Nazianzen* ſayes, to make himſelf the more *admired*, Διὰ τῶν ἐναντίων ἐναντία ὀικονομεῖται, and he doth moſt of his *workes* as *Luther* ſaid, *in mediis contrariis*, by *contrary meanes* in *contrary wayes*, which makes him the more *glorious*. Be not then *offended* at your *weakneſſe*; for the *waters* had *better run* though *muddily* and *thick*, then not at all; and ſo you in your *infirmities* and *weakneſſes* better be ſeen to run into the *Ocean* of *love*, then to *lye ſtill*, or *ſtand* like a *ſtinking poole*. Neither be aſhamed (in what the *Lord* is *honoured*) to be ſeen in your *weakneſſes*, for the *roomes* of the *houſe* that are greater, *lighter*, larger, *colder*, &c. have the ſame *foundation* with the *other*, and thus ſaith the Lord, *Joel* 3. 10. *Let the weak ſay I am ſtrong*; ſtrong in the Lord: But leſt any ſhould cry *Crucifie*, and ſhould *follow* me with the *ſtouds* of the *red Dragons* humors, let ſuch *ſpirits know what they doe* before they *ſpit fire* at me, or throw *wild fire* about my ears, or plant their *Morter pieces* againſt me. *Two things* are requiſite to a *right grounded knowledge*, *viz.* the *apprehenſion* firſt, and then the *judgement*. Now doe but read theſe *lines* by the *ſame ſpirit* they were writ, and dextrouſly *diſcern* the *purpoſe* of the *Spirit* ſpeaking hereby, and I will abide your *worſt* who ere you be: but I *confeſſe* firſt to *judge* (as the faſhion is) and then to *apprehend*, is *irregular* and unſound. For if your *underſtanding* deal amiſſe, your *judgement* will I am ſure, and ſo the *ſentence* will be *falſe* and *full* of ſin; and ſo already by righteous ones I have been judged. But I fairly leave you, yet not the *thing* that I treat upon, for I ſhall *ſpeak* more fully

God is ſeen moſt in our weakneſſe. *Nazianzen, Luther.*

Sim.



Sim.

Expoſition.

Two things requiſite before cenſure.

fully to it hereafter, onely *offer* two or three *experiences* more in the mean time, which are full *variety in unity.*

39. *Another* teſtimony *to the* Truth *or further* Experience *of* John Rogers *Preacher of the* Goſpel, *and given in to two* Churches *in* England *and* Ireland.

TO give a *formall account* from year to year of my *life*, would make me *too tedious*, to you and my ſelf; and I fear ſomewhat *offenſive* to ſuch as are to follow, though I may ſafely ſay in every year ſince I can *remember*, I have been *inriched* with ſo many and ſuch remarkable *experiences*; as might make ſome of you rather *admire* then *believe*: but I hope we ſhall have *opportunities* hereafter to *open* our ſelves in this *kinde* one to another; In the *mean time* to tell you ſome few for the preſent, I ſhall *cite* ſome of the moſt *remarkable paſſages* which (to my preſent *remembrance*) I have met with in *former years* to this *day*, to doe their *duty* and homage before you. And firſt when I was a *School-boy* at *Malden* in *Eſſex*, I began to be rowſed up by *two men, viz.* Mr. *Fenner*, and Mr. *Marſhall*. The firſt of theſe about the tenth year of *mine age*, as I take it, (for what I was before I know not, a meer——*I know not what*) although I was kept continually in *good order*, as to *read* every day, and be *Catechiſed* and the like:) yet then hearing Mr. *William Fenner* full of *zeal*, ſtirring *about*, and *thundring* and beating the *Pulpit*; I was *amazed*, and *thought* he was *mad*; I *wondred* what he meant, and whileſt I was *gazing* upon him, I was *ſtruck*, and ſaw it was we that *were mad* which made him ſo; O ſayes he! you *knotty! rugged! proud piece of fleſh!* you *ſtony, rocky, flinty, hard heart!* what *wilt thou doe when thou art roaring in Hell amongſt the damned! &c.* this made me at firſt *amazed*, which run often in my *mind* after, and I began now to be *troubled*, being ſcared and *frighted*, and out of *fear of Hell*, I fell to *duties*, hear *Sermons*, read the *Scriptures*, (though I knew not what I *read*, but only thought the *bare reading* was enough) *morning* and *evening*, and *learn'd* to *pray* (at firſt out of *Books*, and all the *Graces* (ſo called) that I could get) and beſides *Family prayers*, I was

1. Call to awaken him by the Word.

☞

Scared at the thoughts of Hell.

Very formal and ſtrict in it;

was *afraid* every *night* lest the *Devill* should carry me away to *Hell*, if I did not *first* to my self (whilest my brother my *Bed-fellow* was fast asleep) say my *prayers*, and my *Our Father*, and *I believe in God*, &c. and the *ten Commandements*, and my *little Catechisme* (Dr. *Hall's*) which I had *learnt*, and this I did every *night* duely before I durst *sleep*; and I made as much of them as of a *charm* to keep me *well* that *night*; which else I *conceited* the *Devils* would *tear* me a pieces; and yet *sometimes* (when I was *sleepy*) to make the more haste I should say *some* of them at least (to be in a *forwardnesse*) in the *Chimney corner* whilest I was *unbuttoning* me, or *untying* my hose or the like, preparing to goe to *bed*, thinking all was *well enough* so 'twas but done: onely sometimes (though I was *unwilling* to it, yet) out of *fear* (I remember) of the *Devill*, or some *mischief*, being ready to *fancy* any thing to be the *Devil*, I should say my *Prayers*, or *Commandements*, or *Catechisme*, or *all* twice over, *suspecting* I said them not *well enough* before, but often too fast *hurrying* over before, and *skipping* somewhat; and sometimes if I said *some things* confusedly and too *hastily*, I would recover them again, or else *remember* them when I had done al, to say them *again better*; but thus, as the *Apostle* sayes, *when I was a child, I did childish things*, and I thought this was very *well*, and very *oftentimes* would I be *talking* with some boy or other, *getting* him from all the rest to *walk* with mee, and I would tell him of *Hell* and *sin*, and such like things, for it ran alwayes in my mind, and I lived under a *desperate* fear; but for all this, Mr. *Marshall* a while after in the same *Pulpit* took me *napping*; whilest I was I know not how bewitched to nod, and began to *sleep*, but his *powerfull voice thundring* against such as are *drouzy*, and *sleep*, and *slumber away their salvation*, was at that time *pickt* out for mee, and very *prevalent*, I started up with an *aking heart*, and was *frighted* at his words, (which he yet *pursued*) and *wounded* me to the *heart* when he told us, how that when *time was lost* we could not *call it again*, and he knew no other *way* for us, but now to *double our diligence* and *redeem the time we have lost*, by making *more haste*, taking *more care*, and *pains*, or else we should be *lost for ever*. O! I was *suf-*

Right formality.

Under great bondage of works.

2. Call to awaken by the Word.

sufficiently wounded, and fell a *weeping*; I could not hold, and after Sermon I went home (where I boarded) and *sate* alone! crying and *complaining* that I had *lost* my time; and at that time I *took up a purpose* never to *sleep* at *Church* more, and made a *covenant* with it; which I think (to this day) I *observed* ever since; and when I began (as at first I was often *tempted*) to be *drowsie*, I would *alwaies* stand and *hold* on nothing, and cast my *eyes* about to *open* them more. But after this I was not *content* with my former *customary* duties; for now I must *double* them and do more then before; wherefore I resolved to *write down* (as well as I could) *every Sermon* I heard, and to get them by *heart*, and to say every *night* one *Sermon*, and to learn (out of a *book*, for I knew no better yet) another *prayer* for *morning*, and another for *night*, and sometimes for *noon* too, especially on the *Lords daies*, so that my *task* was now *doubled*. So I began to write down the *Sermons*, (which for a time was very *little*, having no skill to *write fast* nor *orderly*) but I ever *observed* the *Doctrine*, and would write down the *Reasons* and the heads of the *Uses*; and when I came at home, I would get it by *heart* *at noon*, that which I heard in the *fore-noon*, and at *night* that which I heard in the *after-noon*: and this *course* which I took made me more ready (at night when my *Father* repeated the Sermons, or the *Landlord* where I boarded, for they both did it, being very *godly*) this made me *readier* to *answer* when we were *asked* what we *could remember*, or what the *Doctrine*, or *Reason*, or *Use* was, then any *other*; and this *course* I took *customarily* for *nine* or *ten years* together (long after I came from *Cambridge*) *every night* to repeat *Sermons* to my self alone, or rather to say them by *heart* (as duly as I *went* to *bed*) the *Lords-day* night that *Sermon* which I heard in the *forenoon*; the *Munday night* (so called) that which I heard on the last *Lords day* in the afternoon, the *Tuesday night*, *Wednesday night*, *Thursday night*, alwaies *left* to say by heart, *Sermons* I heard a month, 2. months, 12. months, and so (as I encreased in *years*) for 2, or 3, or 4, 5, or 10. years before; and I would *usually* get up the *oldest*, and of *longest* standing; and

How to keep from sleeping in the Church.

More formall.

How to help the memory to bear away Sermons.

Custome every night.

1. Day.
2. Day.
3. Day.
4. Day.
5. Day.

6. Day.
7. Day.

ſuch as I had almoſt *forgot*, or not lately *recovered* my *memory* with, ſo that by this *means* I could *remember* many *Sermons*, and ſuch as were *long* agone *preached*, perfectly: Now on *Friday nights* I repeated as I did on the *Lords day nights* alwaies; and on *Saturday nights* and *Munday nights* alwaies alike. But you muſt *obſerve*, if *Sermons* fell out in the *week daies*, as on *faſts* or otherwiſe, then I was wont to *pick* out *Tueſday nights*, *Wedneſday* or *Thurſday nights*, and ſo kept on the *order*, and was fit for *freſh Sermons* on the *Lords day*; and the Lord *lead* me on into this *orderly* way, I know not how, by himſelf without any creatures *direction* on the earth; ſo much did I *plot out* for *ſalvation* by ſuch means as theſe, and to *redeem my time*. Yet you muſt know, having ſo much to do *every night*, I ſometimes began (to my ſelf whilſt I ſate in the *Chimney corner*) before *ſupper*, and uſually left nothing but my *Sermon* to repeat for my bed, and my *prayers* by my *bed-ſide morning* and *evening*; but this I muſt ſay, from this *form* I learnt much of *God* and *goodneſſe*; for what I did at firſt for *fear of hell*, I did at laſt out of *love to heaven*, and of late to God and *Chriſt* as if it *were without heaven*; and hereby I was not only *able* to tell many mens *Sermons* together, and it may be ten years after they were *preached*; but alſo able (though chiefly by *higher means*, as I may ſhew afterward) to preach at 18 or 19 *years* of *age*; as I did in *Huntington-ſhire* (if not ſooner) to the *amazement* of many, but to the table *talk* of more. Well, thus you *hear* how *formall* I was, and yet as I may ſay, I was but *feared* (not *loved*) into this *ſtrictneſſe* of *religion*; and I remember then, I ſhould have been glad if any *occaſion* hapned that there were no *Sermons* on the *Lords daies*, or if I heard them not (which I dare not but do notwithſtanding if I were well) for it was more *eaſe* to me (I thought, or elſe the *Devill* in me) to *repeat* the *old*, then to *get* in *new*.

How to keep Sermons many years.

But not long after this, that I had heard Mr. *Marſhall* as before, I was further *awakened* by my **Father* (afterward) who preaching upon the good *Samaritan*, and ſhewing his *compaſſion to wounded ones*, yet in reproof to *ſinners*, ſhew how they were more guilty then the hard hearted

**Nehemiah Rogers* that writ on the Parables.

3. Call to awaken by the Word.

hearted *Jewes*, that *crucified Chriſt afreſh now*, and have no *compaſſion on him*, now *he is in glory*, but *ſpit on him*, and *made him ſuffer*, and *how his bloud would riſe againſt them*: and if *Abels* a meer mans did ſo, much more *his*; and if *David* prayed from *bloud-guiltineſſe*, how much more from this *guiltineſſe* of the *precious bloud* of Chriſt, &c. which he preached and preſſed ſo *powerfully*, that I was thrown into a *trembling*, as *lying under* the *guilt* of *Chriſts bloud*, and was long *perplexed* about it: but after all this there is another *remarkable paſſage* that I muſt never *forget*, which I met with, or rather met with me to the purpoſe; about 1637. (as I take it) at *Meſſing* in *Eſſex*, I was *playing* with *children* (my fitteſt companions then) and running *round* about the *houſe* we lived in, (through two or three little gates) in ſport and idleneſſe, as I was running with the reſt, (I know not how, nor upon what occaſion) I threw out vain words, and *crying*, *O Lord!* (which we were not ſuffered to do) my heart was ſuddenly *ſmitten* upon it, and I was *ſuddenly* ſet a *running* as if I had been *poſſeſſed*, (by I know not what power or ſpirit) not having any *ſtrength* to *ſtay* my ſelf (were it upon my life); untill I was (headlong) *carried* through a *little gate-way*, where (as plainly to my thinking and in my appearance, as ever I ſaw any thing by the *Sun-ſhine*) there was ſet a *naked ſword*, gliſtering with a *fearfull edge* (I thought) and which *took* up the *whole ſpace* of the *gate* from *one poſt* to *another*, with a *broad blade* moſt *keen* and *cruell*; at *which ſad ſight* ſo fraught with *frights*, I gaſtly *ſcreeched*, and yet had not the *leaſt power* to ſtay, or ſtop my *precipitant* courſe; but I was quickly carryed quite unto it, ſo as that the *edge* of the *cruell blade* meeting with my *body*, it ſeemed to me *impoſſible* I ſhould eſcape *death*: and I made no other *account* but to be *quite cut off* and *parted* aſunder; but afterward being *hurried* through, with that *headlong* and *furious* force, I had ſtrength to *ſtay* a little beyond it, and to *perpend* the perplexible *perill* which I was in; I ſtood as one *amazed*, or rather as one that knew not whether he were *alive* or *dead*; I knew not how to *beleeve* my ſelf

4. Call to awaken, was by a ſtrange Viſion.

A warning to ſuch as take Gods Name in vain.

leſſe then a *dead* man, and afterward at leaſt *mortally* and deadly wounded, if not *deſperately* and deplorably *cut* in twain: Oh! how I ſtood trembling and tumbling in my *thoughts*, untill the *vitall bloud* (which was fled for the *hearts* defence) began to *diſperſe* again, and to go quietly to their *own* homes; and then I *looked* about, and *turned* me to the *gate-way*, but the *appearance* was paſs'd away, the *ſword* gone and *vaniſht*, whileſt I was left (alone, the reſt running away) in a *labyrinth of fears* without any *wound without*, but deeply and *wofully wounded within*; and never ſithence (to the praiſe of *Gods grace*) as I know of, have I had ſuch *extravagant* prepoſterous *expreſſions* paſſed from me. But, *Good God!* *What was thy will herein!* Thou who art not tyed to *means* or *order*, beſt *ordereſt* and *diſpoſeſt* of all things, for *thine owne* deſign and *glory*! and ſo this *was* I am ſure, but what it was I know not; yet it left a *laſting impreſſion* upon me, and the *ſcar* is yet to be ſeen in my *heart*, though the *wound* be healed. But, alas! How long and *lamentable* I lay *afflicted* and in *continuall fears* after this! Every *thunder* and *lightning*, I look'd upon as my *fate*, and ſent for me; and then would I fall to my *Prayers*, and ſaying my *Creed* and *Commandements*, and to my *Sermons* as faſt as might be, that I might be found *wel-doing* at leaſt; if not as a *charme* to defend me, or a *challenge* to God by virtue of them to *keep* and *bleſſe* me: this I *remember* was my *great comfort* to conſider, ſome did not do thus, but altogether *ſlighted holineſſe*, *duties*, and did live *wickedly*, and carnally in *drunkenneſſe*, diſobedience, *Sabbath-breaking*, and ſeverall ſins every *day*, which I was ſo farre from *grief* at, and *weeping* over, that I (in my heart) rejoyced in it, that I was in *more hopes* then they, and (as I fancyed my ſelf) *better* then they, and ſhould *receive* more *favour*. But all this while like an *Iſraelite* in *Egypt*, I *work'd* for life, and my *ſervices* were my *Saviours*; and I would to my *brothers*, *ſiſters*, and *School-fellowes* and *companions* to take *occaſion* to talk of *heaven* and *hell*, and what a *hard thing* it was to be *ſaved*. For ſome time after this in *Malden* where I was boarded, and

Formall and Phariſaicall duties ſtill.

put

put to the *Free-ſchool*, I had a certain *dream* (which by the conſequence proved a *prævision* of what is now come to paſſe) it was on a night about the *time* when the *Spaniards* and *Hollanders* had a *ſcuffling* and a kinde of Naumachy upon the *Downes*; for then ſome *talking* of that *fight*, fill'd me *full of fears*, and in the *night* my *dream* was; that *fire* rain'd (as I may ſay) or rather *powred down* round about; and looking where I was, (I thought it to be without the *Coach-yard gate* of my *Fathers houſe*, and I was *frighted* to ſee nothing but *fire*, looking upward and round about, *praying* for *deliverance*, none came nigh me *round about* by a *good ſpace*, but *flaming* elſe (I thought) in *all places*, and I could ſee none *exempted*; wherefore being *afflicted* for my *Father* and our *family*, I fell on my *knees* for them, and I thought I continued ſo, long ere I could be *heard*, but was at laſt *bid to ariſe*, and *look*, and then I thought the *fire* fell not ſo faſt on my *Fathers houſe* as it did before, but by *little and little* abated till I *awaked*. Now although this *dream* had *ſeiſed* much upon my *ſpirits*, yet I made no other *account* of it then of a *fancy*, till *five* or *ſix* years after in the *Iſle of Ely* meeting with Dr. *Drayton* D.D. he declared to me, for *ſeverall reaſons*, that this muſt be more then a *meer dream*, as *working of fancy*, and that ſomething was to *come* which I ſhould finde this to *predemonſtrate*, inſtancing in ſome of the *like kinde* which himſelf, his wife, and others had met with as *warnings* and *predictions*; and therefore he *wiſhed* me in no caſe to *ſlight* or *contemn* it; for that he was confident it did ſhew ſome *fiery* and *angry* diſpenſation upon all our *family* and my *father*, and the *reſt* ſhould lye under ſome *trouble* by *the times* or otherwiſe; and my ſelf ſhould be ſet *free*, and at this liberty to *pray* for them, and that by *degrees* they ſhould be *recovered* and *brought* out, and the fire *abate*: which *interpretation* (more fully by farre from his *own mouth*) is for the moſt part *verified* at this day. But all this *while* I was *labouring* for life, exceedingly *formall*, and I did much *covet* to know the *things of God*, and therefore *wiſhed* oft *I were but a Miniſter*! ſuch a *one* as Mr. *Fenner* is, or Mr. *Marſhall*

A prævision in a dream at *Malden* in *Eſſex*.

Interpreted by Dr. *Drayton*.

Came to paſſe.

Reſting in doings.

ſhall, or Mr. *Hooker*, or my *Father*, or ſome *other* (that was *eminent*) that I might attain to their *knowledge*, and then (I thought) I ſhould do abundance more for God, (as if God were *beholding* to me for my *obedience*) and I would then (I thought) be ſure to get *ſalvation*, (as if I could then eaſily do it). Thus a *poor creature*, I continued for *ſeverall years* together, (and if you knew but *half* what I have met with in that time, you would ſay I was a *poor creature* indeed as any alive) for I kept to my *ſelf* many *faſt-daies* (and would eat nothing) heard, *read*, ſang *Pſalmes*, meditated, uſed *Soliloquies*, and *prayed* many times a *day*, and what not? and yet at laſt *deſpaired* even to the *depth*: what by often thoughts of *hell*, reading *Drexellius* upon *eternity*, and then thinking of *endleſſe*, *eaſleſſe*, and *remedileſſe* torments; and what by *frequent frights* as before, and what by my *Father*, once preaching on the *fool* in the *Goſpel*, *Luk.* 10. 20. *Thou fool, this night will I take away thy ſoul, then whoſe ſhall thoſe things be that thou haſt provided?* Whence he *handled* a *point* of the folly of men to lay up here, and forget *heaven*; and ſhewing that *heaven* came not with *eaſe* on a down bed, but many ſhall *ſtrive hard to enter and ſhall not be able*; and that *except you exceed the righteouſneſſe of the Scribes and Phariſees*, *Mat.* 5. 20. *you ſhall in no caſe enter into the kingdome of heaven.* What with theſe and other things, I was almoſt in the *bottomeleſſe abyſmes* of *torments*: I took the *Bible* to look theſe *Scriptures*, read them over and over and over again, but the more I *read* the more I *roar'd* in the *black gulf* of *deſpair*, where I was *caſt* ſo deep as (to me and others) I ſeemed ſometimes paſt all *recovery*! I prayed, *faſted*, mourn'd, got into *corners*, yea many times (being I was *aſhamed* to make my caſe known, I have ran into *barnes*, *ſtables*, *houſe-of-office*, any where (pretending as if I had *buſineſſe*) on purpoſe to *pray*, ſigh, *weep*, knocking my *breaſt*, curſe that ever I was born; wiſhing I were a *ſtone*, any thing but what I was, for *fear of hell* and the *devils*; whom I thought I ſaw every *foot*, in ſeverall *ugly ſhapes* and *formes* (according to my *fancies*) and ſometimes with great *rolling flaming*

Deſpaired.

5. Knock awakened by the Word.

Fearfull afflictions and tears.

eyes

eyes (like *ſawcers*) having *ſparkling* fire-brands in the one of their *hands*, and with the other *reaching* at me to *tear* me away to torments! O the *leaps* that I have made! the *frights* that I have had! the *fears* that I was in! which *continued* off and on to the *beginning* of theſe times! Beſides great outward *afflictions* which I met with, were of much force to *bring* me into this *condition*, being often (and doubtleſſe I might *deſerve* it too too much) beaten, bruiſed, turn'd out of doors, whirl'd and kickt about, hardly and unkindly uſed; at which times I ſhould ſometimes be *tempted* to *murther my ſelf*, ſometimes think I could not belong to *God*, for then he could not endure to ſee me thus uſed and *afflicted*, and yet I *flie* to him, and pray, and pray, and pray, but as good ſpeak to a poſt, for I am not relieved: ſometimes I ſhould *read*, and weep, and as my *uſuall manner* was in the *time* of my *great deſpair*, fall flat (all along) with my face on the *ground*, and cry, and *call*, and ſigh, and *weep*, and *call* for help, but the *Lords time* was not yet come to anſwer; and I was wont *to weep half the night together*, if not *all* ſometimes, and to *water* my *bed* with my *tears*, for fear of *hell* and the *devill*, and therefore for *ſins* or *rebellious diſobedience*; and ever ſlept with my *hands claſped cloſe together* in a *praying poſture*, that if I did *die*, or that the *Devils* did prey upon me, they might finde me in a *praying poſture* ſleeping as well as *waking*; I never durſt go to *ſleep* otherwiſe (to my knowledge) for five or ſix years together. But the *greateſt blow* I had was from the *ſentence* of the aforeſaid *Scripture* in *Mat.* 5. 20. Surely (thought I) I but *ſtrive* againſt the *ſtream*, and ſeek out *impoſſibilities*, if I muſt exceed the *righteouſneſſe* of the *Scribes* and *Phariſees*. For I had often *read* of their *ſtrictneſſe* in their *Houſes*, and *Synedriums*, and *Schools*, that the ordinary of them repaired at leaſt three times a day to their *devotion*, viz. in the *morning* at *Sun-riſing*, till about the *fourth hour* of the day, (called *Schacrith*) and in the *afternoon* (*Minchah*) about the *ninth hour*, and in the *evening* (*Arbith*) and ſo in a *manner* all day long in *devotion*. Beſides their *laudatory prayers*, and thanks not only for all the *mer-*

Temptations.

The greateſt blow.

mercies they receive, but upon every *extraordinary* accident and in every *action* they do, a prayer for every *time* they eat, they will not drink without a prayer; a prayer for every *good ſmell*, a prayer when they waſh, yea when they *evacuate*, a prayer upon every new thing they have, and what not? inſomuch that ſome ſay at leaſt 108. *Benedictions* a day (*Meah Beracoth*) as *Leo Modena* the *Venetian Rabbine* writes; and we have read how *ſtrict* they are on their *Sabbaths*, and will not gather *wood*, kill *a flie* or flea, dreſſe any *victuals*, make a *fire*, write, *cancell*, or quench a fire, or carry any thing, or uſe any *hammer*, nor eat any thing *dreſſed* upon that day, nor any *fruits* gathered, nor *wear* any thing on that day but even *neceſſary apparell*, nor ſpeak of *worldly matters*, as buying, ſelling, giving, or taking, nor make any *bargains*, nor ſo much as touch any *thing*, a weight, or burthen, or tool, or inſtrument, nor handle any money; nay on the *Friday* before *evening* comes, all *worldly things* are laid aſide and the *Sabbath* began, &c.)

Now theſe conſiderations and ſuch like made me think it in *vain* to ſeek to be *ſaved*; and it was but to *beat the winde*, or *build in the air*; for if the *Scriptures* were true it could not be, for I could not tell how to *excell* their *righteouſneſſe*. Hereupon I deſpaired deeply indeed, it being ſo *deliberately*; and the *reſults* of ſerious *debates*; ſo much the *worſe*, lying under the *ſevereſt* ſenſe and *ſentence* of that *Scripture*; I could take no *comfort*, but accounted God moſt *cruell* to exact *impoſſibilities* of men, (as ſuch a *righteouſneſſe*) and to let ſo many be *damned* (as I thought) becauſe they could not *excell* their *righteouſneſſe*! O theſe *hard thoughts* I had of God! At length I was *tempted* not to *pray*, *read*, *hear*, or *do* any *duties* at all: for I thought it not *poſſible* after all to be *ſaved*; and ſo I was ſometimes *tempted* to deny all: ſometimes I was alſo *tempted* to think there was no *God*, but all things come by *nature*; and to *challenge* God, if there were a *God*, to require a *ſign* and ſeek a *proof*: but in a word, to ſuch a *height* I was grown up unto, that I did not only *deſpair*, but began to be *diſtracted*, and out of my *wits* (as we uſe to ſay) I thought *trees* ſometimes *good Angels*, ſome-

Deep deſpair ſtrong tempting.

Deſpair.

ſometimes *bad*, and look'd upon buſhes as the *den of Devils*: I ſhould ſit up whole *nights*, ſometimes in a *little Turret* (we had in an *Orchard*) from the *houſe*, ſtudying, *ſinging*, whiſtling, hooping, or *drawing* figures, or *one thing* or other, or elſe be *walking* in the fields, woods, or ſome other places, talking to my *ſelf*, ſpeaking to trees as to men, or as to *Angels*, or *God*; and thinking the leaſt *whiſtling* of the *winde*, or *chirping* of a *bird*, or *lowing* of a *beaſt* to be ſome *anſwer* ſent to me, as I would *fancy* it; but as theſe *diſtracted diſtempers* grew higher, I could not avoid the *forcible temptations* of a *furious Devill*, making me ſometimes whet a *knife*, ſometimes take a *billet*, ſometimes *one thing*, ſometimes *another* to *murther* my ſelf, and ſometimes *others*, and ſometimes *all*; for I would have had *all* to have gone my *way* (me thought) many waies I *tryed*, but was alwaies *prevented*, till at laſt I was taken and *bound hand and foot*, and held (or tyed) faſt in a *bed* till the *raging fits* were over; and then when I was *ſpent* and *patient*, if let go, yet without a *watchfull eye*, though it may be I ſaid nothing, yet the firſt thing I went about, it may be, would be to ſeek a *knife*, or to get to the *window* to caſt my *ſelf* down headlong: but I have been ſtrangely and (almoſt) miraculouſly kept (which would be too long to tell) even in the very *act* and inſtant of *time* when a few minutes longer had been too late to ſave *my life*.

Miraculouſly ſaved from ſelf murther.

I ſhould not be ſo long in this *Hiſtory*, but that I dare hide nothing wherein God hath *appeared my God* for his own glory in *what I am now* by *grace*. And therefore as things eminent are brought to memory, I am bold to declare them, for the *magnifying* of his *alone love*, and the *riches* of his *grace* in *Chriſt Jeſus*. I dare boldly ſay, few that *ſaw* me in thoſe *head-long diſtempers*, did think me at the *beſt*, fit for any place but *Bedlam*; and that I ſhould ever be *reſtored* to what I am, which was alſo as ſtrangely. For as the *diſtracted fits* did much abate me, they did turn more to inward *malady* and *melancholy*; my continuall *cry* being, *I am damned, I am damned*, I am ſure I can't be *ſaved!* it is *impoſſible!* Oh! Hell! *Hell!* fire about me! the *Devils* are at me! and

Inward melancholy and deſpairs.

A word to the wicked.

☞

I thought I heard the *damned* roaring and *raving*, and saw them (as'twere) *roasting*, and their frisking and frying in everlasting torments. My minde and all was taken up with their *howlings* and *screechings*. This *sad condition* day and night lasted upon me, untill I was *perswaded* that there was a *God!* and that this *God* was *righteous*, and that he would hear *prayers* if I continued but *knocking* with *importunity* and gave not *over*, seeing the *unjust Judge* that we read of in *Scriptures*, was prevailed with by the *widowes importunities*: then I resolved with my self (and gathered together here and there those *scatter'd reliques* of *reason* which were left me) that I would continue *prayer*, and so I did (though by fits I was froward, and mute, and wilde, and I know not how) yet off and on 5 daies together scarce eating a bit of *bread* in all that time; and was after that in *another form* and *frame of spirit* (though by fits full of distraction and desperate thoughts) yet more serious, and set to *weigh* things as in a *ballance*, and to expostulate with the Lord, and to *pray* by fits most furiously, and now and then *tears* began again (which were all dryed up before) to trickle and come tumbling down my *face* like *swollen* drops of *bloud*, and I continued thus three or four daies till one *afternoon* coming into a *chamber* (my heart being as *big* as it could hold) I *threw* my *self* flat on my *face* (as I used to do) knocking the boards and calling and crying to the Lord for *deliverance*, and using such exorcising expressions as might *discover* me in *despair*; and *starting* up, I walked a turn or two, saying, Is there not a *God?* is he gracious! are the *Scriptures* false! canst thou take *delight* to see a *poor soul* thus set on the *rack*! sighing and roaring in torment! rise up and appear for thy self thou *great God*! shew thy self *gracious* in one act of *mercy*! maugre all the *Devils* in *hell*! and with knocking my *breast* and tearing my *hair*, I *threw my self* upon the *bed*, whilest my *eyes* were glazed with *tears*! and there I lay, in a *sudden sleep* which seised upon me, and I dreamed of the same *Scripture* (the *letter which killed me*) and yet of *Christ* (the *Spirit which quickned me*) and that his *righteousnesse* (by faith made *mine*) did excell the *righteousnesse* of the *Scribes* and

Restored extraordinarily by a dream.

Pha-

Phariſees: and except I (in and by the *righteouſneſſe* of *Chriſt made mine*) did *excell the righteouſneſſe of the Scribes and Phariſees*, *I could not be ſaved*; that is, not *without the righteouſneſſe of Chriſt*. When I *awakea*, I was ſo much changed that I was *amazed* at my ſelf, at the ſuddenneſſe of it; for I *dream't* I was *comforted*, and my heart *filled* with joy, and when I *awaked* it was ſo indeed; I *ſtarted* up, and *rebuked* my ſelf, ſaying, Why, I am not *damned*! what's the *matter*? am I ſo filled with a *fancy*? with a ſudden *hope* of I know not what, nor whence? at which time I fell to pray, and whilſt I was *praying*, I ſaid, Lord is this true? ſay! is it true! if it be ſo, let it be ſhewn me that it is ſo: So I was *perſwaded that the righteouſneſſe of Chriſt* was *mine*, for that this *garment* was provided only for one ſo *naked* and torn out of all as I was; which *weighing* I took the *Scriptures*, and found theſe *divine infuſions*, *and immediate reſolutions* given in me, *agreeing* with the ſame *will* of God given out there, and then I began to breath upon't, and to pant a little; and by *degrees* to revive and look upward with ſome *hope*; till the *Lord* ſatisfied me by *pouring* it upon me, and *writing* it within me, that I (in Chriſts *righteouſneſſe* my only *juſtification*) did *exceed theirs*! And thus I had the firſt *aſſurance* of *ſalvation*; for that very *ſame Scripture* that before *condemn'd* me, did now *juſtifie* me, that is in *Chriſt*. And after that I began plainly to ſee *my ſelf* (and by my ſelf others) why I *deſpaired*, and was ſo *long* and ſo *lamentably* loſt, that it was becauſe I ſought in a wrong place for *juſtification*, and therefore a *wrong way* for *ſalvation*, as if one of you ſhould *dig* in your *yard* for a *mine of gold*, no wonder that you loſe your labour at laſt, after *ſweat*, *tears*, *prayers*, *cares*, *pains*, fears and all; ſeeing that you look in a *wrong place*. Thus it was with me all the while I was *looking*, and *poaring*, and *paining* my ſelf for a *righteouſneſſe* of *my own*, and to *ſeek in my ſelf* to *excell* the *Scribes* and *Phariſees*; alas! I was loſt, undone, and could not finde it! nor ſee any *door of hope* ſet open for my *ſoul*, till *Chriſt* in's *righteouſneſſe* was revealed in me! and then I *knew* him a *Saviour* to me. Well, with this *joy* I *continued* to this *hour*! holding and keeping ground againſt all *temptations*,

Evangelicall.

Confirmed and ſeconded by prayer and the Word.

Rom. 10. 3. Tit. 3. 7. Rom. 8. 4. Iſay 53. 11. Phil. 3. 9. Gal. 2. 16.

And got into an aſſurance of ſalvation, and how.

☜

Why ſo many deſpair of heaven.

Sim.

which are *infinite*, that I have met with ever ſince; and ſuch as you have ſcarce heard of, of late. For after I had ſolemnized and celebrated my new *life*, (and being begun anew in anothers *righteouſneſſe*, and in another *ſelf*) by ſinging of *Pſalmes* (and then I began *Hymns* and *ſpirituall ſongs* to my ſelf) and continuall open-hearted *returnes* of *praiſes*; whileſt the *Angels* rejoyced with me. Yet *Satan* (my continuall and *never ceaſing* enemy) now began to *muſter* up afreſh more *troubles* againſt me, and to *follow* me with an *hoaſt* of *afflictions* and *temptations*, as *Pharaoh* followed *Iſrael* with a purpoſe to deſtroy him; when once out of his *territories*: and ſee how a *bird* that is eſcaped out of the hand is hunted up and down by the *boyes*, the doors are ſhut, the windowes and holes ſtopp'd to hinder her eſcape; and ſee how they hunt her, throw their hats at her, ſcare her up and down till they think to tire her, and make her fall into their *fingers* again: So did *Satan* ſet upon me (I may ſay) a *thouſand waies* by himſelf and his agents, to hunt me up and down, and to tire me out, and to make me (if he could) fall into his *fingers* again, but that my God whom I unfeignedly ſerve from my ſoul, *did deliver me, does deliver me, and I truſt will deliver me*, as the *Apoſtle* ſaies. For though the *Devill* did uſe many *ſnares*, and beſet me ſo about (as you will hear) that it ſeemed ſcarce poſſible I ſhould *eſcape*, yet the *Lord* ſet me at *liberty* from the *ſnares* of the *Fowler*, though ſometimes ſo ſubtilly layed, that I could not diſcern them; and what he could not do by his *fair inſinuations* and ſubtleties, and *inward motions* and *temptations*; he tryed to do by *violence*, in tormenting me and making me the moſt *object* of *affliction* and miſery all about; for to proceed, my *friends* became mine *enemies*, and my *preciſeneſſe* was an *eye-ſore* to many, near *relations* caſt me off, and I was lookt upon as *diſobedient* for keeping company with ſuch as were *godly Puritans*, and accounted then *Round-heads*, and for praying and *holding communion* with them (though commanded to the contrary) at length I found ſo little *love*, and ſo much *malice* from ſome, that I was turned out of *doors*, and forced (as men ſay to ſeek my fortune) to flie with *my*

☞

Sim.

Satans freſh bouts.

1 Cor. 1.

Greater afflictions.

own

own feathers, with three shillings six pence, or thereabouts (as I take it) to travell up and down in strange countries, and that in the coldest winter time of the year, in snowie weather, (up to the knees very often) and whilest the very isicles hung on my hair or cheeks, a conflux of tears that came hot would thaw them, which fell abundantly from me in the open fields, and high-waies, where none but God took notice of them. Yet I did often beg at poor cottages, (or so) but to come in to warm me, or dry me, or for a draught of small beer, or so; which would make some poor souls fall a weeping to see me. But after many dangers and troubles I footed it as farre as *Cambridge*, where I sought from Colledge to Colledge to be but a sizer or poor Scholar, my little stock of money being all gone, and the *Servitors* of Kings-Colledge (of which I was one before) being dismissed, but I could have no place, and I had no money, and I wanted bread, and that so long that all others failed to do any thing for me, insomuch as I was forced for life to try all things, and eat leather, and drink water, and eat old quils and pens (where I could pick them up out of the dust or dunghils) roasted in a few coals (which were left in the Chamber where I was) and I assayed sometimes to eat *grasse*, and did it: yea, I grew to that height of *penury* and *famine*, that I sometimes tryed to eat my own *fingers*, biting them till I could endure it no longer; then tearing my *hair*, and crying, I had recourse to *prayer*, whereby the passion (it may be) would away for the present, but this continued so long, that I met with *temptations* in this *wilderneſſe* to turn *stones into bread*, and the *Devill* did often tempt me to study *Necromancy* & *Nigromancy*, and to make use of *Magick*, and to make a *league* with him, and that then I should never want, but shew me (as 'twere upon the *pinnacle*) the *glory of the world* (so represented to me in my *fancy*) bidding me but *obey* him (that is, *fall down and worship him*) and I should have both my bags of money by me, & be honoured of all men, and own'd by all my friends, and go home with great riches, and in great respect. But *God* would not suffer me to *hearken* to him, but to *tell* him, *thou art a lyar*

Almost starved at *Cambridge*.

Temptations strong.

The Devill tempts to yeeld to him.

Is repulſed.

from the beginning! away thou *malicious accuſer of the brethren, tempt me not*, for thou didſt do thus to *Chriſt*, but he *overcame* thee, and ſo I truſt I ſhall by *his power*; and then I prayed, and read the *Scriptures*, and writ holy *meditations*, and *Soul-ſoliloquies* on the 88 *Pſalme*, all in verſe very *patheticall* and *ſutable* to my *condition*, and I began *Dives* and *Lazarus* here, and *Lazarus* and *Dives* hereafter: two books (which I ſoon after concluded) uſing in it *Engliſh*, *Latine*, *Italian*, *French*, being very *tragicall*, and all in verſe very ſutable to my condition under ſeverall temptations; all which I had thoughts (with ſome others which I have by me) to have *printed* for publique profit, but wanted a *purſe*: ſo that in ſtead of *Magicall* and *Aſtrologicall* ſtudies, I bent my minde to *holy meditations*, *ſoul comforting*, *Angelical* and *Evangelical contemplations*: yet I continued under *ſtrong temptations*, but to the praiſe of God, I ſpeak it, I think never was I more a growing Chriſtian, then after *Satan* had theſe *repulſes*; but yet I muſt not omit to tell you, that I had one other *temptation* firſt; which was almoſt irrecoverable, but that I was prevented extraordinarily even as I was upon the execution thereof. For finding my ſelf almoſt ſtarved and pined to *death*, my *ſtrength* almoſt gone, my *eyes* ſunk deep in my head, and *wearing deaths* colours, I was almoſt at my *wits end*: I confeſſe when I felt a *paſſion* come, or *fit* come upon me, I would fall to prayer, reading, or ſomething or other, whereby ſometimes they were put by, and I had much comfort, but I could not alwaies avoid them by this: for now one *temptation* got ground of me, and came on audaciouſly, and grew ſtrongly upon me, ſo that I could not eſcape it, but it followed me; I took up the skin of my waſted hand and armes with a reſolution to tear it off for *hunger*, but in vain, the *Devill* had ſo beſotted me, that I could ſee no waies to evade *death*, for I had been beholding to all the Scholars I could finde any *courteſie* in, to bring me *ſcraps*, or *skins* of *ſalt-fiſh*, or ſomething or other in their handkerchiefs or pockets, which kept me *alive* a while, till at laſt they were all weary, and I waſted almoſt to *death*, and *aſhamed* to *beg* openly about; and I was blinded

The Devill tempts another way.

A moſt ſtrong temptation.

ded as to any way that I could finde to *recover* out of this *condition.* Wherefore, after violent and never-ceasing temptations, I drew my *knife*, whetted it *sharp*, opened my *doublet* and *shirt*, and in the midst of the room where I was alone, *kneel'd down* to *prayer*, to surrender my soul up into the *hands* of God; my *knife* lying by me prepared, and I prepared for the *act*, when behold a *door* which I thought was *bolted* all the night before, was but *shut to*, which a *Scholar* opens, and with the *screeking* of it made me *start* up, and throw my *knife* into the *chimney* in hast (as *ashamed* of what I was doing) and in comes the *Scholar* to tell me of a place in *Huntington-shire* to teach *Gentlemens children* at my Lord *Brudenels* house, and how one of our *Colledge* was sent to, but *refused* it; by which means I was *recover'd* out of that *eminent danger*, and after the *Scholar* was gone, did exceedingly reprove and check my self, for suffering this *temptation* to grow so upon me, for want of *faith*, and was much afflicted at it, and the more for that this *mercy* came in so upon it: O! that I could not *wait* upon God! but being now night, I went (as I use to do) *supperlesse* to bed, (after *duty*) but my heart melting into abundance of *tears*, first for the sin that I was about, that I could not *beleeve*, and resist the *Devill* (as I had done in Gods strength before) and then for the *love of God*, and his *care* appearing for me, even at that *instant* too, when I took no *care* of my *self* at all, but had devoted my self to *death*, and that now he should not only deliver me, but send me *newes full* of *hopes*! O how these things did break my heart! and work upon me most part of the night! untill with an *heart* full, and *head* full, and *eyes* full and *all*! I was fal'n into a deep sleep, and *visited* with an *extraordinary token* from on *high* both in *dream* and *vision*, which hath been since accomplished (as I take it) and the last in *Ireland* the last year. The *Dream* was this: that I was walking home to my *Fathers house*, with a staffe in my hand, and fearing lest I should be *out of the way*, I looked for the *path*, which at first I could *scarce discerne* was a *path*, and began to look about, and to question it, till by and by I perceived some *footsteps* of some that had gone *that*

To murther himself prepared.

But strangely prevented.

Much afflicted for his sin and yeelding to Satan.

Evangelicall.

☜

Comforted and confirmed in Dream and Vision extraordinarily.

that way, with that I went *forward*, and the further I went, the *plainer* I perceived it to be the *path*, and that I was in the *way* (and I could *see* no other) at which I rejoyced, and went on *confidently* as if I *fear'd* no evill, nor *enemy*; till I came to a *fine* glorious *beautifull* house and *building* on the *left* hand of me, out of which came forth a *beam* which reached a *little crosse* the *way* I was to go in, so that I being at a *little stand* at first, yet would not *stoop* under this *beam*, but *stept aside* and so *pass'd away*, laying my *hand* on it as I step'd by the *side* of it, but the *house* (I thought) was all in a *flame* of a sudden, so that being something *troubled* thereat, I passed on in the way, wondring in my self what this should be, till I was *overtaken* by some rude violent malicious men that laid to my charge the setting this *house on fire*, and would not hear me speak, but were harshly haling me away to *prison*, with which being sufficiently *frighted* and all my flesh set a trembling, I awaked, and was offended with my self, for being troubled at a *dream*, a foolish *fancy*, so I laid me (it being yet *dark*) and fell *asleep again*, and was cast into the same *dream* again, word for word; and at my *right hand* I thought there was a *grave ancient man* full of *white hairs* (like wooll) a long *white beard*, who stood by me, and *bid* me *chear up*, *fear not!* for the Lord *hath sent me to comfort thee*, and to tell *thee that he hath chosen thee to preach his word and Gospell of Christ*, which is the *staffe* that thou hast in thy *hand*, and which *staffe*, (that is, the word of God) thou shalt walk home with to thy *Fathers house*, *i.e. Heaven*, where is *fulnesse* of joy. But after a time thou wilt be *troubled* with the *different opinions*, and *waies* of men, and seem at first to be at *a losse*, but the Lord will be thy *guide*, go on, and as thou goest forward, the *way* of the Lord will lye *clearer* and clearer before your eyes; but the *footsteps* are the *examples* of the *Saints* that have gone before you, which will be a great *help* unto you; and you shall *walk* chearfully on in the *way* which is *clear* to you (then the which you shall see no other) but yet you must *meet the fair house on the left hand*, *i.e.* the *glory* and *great* ones of the world, who make a *great* and *fair* shew to men

☞

The Dream reiterated.

The Dream interpreted in the sleep.

How first called to the Ministry in his sleep.

☞

Prophetical.

men (as built high) but they muſt *fall*, and are but on the *left hand of you*, whileſt you will *deſpiſe* them, *preach* againſt them, and turn your *eye*; looking *forward* to go on in the *way* of God (and *turn* not about) but the *beam* that comes out of this great houſe (which makes ſo much ſhew) is meant the *powers* and *opinions* of ſuch, which (whileſt ſomewhat croſſe to the way) you *ſtep aſide* and will not *ſtoop under*, they are ſet on *fire*, and *enflamed* of a *ſudden*; but be not *troubled*, go forward, although they will *ſend* after you, ſaying you have brought this *fire* upon them, and they will *falſly accuſe you*, and ſeek to *hale* you away to *priſon* for this *fact*. At which I *awaked* again, this being *morning* about *day-break*, I wondred with my ſelf what this meant, I thought it ſurely more then ordinary, and being filled with *confidence* and *comfort*, I roſe up and *writ* it down preſently, And away I went *that day* towards *Didington* in *Huntingtonſhire*, where the Lord *Brudenell* once lived (but was then *ſequeſtred*) and one that the *Committee* put in, had *Gentlements children* to board with him, whom I (afterward) taught. But after all theſe *deliverances*, I did multiply abundantly in gifts and graces, either to *pray*, expound, *read*, ſing *Hymns* and ſpirituall *Songs*, with the *Spirit* and with *underſtanding*, as *Iſrael* in *Exod.* 1. the more he was *afflicted* the more *multiplyed*; ſo *bleſſed be the Lord*, I was the more *filled with the Spirit*, endued with *ſtrength* and *grace*, refreſhed with *peace* and *joy*, the more I had ſo *ſuffered*. So that all my *troubles* were but a *Joſephs ſtep* (through grace) to *higher enjoyments*; and finding the *Lord* ſo abundantly to endue me from *above*, and to qualifie me for the *call*, which I had before in the *night* (for the *miniſtry* which then I little *meant*, or *imagin'd* could be, it being often reſolved againſt before by my *Father*, and my books ordered to be packed up) but finding things *following* ſo fairly to *concurre*, I was much *confirmed* in it, that the Lord had *deſign'd* me thereunto. In *Huntingtonſhire* teaching ſchool firſt at *Brudenel*'s houſe, and afterwards the *Free-ſchool* of St. *Neotts*, I began with the *boyes* ever in *prayer* firſt, at 7. & 1. and ended with *prayers* at 11. & 5. on the *Saturdaies* in the *afternoon*, I *catechiſed* them, and *expoun-*

☞ Partly perſormed of late in *Ireland*, as it is well known.

But I beleeve not wholly.

From that time how he grew fit for the Miniſtry.

2. Call to the Miniſtry.

His order when he taught Schoole.

ded their *Catechismes* by the *Scriptures*, and *expounded* Scriptures, and so *singing* a *Psalm*, with prayer we concluded.

At this time I came to be *convinced* of the *Parliaments proceedings* and cause, to be more *regular* and in *order* to the great *work* that God hath to doe in *Nations* then the *Kings*, by comparing them together, and bringing them to the *Word*; and then I saw *clearly* (by the Word) that God would doe what he hath to be *done*, by them and for them, and for the *Common-wealth*; it was not long after this that I was by a *godly people* in *Toseland* earnestly *importuned*, and at last *prevailed* with to *preach the Gospel*; and I was soon *known* in the *Country*, and after *sent* for into *Essex*, where I setled (passing *twice* through the *Assemblie* on *Examination* and approbation). So although ever since I have met with many sorts of *afflictions* and *oppositions*, lies, slanders, threatnings, *libels*, *vows* and *endeavours* to take away my life, yet many have added *testimony* to the Word I have *delivered* in all *places* (the Lord be praised) to the *great refreshing* of my *soule*, and towards the *making* up of my *joy* when I shall give an *account* (to their *comfort*) at the *great day*. And since that I have been sent *forth* as a *Pastor* and publique *Teacher* by the *Church*, and I know my *Ministeriall commission* and *authority* to be from the *Lord*; and notwithstanding the *divers temptations* that I meet with yet, finding my *heart* full of *corruption*, and my life a *continuall warfare* of *flesh* against *spirit*, yet I *blesse God* who hath *delivered* me, (in diverse wayes which I have not yet declared) from the *fraudulent gins* and snares of the *Devill*, and who hath called me out of *darknesse* into *light*, that his *power* is *stronger* in me, then any that hath been *against* me; and I am the better *provided* against *Satan*, for that I live now *by faith in the Son of God*, above the *letter in the life*, above the *form in the power*, above *self in an higher self*, altogether where I have my *abode*; so that *I am not I*, but by the *grace of God* it is that *I am what I am*, as the *Apostle* said Why *weep ye for me? for I am ready not onely to be bound but to dye*: so I say ἑτοίμως ἔχω, I have *provision within* me, seeing *Christ is in me the hope of glory*. I am *assured* of *Salvation* in Christ Jesus my *head*, my *Lord*, my *elder brother*, and the *first fruits* of

3. Call to preach.

4. Call.

Vide Epistle to *Burleigh* before the 2. *Lib.*

Act. 21.

Assurance.

of all them that *rise again*. And although I meet with *daily troubles* at *home* and *abroad*, *within* and *without*, yet am I *all the way ascending heaven* (though *descending* hell) the same *way* with Christ; who hath (through the *vail*) *consecrated a* new and living *way for me into the Holy of Holies*. I can comfortably *drink* after Christ out of his own *cup*; and in *eating* his *meat* and *drinking* his *drink*, take *gall and vinegar*, as wel as *wine and honey*. I prefer *Christ* before *Salvation*, and had (if I know my heart) yet not I, (but my *spiritual self*) had rather goe to *Hell* with *Christ* in my *armes* (if 'twere possible) then to *heaven without him*; accounting the *enjoyment* of him to be the *enjoyment* of all the *excellencies* and *happinesse* in *heaven* and *earth*, *Super omnia Christum*; I am very *confident* Christ can't be perfect *without* me, nor I *without him*, but that I shall *appear perfect* (for all Eternity) in Christs *righteousnesse*, and am pardoned by his *death*, purged by his *bloud*, sanctified by his *Spirit*, and saved by his *power*, and this I am as sure of *to be glorified* as *he is glorified*, and shall *see him as he is*. I could say much more, and have many more *experiences*; but I fear I offend others, I shall cut off in an *Apocope*, but pray, *pray* for me, that Gods *power* may appear more in my *weaknesse*, and whileſt I live and breath (I hope and resolve) it shall be *with him* and for him, as well as *by him*, and that I shall not *desire* to live one *minute longer* then to his *honour* and *glory*, and for his *service*, which the Lord make *me fit for* and faithfull in, and prepare me for that *glory* which is to be revealed. But these things I have spoken in the *fear of God*, wherein you hear what *I was*, what *I am*, and what *I shall be*; I know no more yet to *trouble you* with, but according to the *accreasings* of the *holy one* in me, and effusions of the *unctions* upon me, I shall speak more hereafter for your *aduantage*, I were a wicked *wretch* should I smother any of the *appearances* of God which I meet with.

3. Effects.

☞

dum sur { *sum* / *sine*

Spi } *vo*
Spe }

40. *An eminent* Experience, *or* relation *of* John Osborne *member of the* Church *at* Purleigh, *of the which* Mr. R. *was* Paſtor: *as was taken out of the Church Regiſter word for word.*

John Osborne, a poore *labouring* man, was *admitted* a *Member* of this *Church*, *April*, 16. 1650. his viſible carriage in *word* and *deed* ſeeming *holy*; and his *outward converſation* ſuch, as he was well *approved* of (after his *confeſſion of Chriſt*, and *reſolution* to *cleave cloſe to the Lord* in this *way*) *nemine contradicente*; but it ſeemes this *man* was much *unſound*, and not yet *fit matter* within (whatſoever he ſeemed *without*) and it being beſt *known* to *God* and himſelf, Gods *deſigne* was to work out the *diſcovery* of him out of *himſelf*, he began to manifeſt much *grief* and *gall* within him by his *outward colour* and *complexion*, but kept it cloſe to all the *Church*, that his ill *life* was the cauſe of his ill *looks*; yet he followed the *means*, frequented the *Communion*, uſed the *Ordinances* at home and abroad, in *publique* and *private*, ſo that nothing could be *gathered* (in the *Churches apprehenſion*) but *godlineſſe* in him; He would preſſe an *exact walking*, *Goſpell duties*; and in *diſcourſe* caſt in his *mite* of *knowledge* and *meaſure* of *light*: So that ſome tooke much *content* in him, much *comfort* of him, but for all this his *heavy countenance* did diſcover that there was ſomewhat in him lay *undiſcovered*; and not yet brought to *light*. But Gods *time* was near to doe his *Church* good, and to give them ſome *reall teſtimony* and *taſts* of the *firſt fruit* of his *love* towards them by making him *known* to them, whom they thought they knew) but indeed did not know; for what *God* ſaw in him that was naught, was not *viſible* to the *Church*, but what was *viſible* was good, but that which was *inviſible* to us was the *rottenneſſe* and *unſound part* of the *man*. But mark how *God* met with him, who upon the 28. day of * *April*, 1650. was after *Sermons* (being the *Lords day*) ſtruck by a *ſudden diſtemper*, which in the *night* produced

After he was admitted he was much afflicted in his conſcience.

Yet carried the faireſt ſide outward.

* Or the ſecond moneth; *i. e.* Ziu.

duced *dangerous fits* which continued at *times* for two or three *dayes*: the *Paſtor* of the Church *J. R.* he did viſit him, but at that time being *Wedneſday, May* 1. following he *diſcovered* no diſcomfort, *diſcontent* or burthen within him at all; but he had *good expreſſions* and *motions*, yet was *once* or *twice* in his *fits* very *fearfully*; but after he was recovered the *Paſtor* with prayers for him, and *direction* given him *departed* home. The *next day* being the *Lecture day* after *Sermon* was ended, it was moved in the *Church* to *contribute* unto him, who did it *freely* and *largely*, and that very night the *Paſtor J. R.* was ſent for again to him, but firſt the *Church* made *prayers* for him: And it is *obſervable*, that this *Osborne* being in very ſtrange *fits* (as ever were ſeen) like one *poſſeſſed* he groveling and *foaming*; and his *hands*, *feet*, *eyes*, *mouth*, were moſt gaſtlike drawn out into a *Convulſion-manner*, but much worſe; at that *very hower*, that the *Church* made *prayers* for him, and not *ceaſing* till God were *prevailed* with, thoſe ſtrange *kinde* of *fits* and *diſtempers* left him (to the *amazement* of all that knew it, ſo that after that not *one fit more* had he, though they continued upon him ſo *thick*, and for ſo *long a time* before, that no *Doctor* could *help him*, but *all* gave him over for a *dead man* without *recovery*. But this was not *all* yet, that God *intended* to doe for his *people*; this *man* was not *diſcovered* to the *Church* to be what he was all this while; And though the *Lord* heard the *Churches* prayers to *recover* this man out of this *condition*; yet the *Lord* caſt him into another *condition* for the *Churches good*. But by this time was the *meſſenger* come for the *Paſtor* (it being above a *mile diſtant*) to come quickly to the *ſaid Osborne*; Thither he haſted, and carried with him the *Churches contribution*: when he came into the *houſe*, the *people* within told him how ſuddenly thoſe *ſtrange fits* left him; and now how he was *altered*, and taken in *another courſe*, crying out to *ſpeak* with the ſaid *Paſtor*, who went in where this *Osborne* lay in another *poſture* (then formerly) upon his *bed*, and ſeeing the *Paſtor* begins to *howle* and *roar*; crying out, O *I'me damn'd! I'me damn'd! I goe to hell! I goe to hell!* (repeating every *ſentence* he ſaid I

Gods time to diſcover him.

The Churches prayers for him;

Anſwered.

Taken in another manner.

Howles and roares he is damn'd.

think at leaſt a *dozen times*, with a moſt *deplorable* voice) O *I am rotten! I am rotten!* at the *heart!* Oh the *heart!* with aboundance of ſuch *bitter language*; the *Paſtor* wondred; began to ſay *one* thing and *another*; to apply for *one aile*, and for *another*; but all in vain, for the more he ſought to *help*, he ſeemed to *hurt*, and the more he ſought to *cure* he ſeemed to *kill*, and the more to *fret* the *diſeaſe*. The *Paſtor* retiring *himſelfe* for a time into the *next roome* as *deſirous* to *ſeek to* God and to *bewail* the mans woefull *miſery*, was there *told* by one or two, that the ſame *Osborne* has formerly been *ſuſpected* for *adultery* lying with one *Right's wife* hard by, and for ſome other miſdemeanors, which were never before *known* or imagined to be in the *man* (by any of the *Church* as I know of, or that any of the *Church* did ſpeak of.) Well the *Paſtor* returning thanks to the *parties* that acquainted him with this, went out into the *yard*, and then earneſtly *ſought the Lord*, that this *mans affliction* might be *uſefull* to the *Church*, and that by his *own mouth*, that might be *diſcovered* within him, which none could *ſee*, and few *ſuſpect* by his outward *deportment* and *profeſſion*; and if he were ſo *wicked*, and that ſuch finnes and baſeneſſe were in him, that it might be *manifeſted* openly to the *terror* of the *wicked*, that as at the *judgement* of *Ananias* and *Saphira*, *Act.* 5. 11. *fear might come upon all the Church and thoſe that hear theſe things*. With his *heart* ful of ſuch hot *deſires*; the *Paſtor* returned in to the man (much relying on *God*) and as ſoon as ever the ſaid *Osborne* ſaw him, he *cryed out* alowd, Oh *I'me damn'd! I'me damn'd! I'me rotten, I'me rotten, 'Ime rotten!* The *Paſtor* asked him why, and like a *ſtoud* his *voice* violently *burſting forth*, for *lying with ſuch a woman*, naming her *openly* to all *commers*, and continuing this his *unſavory ſpeech* ſo long and in ſo much *deſpair* that the *Paſtor* was *conſtrained* to leave him ſo; he being *uncapable* of making *uſe* of what *ſo ere* was ſaid to him, though ere ſo *urgently*; ſo that the ſaid *J. R.* the *Paſtor* haſted home (being now *dark night*) hoping to doe him more *good* by dealing with *God* for him, then by any further *dealing* with him; being much *afflicted* for the great *ſinfulneſſe* of the man;

Reported to be guilty of ſin with one *Right's* wife before he entred into Church-fellowſhip long.

The Paſtors prayer about him.

This *Osborne* diſcovereth out of his own mouth.

A warning to Hypocrites.

and

and for that thoſe *without* would take all he ſaid up in the *worſt ſenſe*, and with the *moſt malicious conſtruction* they could; ſo *reporting* it about the *Countrey* as it might *reflect* much upon the *Church*; and that to the publique *reproach* of *profeſſion* and the *Goſpel practiſe*; which (afterwards as wee ſhall hear) through the *great grace* of our *God*, (who turns *light* out of *darkneſſe*, and *good* out of *evil*) made mightily for the *Churches advantage* and *comfort*. The *next day* the *Paſtor* praiſing the *Lord* for this large *diſcovery* made of the *mans ſinfulneſſe* and *unſoundneſſe* (who was *condemned* out of his owne *mouth*) in his *private ſtudy* ſtrongly ſets upon *God*, and by a holy *violence* beſeecht, and *begged* of him *hard* that hee would *ſcourge him* here *ſeverely*, by ſome *viſible* ſigne, and that to the purpoſe, for others to take *warning* by, and for the further *manifeſtation* of ſuch as were *unſound* and *rotten* in the *Church*, and for the fuller *ſtrengthening* and eſtabliſhment of his *ſincere* and pretious *ons* in the *Faith*, and that his *ſoul* might be *ſaved* at the laſt day. Thus continuing his *undeniable* requeſts for the ſpace of two *dayes* all this while, *newes* was brought that *Osborne* was now *drawing on*, in his laſt *ſweat*, and ſenſeleſſe and knowing *no body*, but ſpeechleſſe, and upon *giving* up the *ghoſt*, onely now and then he raged, and flung about; But *every one* had given him up for a *dead man*, and without *remedy* (in their eyes). After this the ſaid *Paſtor* did ſet afreſh upon the *Lord*, and lay hard that it might be *enough*, what was done, and to *withdraw* his anger (if he pleaſed to be *prevailed* with through Chriſt) and now to *ſpare* him, and try him a little *longer*, if he did heartily *repent* what was paſt; and *reſolve* againſt *temptations* in time to come; and to *walke* up more cloſely to the *rules* of the *Goſpel*, upon his *promiſe* ſo to doe, that he would *try* him now, and be pleaſed to be *pacified* and ſhew him *love*, &c. The *Paſtor* continued *praying* for him, the ſpace of a *day* or *two* more, and this not onely in *private*, but publiquely in *whole body* and *ſociety* (*May* 7.) it being a *day* of ſpeciall *Communion*; On which *day* one *member* of the *Fellowſhip* being ſent to *ſee* him; he was *aſleep* faſt, ſo as he was not ſeen to reſt for a *long time* before, being tyred

The Paſtors prayer again.

This *Osborne* dying, drawing on.

Paſtors prayer again for him.

In private and publique.

red under ſo many *torments* as he was in; and ſo 'twas hard to ſay whether he were *dead* or *alive*, thus he ſlept a long time. At laſt when he *awak'd*, both himſelf and *others* by him being wonderfully amazed at ſo *ſudden a change* as he ſeem'd to *be* in; for as others knew not well, whether he were *dead* or *alive*, and *all* concluded hee was *drawing* on untill this *ſleep*, ſo himſelf (as he *affirmed* to the *Church* after) wondred he was *alive*, and altogether *thought* that he had been *dead* and *caſt* into *Hell*; and was there *enduring* the *torments* for his *ſinnes*, not *imagining* himſelf upon the *earth*, for theſe four or five *dayes* (ere ſince the Paſtor *J.R.* laſt left him in a *deſpairing condition*) not capable of *comforting* b eing *ſenſeleſſe*. But ſuddenly, hee *awaking*, and *wondring* at himſelf, he ſtarts up off of his *bed*, and by all means would be *going* to the *Paſtors* houſe, and to the *Church*; and told the people that now he was *beholding* to his *Maſter* (for ſo he called the *Paſtor*) indeed; and for that his *Maſter* had done *wonderful things* for him; and the *Company* asking why? Oh! he anſwered that his *Maſter* had prayed to *God* for him; and the *Church* had prayed for him. And that *God* had ſtayed his *hand* now, and had *forgiven him* his *ſins* paſt (he was *ſure*) upon his *promiſe* to *amend*, and that his *Maſter* tooke a great deal of *pains* with *God*, and would not be *quiet* till the *Lord* had *commanded* the *Serpents* that had *tormented* him for his *ſinnes* to *fly back* for a time, &c. with a *great deal* of ſuch like *language*, which yet the more *amazed* them, they thinking him halt *frantick* to *talk* ſo; and looking on him as a *man drawing on*; but as on the *morning* or *laſt night*, and not like to *live*; and yet he would *needs* be gone to the *Paſtor* to tell him, what *God* had done for him, and had already got on his *cloathes*, and got out of *doores*; but being very *weake* and ready to *reele* downe in the *way* about a *field* off, his wife and *neighbours* running after him much againſt his own *minde* got him in again. But his *wife* and *neighbours* perceived him another *manner* of *man*, then what he was before; by his good *motions*, prayers, *diſcourſes* and deſires heavenward; it being a great *delight* to him to acquaint them with his *experiences* of *God* under this *ſharp diſpenſation*.

This *Osborne* thought he had been in Hell.

He awaked with ſtrange words and reports.

☞

He riſes.

dispensation. After a day or two he *feeling* strength, would not be stayed from coming to the *Pastor*, and it fell out to be upon a *day* when the *Church* gathered together to *break bread*; but the *Pastor* coming to him called him aside, and in a *roome* by *themselves*, he set very *severely* and *plainly* upon the *man* in many *particulars*; and especially for his *presumption* to enter into this *way* being such *unsound* and unfit *matter*, and therefore that he could not long have *continued*, with so *fair an outside*, but the *inside* rottennesse would at length have *broken out*, and he be *cast* from the *rest* of the *building*, as 2 *Tim.* 3. 5. 1 *Tim.* 6. 3, 4, 5. 1 *Cor.* 5. 3, 4, 5, 11, 12, 13. *Tit.* 3. 10. *Matth.* 18. 18, 19, *&c.* 1 *Tim.* 1. 20, *&c.* For though he had done contrary to the *rules* we must doe *according* to them. Withall; dealing with *him* upon such *Scriptures*, as *Jer.* 7. 9, 10. *Psal.* 50. 16, 17, *&c.* *Isai.* 35. 8, 9, 10. *questioning* and *expostulating* with him upon them, and those *Ezek.* 44. 7, 8. *Jo.* 4. 23. and many others, and charging it *home* upon him, the *wrong* that he had done to *Christ* and his *Church* by opening the *mouthes* of her *malitious adversaries*, to speak against *Christs way*, the worst *words* in their *hearts*; to *vilifie* and *slander* his *Saints*, to *deride Religion*, to wax *proud* against *profession*, and grievously to *offend* those *weak* in the *Faith*, & yet though he had *mocked* men he could not *mock* God, but now that the *Lord* had opened his *inside* to us, that we might see what a *Traitor* he was to the *Truth*, what a *hypocrite* to God, and what not? As the Pastor was *opening* him to himself yet more; this *Osborne* told him that the *Lord* had *pardoned* him, upon his *promise* to *amend*, and the *prayer* of his *Church* for *Christs sake*, and that he saw *his pardon writ* before him and his *sinnes* blotted out, &c. The *Pastor* urging it upon him, how he *knew* he was *pardoned*, and what he meant by seeing *sinnes* blotted out, who then *began* to tell the *whole story* of his *agony*, and *torments*, and *deliverance*; which being long the *Pastor* desired him to *cut* off, and to *acquaint* the *whole Body* with them after the last *Sermon*, before they *dispersed* to their *severall homes*; Because that as there was *visible offence* given to *Christ* and his *Church*, so there must be *visible repentance* and *apparent evidences* of his

He comes to the Church.

The Pastor deals with him.

A plain warning piece to wicked church-members.

For the scandal he brought upon the Gospel to Churches.

He said he was sure his sins were pardoned.

converſion, &c. So the *Paſtor* parted with him, the *Church* could not *admit* of him into Communion, but hee muſt *hold* off, till he could give *ſatisfaction*, onely he had *liberty* in the *converting Ordinances*; and to converſe with any of the *Society* or the *like*; In the *Evening* about five or ſix a *clock* the ſaid *Osborne* was called into the *Society* to anſwer to ſuch things, as were laid to his *charge*; and firſt the *Paſtor* earneſtly ſeeking *God* that nothing might be done, or *concluded* on but what ſhould be *agreeable* to the *minde* of *Jeſus Chriſt*, and the *rules* of the *Goſpel*; and to *ſtabliſh* all that are preſent in the *faith*, and that they might be the more *ſtrengthened*, by what did, or ſhould of *Gods power* appeare to have been upon this *man*, to puniſh him, and of his *love* to *deliver* him, and that this *Church* might not be *deceived*, through the *ſubtilty* of *Satan*, as to *believe a lye*, or to give no *credit* to the *Truth*, but to make them *diſcerning* in his *wayes*, and to eye him in all his *goings, &c.* After the *Paſtor* had *prayed*, and the *Church* joined with him very *devoutly*, the *charges* being *uttered* againſt this *Osborne*; ſtill hee continued his *former ſtory* how God had *forgiven* him, and he had ſeen his *ſins blotted out*, and how the *Serpents* were *ſuffered* to feed on him for his *ſins*. So urging on him what he *meant*, by theſe *things*, and *ſtraitly requiring* him not to *believe adeluſion*; No! he ſaid he was *ſure!* the *Lord* did not delude him! and thus he began! After the *fits* left me (ſayes he) I ſent for my *Maſter* (*i. e.* the Paſtor) becauſe I was *to dye* (as I thought). Then (this being on *May* 2. the *Lecture day* at night) when he *deſpaired* (ſo that the *Paſtor* was there) I thought that I had *dyed*, and was gone into *Hell* for my *ſinnes*, where *God ſtretcht* out his *rod*, and then came out a *huge great Serpent*, which God bid to *goe* and *torment* me, and *preſently* out of the *belly* of the *great Serpent* came out *ſeven Serpents* more; ſo many *Serpents* for ſo many *ſinnes*; and they *all together* ſeiſed upon *mee*, and *ſtung* and *gnawed* me, and eat off all my fleſh below, and my *thighes*, and *gnawed* all clean to the *very bone*; * and I heard my *Maſter* pray, and ſay, *Lord puniſh him! till he amend!* Let *him be puniſhed, for a time!* and ſtill theſe *Serpents*.

Prayer in the Church.

This *Osborne* declares in the open Church his ſins forgiven with great humility and yet confidence.

The ſtrange ſtory of it.

A ſad example for hypocrites that creep in.

Serpents continued *on mee*, and *tormented* me more and more for a *long time* (as wee conceived for the ſpace of *two dayes* or thereabouts by the *Paſtors words*, who acknowledged to the *Church*, that there might be ſome *likelyhood* in what *Osborne* ſaid, becauſe that he did indeed pray for *two dayes* or thereabouts, in his *ſtudy* privately, that the *Lord* would *puniſh* him ſeverely in the *fleſh*, that his *Spirit* might be *ſaved*, in the *Day of the Lord*, which the *Church* never knew, till he *told* them. Moreover the ſaid *Osbornes tongue* was bit quite *through*, and a *peece* of his *lip* pulled off; which hindred his *ſpeaking* ſo as he could ſcarce be *underſtood*, and being asked how it came he ſaid he knew not, unleſſe the *Serpents* had *bit* it, which hee thought becauſe he knew *nothing*, but that he was in *Hell* not ſo much as *imagining* that hee was *alive* upon the *Earth*. But his *wife* ſaid, that once *leaping* up as in an *infinite torment* he *bit* his *tongue* quite through and through; and on another time he run a *pin* quite through his *lip*, and *rung* of a *peece* on it, this being all in the *time* of theſe *two dayes*; But to *proceede* to his *ſtory*. For theſe *queſtions* were *asked* at the *Concluſion*) After theſe *Serpents* had fed upon my *fleſh* (ſayes he) for ſo long a time I ſaw a *Rowle* as of *Parchment* lying before me, and upon it *God* had written, that he would take *Juſtice*, and my *Maſter* writ that hee *wou'd have mercy* upon me, and the *Lord* writ again that he would take *vengeance*; and my *Maſter* writ again, *Lord let it be enough*; if he *repents* let it be *enough* now, &c. and I heard (ſayes he) the *words* as they were *writing* (then the *Paſtor* ſo ſaid to the *Church* that it was ſo, after a day or two, that he *in deed deſired* the *Lord* to let it be *enough*; if he did *repent*, and unfeignedly *promiſed* amendment, and that he would *remove* his hand; and this he did both in *publique* upon the *Lords dey*, and in his *owne ſtudy* he thus prayed; not knowing all this *while*, but that *Osborne* was as he left him on *Thurſday night*, and in *deſpair*; And as men reported him to be *drawing* on.) So my *Maſter* would not leave the *Lord* (ſays he) till the *Lord* ſaid well, he would try me; and ſo the *Rowle vaniſhed away*, and *flew* upward, and God *commanded* the *Serpents* to withdraw, ſo the *little*

It is the more ſtrange, for that this *Osborne* told all the Paſtor prayed privately, which none ever heard but God.





O ſad example for ſinners then; a ſevere warning to them.

A ſight of a Rowle.

The clear anſwer of prayers.

The Serpents went away, and the Lord pardoned him.

Serpents went into the *great Serpents belly*; And by little and little (ſayes he) the *great Serpent* did goe *back* and *back* till at laſt he went *away downe*, (as might *bee* at my *Beds feet*) which I was mightily joyed at, becauſe I thought that he would have *tormented* me ſo for *ever*, not knowing but that I was in *Hell*. After that I *heard* the *Church* plainly to *pray* for me, and I *beheld* the *Lord* (not as before in his *anger*, but) *ſmiling* upon me (as it were) and there were before *mee* all the *joyes* that could be *deſired* and *Rivers* ran before me as *Cryſtall* full of *gold*, ſo as I had *liberty* to have taken what I *would*; thinking I ſaw a *Paradiſe*. Thus I *continued* till I *awaked*, when I *wondered* where I was, and could ſcarce think I was *alive*, not knowing ſo much; and he found his *heart* filled with *gladneſſe*; and (hee ſaid) he fain would have come to the *Paſtors houſe*, but *neighbours* reſtrained him.

Smiles on him. Sets joies before him.

A Paradiſe.

But now being night the *Church-Society* muſt *diſperſe*, wherefore not being *ſatisfied* with ſuch *extraordinary things*, as he ſpake of, he was held off *Communion* for a *time* (being neceſſary that the *Church* ſhould ſee a *viſible* change in him; by whom were ſuch *viſible offences* given.) I ſhall not tye this *ſtory* to your *Faith* any further, then as hee *related* it himſelf to the *Society*, it is indeed *wonderfull*, but *God's wayes* are *wondrous* theſe dayes: This man cannot *read* a *letter*. However the *reſult* of all this made much for the *Churches good*, and to the *ſtrengthening* and *eſtabliſhing* of *others*, and to the *ſearching* and *examining* of all; which we *looked* upon as a *ſpeciall* note of Gods *approbation* of us, and *love* to us, who are from the *rootes* of the *heart* given up freely and ſincerely to be his *ſervants*. And I ſhall only adde this more thereto, that I have taken this ſtory *verbatim* out of the *Church Booke*, which regiſters up ſuch *eminent* paſſages at *Purleigh* in *Eſſex*.

A word to the Reader.

I ſhall tire the *Reader* with no more *experiences*; Theſe *examples* are *ſufficient*, and ſome of them are very eminent: We are ſweetly led by the *hand* (*manuducimur*) to *drinke* of theſe *Brookes* before we paſſe. Some are *deep* but moſt *ſhallow*, and

and *all* clear as *Cryſtall ſtreams*, unleſſe at ſuch times, when *Satan* (by temptations) put in his *cloven-foot*. Thoſe which are the moſt *extraordinary* of them are uttered in *Dream*, *Trance*, *Voice*, or *Viſion*, and *Viſion* is taken two wayes, either firſt *actually*, by the *ſenſes* of the body, and ſo in ſome *viſible* bodily ſhape; or elſe 2. *potentially* thus, that although the ſoul (*ut forma*) is joined to the *body*, yet (*ut materia*) above the body; And yet it uſes not any *bodily ſenſes* for ſuch a *ſervice*, but ſequeſters all *externals*, and the *outward ſenſes* are (as 'twere) *dead*, or aſleep, not at all *intervening* to *interrupt* the ſoule; but when the *ſoule* is ſoared up in any *high exigency*, or excellency to ſee *great things*; or is *intent* upon any rich *diſcoveries*, as by *Viſions*, *Revelations*, or the like; all the *bodily ſenſes* lye (as 'twere) in a *trance*, and all *exterior motions* are quieted and *quaſh'd*, and *fleſh* is ſilent, whileſt the *Lord appeares out of his holy habitation*, *Zach.* 2. *ult.* and ſome ſuch *ſpeciall* and *ſpirirituall* fruits, I have preſented the *Saints* with, from *ſecundum naturam* to *ſupra naturam*, whileſt ſome of them were (as in an Externination to ſelfe) tranſported *from darkneſſe into his moſt marvailous light*, by ſome extraordinary *medium*, and prevalent *inſpirations* and *viſions*, or the like; which were taken up and *arreſted* by the *intellectuall* and *cognoſcitive faculties* of their *ſoules*. And indeed dear *friends*! the *redoubled experiences* which my *ſoule* hath had of a *ſweet Father*, (who was found of me ſometimes when I *gave over* ſeeking him, as in ſome *meaſure* lies manifeſt in my *teſtimony*) theſe *facilitate* my language, and *felicitate* my *lines* to *breath out* ſomewhat for others; of thoſe involving *rapſodicall viſions*, and *Love-diſcoveries*; And indeed! many matchleſſe *manifeſtations* I have taken from others (in other parts where I have *travell'd*) ſo *alike* and *akin* to theſe (but many *more Sun-like* and excellent) that I cannot omit to tell you, that you have heard but *ſtutterings* and *ſtammerings* to what are to come, and have ſeen but a *jelly* and *imperfect embryon* to that *degree* and *meaſure* which the *Saints* ſhall ſhortly meet with; which will afford us *matter* of wordleſſe *worth*, and too high too for any *language* to delineate. But in the *meane time* I have preſented theſe to all

☞ Viſion is twofold.

Theſe experiences imperfect to what are to come.

☞

The poſie what flowers are in it.

all *precious ſaints*, as a *freſh poſie* gathered for that purpoſe; wherein they may have *variety* of *colours*, and *conditions*, and all *ſweet* and *lovely*, and they may finde in this *poſie*, the *Roſe of Sharon*, the pure *Lilly of the Valleys*, the ſweet *Violets of Humility*, *Tyme*, and *Winter-ſavory*, with a great deale of *Hearts-eaſe*, all tyed up together with a *thread of Scarlet*, *Cant* 4.3. But many *experiences* of inferior glory, and lower appearance, I have purpoſely omitted; yet I muſt tell you in theſe their *Dreams*, *voices*, and *cries*, they were not to be obſerved in themſelves as in the effects the effects of them.

Tyed up.

☞

As for thoſe which are the *ordinary* ones of them, which are call'd home by ſuch means as, *preaching*, *praying*, *reading*, *writings*, or ſuch like; In and by them, if you obſerve, you ſhall find a *Call* twofold, *Legal* and *Evangelical*: as to inſtance in *Elizabeth Averies*, &c. And note further, thoſe who are firſt *called* by the Word, and *preaching*, are then 2. *confirmed* by the Scriptures and *promiſes*; and 3. *aſſured* by the preſence of Chriſt revealed in them; inſtance in *John Spilman*, *Lawrence Swinfield*, *&c.* and many times your moſt *ordinary* are moſt *infallible* and certain. But theſe are the preſent *obſervations*, beſides this; That every *Church of Chriſt* which is *full of experience*, muſt needs be *ful of Faith*, & have *proviſion* laid up for *many years*, which being ſo *advantagious* as hath bin ſaid, ſhould exceedingly oblige others to bring forth out of their *treaſures*, *new and old*; & I would have every *Church* appoint the *Paſtor*, or ſome others to take up all the *experiences* which the *members* declare, and to bring the *beſt* & *choiceſt* of them into *publique light*, Oh how *beautifull* would they be abroad! and how *ſenſibly* and forcibly ſhould we *perceive* the unparalleld *appearances* of Gods *love* and *light* as they *ſhine* more and more towards the *perfect day*! and oh how *obvious* to every *eye* would the *work* which *God* is about be in this *age*! and then we ſhould ſee how far theſe *experiences* ſurpaſſe the *former*, or the *Saints* in *former ages*; and how *far* our *children* will be *before* us. And indeed it is a *burning ſhame* they ſhould lye *buried* alive, and not be brought into the *light*, which are *given* in to all the *Churches* in this *age*, that are of *excellency* or *uſe*, but now at laſt I will wipe my *pen* and ſit down.

Call twofold. An orderly call.

☞

Happineſſe of Churches enriched with experiences.

☞

Good work for good Paſtors of Churches.

☞

CHAP.

CHAP. VII.

חרצב ברית *Berith.*

That Church-Covenant *may be, but not that it must be, as that wherein the* Formality of the Church *consists.*

THere is a *threefold consideration* (saies *Bernard*) which is to go before *every work*, and which *a wise man* makes his main (*primum an liceat*; *deinde an deceat*: *postremo an expediat*) to consider whether it be *lawfull, comely*, and *expedient*; for *all things are lawfull, but all things are not expedient*, saies the Apostle. Now in *Christian discipline* that does appear to be *undecent* which is *undutifull*; and *uncomely*, which is *unlawfull* aud against command; and so also that which is not *lawfull* nor *comely*, must needs be *unexpedient* and *unprofitable*. Wherefore let us finde this *Church-covenant* (which we are now come to) a thing *lawfull, decent*, and *expedient*, and it may passe, or else it must be put to a *stand* and *examined*; And sometimes (upon *examination*) though it be found *lawfull* in it *self*, yet being *unusefull*, and *unexpedient* for some other reasons which are weighty, (and import the *bene esse*, or wel-being and priviledges of the *Church*) therefore it must be put upon the *file* (for the present however) and not *urged* as of *absolute necessity* to any but left as indifferent. Now of such things we have *treated* at large in chap. 5. yet this I shall further adde, that those things which are neither *præcepta nec prohibita*, commanded nor counter-manded by Scripture, yet may be, and in some cases they must be opposed by our *preaching*; especially when pernicious *errours* do attend their practise

Bernard lib. 4. de consider. cap. 5.

When Church-covenant is indifferent and must not be urged.

☞ Things indifferent and doubtfull dangerous.

ctiſe; as to inſtance, when they are cryed up (if not as *meritorious* yet) as (*Deoplacentiâ*) things not only *pleaſing*, but as if without them the worſhip of God were *diſpleaſing* to him; ſo that men *paint* over their *traditions* by *inventions*, with ſuch *varniſh* to take others: *Et homines faſcinati his ritibus*, and then ſome men are ready to run mad for them. Thus they run over *head* and *ears* into the *water* after the *Anabaptiſticall errour*; as *Melanchthon* takes notice in his *Common places*, *De ceremoniis humanis*. So did the *Iſraelites* after the *golden calf*, and ſo did the *Marcionites*, *Manichees*, and *Donatiſts* of old. And ſo the *Presbyterians* and rigid *Diſciplinarians* now that do tye men to any *empty form*. And further,

1. When accounted ſo pleaſing to God as if he were diſpleaſed without them.

Melanchton.

2. When they are cryed up as neceſſary.

2. When things *indifferent* are cryed up for (*neceſſaria Eccleſiæ*) and *dignified* with the *title* of things *neceſſary*; and then thoſe that *deſert* thoſe *ceremoniall rites* or *indifferent things*, they do preſently *damn* for the *members* of *Antichriſt*, of an *Harlot*, as ſeditious, *erroneous*, or enemies to *Chriſt*, and theſe men make *Religion* odious, the *Goſpell* contemptible; the *Church* a meer *externall policy*; whence it is, that ſo much *diſcord* ariſes about outward *rites* and *orders*. Thus do all *rigid Diſciplinarians*, who cry up the *Form* more then the *Power*.

3. When men are made the more blinde and bad by them.

3. When this *opinion* of *things doubtfull* and *indifferent*, does darken the *mind*, and makes man more *blind*, and brings forth (Κακοζηλίαν) a fooliſh, froward, *raſh* violent, haſty *zeal*; as it did in the *Phariſees* for *Moſaicall rites*; and as it does in thoſe *rigid* ſort of *Anabaptiſts* (I ſay not all) that at this *day* contend with ſo much *fire* for their *form*, and that with *violent* invectives (their loudeſt *arguments*) againſt all that *differ* from them, they hate, *threaten*, *malice*, *rail* at with the *worſt-words* in their *bellies* the *precious ones* of God; and are of a *perſecuting-ſpirit* (as all *formaliſts* are) I ſpeak of ſuch as I have met with, whoſe fire cant't be quenched without water, without much, if not *whole rivers of water*: whileſt the true *ſervants of God*, and all true *worſhippers*, doe worſhip him *in ſpirit and in truth*, *Joh.* 4.

Anabaptiſt.

Rivers of water.

4. When they cauſe contention, and troubles.

4. When *hot diſcords*, doubts, *differences*, malice, *madneſſe*, ſpight, *hatred*, and *anger* or the *like*, ariſes from *things doubtfull*

full, and *indifferent*, they are to be *laid aside*, and *left* as things *dangerous*. And thus ought the *Presbyterians*, *Independents*, *Anabaptists*, and *all* to *agree* in one; to *cast away* whatsoever causes *contention*, and is left in the word, without *absolute command* or *counter-mand*; As the *formall Covenant*, baptizing *infants*, *rebaptizing*, or the like, seeing that as *once* we have said before, even *ordinances commanded*, for *quietnesse sake*, and to make a *oneness* and peace betwixt *Jew* and *Gentile* (at a *greater distance* then any of these now are) were *taken* away by *Christ*, that they might be all one in *Christ*, *Gal.* 3. 28. See *Eph.* 2. 15, 16. and this ought to be, rather then the want of *love*, peace, and *unity* should be among the *Saints*. They must deny all *indifferent* and *doubtfull ordinances* when they *grow dangerous*, and cause *discord*. O that men were wise and would *learn this*! for *loves-sake* which is the *greatest Commandement of all other*!

How all, *i. e. Presbyt. Indep. Anabapt.* may be reconciled, in chap. 5.

Love is positive in which things usefull and indifferent should be laid aside.

5. When the *Hypocriticall defenders* of such *Formes*, do cry them up for *greater excellencies*, and more *usefull* then positive *duties*, then they are *dangerous* indeed. So do the *Presbyterians* that cry up a *Prelacy*, and call for *Classes*, rather then they will deny their high-spirited opinion for *peace* and *love* with their *brethren*. So do these *Independents* that do rather *presse* their *formall* explicite *Covenants* as *necessary* to the *constitution* of the *Churches*, then *lay* them *aside* for *love* and *union-sake*; and rather then thereby any *difference* or discord should arise. And so do those blazing *Meteor-like Comets* (for I fear they are so in *Ireland*) those *unchristian*, rough, threatning *Anabaptists* (for I speak of them) that rather then lay aside their *form*, they will see all the *differing* Saints in the world *ruin'd*, and help to torment and persecute them themselves, and lay more *weight* upon their doubtfull *ordinance*, then they do upon the *undeniable*, an *absolute ordinance* of *love*, (and preferre them before theirs) which is that greatest and *newest Commandement of Christ*; Oh! it is *sad* to say it, but alas! we *see* it. For it is the *love* of the *form*, not the *love* of the *Father which is in them*, 1 *Joh.* 2. 9. 11. 1 *Joh.* 4. 7, 8, 20.

5. When cryed up above positive commands.

To some of the Anabaptists in *Ireland*, *i. e.* the most rigid.

Where these *errors* accompany *things doubtfull* or *indifferent*

Yet in beſt Churches there is a due uſe of things indifferent.

were they *lawfull* (in themſelves) yet they are *unexpedient*, and unprofitable by reaſon of the *evill effects*; for ſuch *attendants* are not to be *allowed* or *approved of*. Yet we *deny* not a *due uſe* of things *indifferent* even in the *beſt Churches*; *in eccleſiis emendatis* as *Melanchthon* hath it therefore, 1 *Cor.* 14. 40. πάντα ἐυσχημόνως καὶ κατὰ τάξιν γινέσθω, for *the order* and *uſe* of the *Church* to the *edification* of it, as in verſ. 5. 12. But yet ſo, as to avoid giving of *offence*, or *occaſions of contention* by impoſing a *neceſſity* of them, or a *righteouſneſſe* in them. For in ſuch a *caſe* the ſpirit *ſpeaketh* expreſly calling them, 1 *Tim.* 4. 1. *The doctrines of Devils.* So ſaith *Chriſt*, *In vain do they worſhip me, teaching for doctrines, the Commandements of men*, Mat. 15. 9. *Mar.* 7. 7. *Col.* 2. 20, 21. *Gal.* 5. 1, 2. Theſe things are true when men make ſuch things *abſolutely neceſſary* to the *breach* of all *brother-hood*, *peace*, *unity*, *order*, and *love*, which are left *doubtfull* or *indifferent* in Scripture: and I dare boldly ſay, this is the *main cauſe* of our moſt *contentions*; O! that men would be more milde, &c. and ſay in ſuch caſes! Too many *Church-members* there be that make a meer *Idoll* of their *Church-covenant*, and (I think they do little leſſe that make it the *Formall* cauſe of a *viſible Church*, (which we have handled in another *order* the *firſt Book ch.* 6. & 7.) ſeeing it is left among things *doubtful* and *indifferent*, to be *uſed* or *not uſed* for *peace*, and love, and *orders-ſake*. *Melanchthon* I remember mentions a ſtory of one *Spiridon* a Biſhop, who having a *friend* upon a *faſt day*, (now called a *fiſh-day* it may be) to *viſit* him, he bids his ſervants bring in meat, and ſome *fleſh* being *provided*, was brought; but his *gueſt ſtartled* at it; Oh, ſaies he, *non veſcor his hodie, ſum enim Chriſtianus*! I am a *Chriſtian*, therefore I eat none of this to day; Nay but ſaith *Spiridon*, eat of this to day becauſe thou art a *Chriſtian*, for every *creature of God* is good taken with *thankfulneſſe*; and *ſpeaking* in this manner to the man, he was much *convinced* of his *errour*, and fell to the *meat*, learning thus much by this *example*, that the *worſhip* and *ſervice* of God is more *excellent* then ſo, and *conſiſts* not in *meats or drinks*, or differencing things *indifferent*, and with *hearty thankfulneſſe* he embraced his

Melanch. Expoſ.

The Doctrines of Devils when.

Church-Covenant idolized.

Spiridon a Biſhop.

Chriſtian

Chriſtian liberty: and ſo I ſay, to ſuch a one as ſaies, Oh! the *Church-covenant*! O I am for it! I think it *neceſſary*, for I am a *Chriſtian*! yea, a *Church-member*! and art thou ſo? ſay I, why therefore becauſe thou art a *Church member* and a *Chriſtian*, impoſe no *neceſſity* of it, for the *worſhip of God* is more *excellent* then ſo, it conſiſts not in *ſuch formes*; but in *righteouſneſſe, peace*, and joy in the Holy Ghoſt (as hath been ſaid in chap. 5, of this book) and it is not this makes thee a *Church-member* or a *Chriſtian*: But thou art within the *Covenant of grace* made and confirmed in the Goſpell and written by the *warm bloud of Chriſt*, and *ſealed* by his *Spirit*; then thou art *received* of God, and haſt a right (as much as any hath) to be *received* a *member* of the *viſible Church*, 2 *Sam.* 23. 5, 6. And as for *formall*, explicite *Covenants* they are like your *riders knot* faſt and looſe, ſaies Mr. *Vines* in his *Sermon* before the *Houſe*, *Octob.* 22. 1644. *p.* 15. or elſe like *Shibboleth* meerly to *diſtinguiſh* (for *prudence ſake*) between perſon and perſon, people and people; ſo that, I ſay, not but a *Church-covenant* may in ſome caſes be *uſefull*, but it is not of *abſolute neceſſity*; for theſe reaſons, 1. There is no *precept* for it. 2. And further we ſhall finde that *Chriſtians* fell into ſuch *fellowſhip together* (as we here treat of) without it, or any ſuch form in primitive times, *Act* 19. 9. we can finde no footing for it in all the *Churches Directory*, *viz.* the *Acts of the Apoſtles*. And further, *Saints* are of *one* and the *ſame houſhold* in the *unity* of the *ſpirit*, not of the *form* (as we ſaid chap. 5. 6.) *Epheſ.* 2. 21. & 4. 4, 5. the *Church* was repreſented (ſaies Mr. *Noyes* in his *Temple meaſured*) by your *12 cakes* on the *table* in the *Temple*, pag. 9. called the *Bread of faces*, becauſe *all the Saints* ſit together though of *different formes*) by one *ſpirit face to face*, feeding on *ſpiritual refreſhments* in the *Temple of God*. So that the *exceſſe* of *complements*, formalities and *punctualities* muſt be avoided and evaded as unſutable to the *ſimplicity*, and *ſpirituality* of the *Goſpel*, *Temple*, and *Worſhip*. Wherefore I finde it evident, that *explicite covenanting* (*pro modo & forma*) is no neceſſary formality, but may be uſed where it cauſes no *contention* or *diſorder*; and yet as men make it, it may be a

A word to Church-members.

Covenant of grace gives right to be Church members.

Other Covenants left to liberty.

Sim.

Church Covenant not neceſſary, why?

Reaſ.
2. No precepts.
2. No practiſe for it.

Noyes Temp.
3. Saints one in the Spirit.

Explicite covenant may be where it cauſes no trouble, but muſt not be where it cauſes trouble.

diſpenſation too *compulſory* and *violent* in reſpect of Gods *free-grace*, and the *covenant* that he hath made: For the *Ordinances* of the *Covenant of grace* are ſutable to the *grace* of the *Covenant*. But,

Reaſ. 4. All Church members are as much ingaged without ſuch covenanting.

Furthermore, all the *members of the Church* are engaged without ſuch a *kinde of covenanting* and *confederating together*; that is, by the ſame *word* and *Spirit*, by which they are bid and brought in, they are bound in the waies of Chriſt; and in the communion of *love*, peace and *holin ſſe*.

What covenant is neceſſary.

There is an *obligation* that lies upon every *Saint*, of another nature, more noble, *loving*, and laſting, which will not like a *riders knot* be faſt and looſe; but bindes them to *love* and obedience, without fetters or halters: and this I account the *brotherly covenant*, *Amos* 1. 9. not only made in *prudence* as was between *Solomon* and *Hiram*, but in *wiſdome*, *Act.* 11. 23. which is the deed and *decree of heart* (τῇ προθέσει τῆς καρδίας) not of hand; and this is the *bond of brotherhood*, as the *Hebr.* hath it, which *bond of peace* conſiſts in the *unity* of the *ſpirit*, not *of the forme*, (as hath been fairly offered before) and this is by another *ſpirit* (as it is *recorded* of *Caleb*) *after God*, *Numb.* 14. 24. and not *after man*; for that the ſet form which is *after man* makes many *diviſions*, dangerous *ſeparations*, and ſad *diſcords* even among true *brethren*, and then it is farre from uniting or true order; and ought to be abhorr'd. But leſt ſome lofty brethren look angry at this *aſſertion*, and language, and ſhould fill my ears with clamours by reaſon of concurrent *contra-poſition* of many eminent Miniſters and others of this Nation, and of *New-England* of the congregationall way; I will but lead them to the *Apology* of *New-England* for the *Covenant* p. 32. & 44. wherein they acknowledge an agreement or conſent of *Saints* together; or of this or that *Chriſtian* to walk in *Church-fellowſhip* with this or that *ſociety*; and that this is ſufficient and equivalent with the others. So ſaith Mr. *Peters* in his *Diſcourſe of Covenant*, p. 21, 22, 23. & *T. G. I. G.* But yet we grant, that if this *implicite Covenantings* ſhould produce ſuch ill conſequences, as of contentions, diſcords, diſorders, &c. which the *explicite Covenant* would remedy

Expoſ.

☞

P. 16 ch. 4. vide the Narrative of Churches in *New-England* by *W. R.*

Vide Mr. *Hookers* Survey, *part.* 1 *chap.* 4. Explicite Covenants how and when uſefull.

medy and appease; that then there may be such a *Covenant* writ in the *Church book*, and handed by the *Church members*, for so long as good use, peace, and order are brought forth by it; but yet with this *Caution*, that it be allowed only as a thing *prudentiall*, for a time, (whilest the *use* or *end* is good of it) and not as a thing *necessary* for all time, or as without *alteration* or *cessation*; for then you should say, fie upon it, we will have none of it; when it begins to assault and intrench upon *Christian liberty*. Now in this sense, and in such cases a *Church-covenant* is lawfull, decent, and expedient; and in such an *exigency* and *emergency* of time, this was put in execution by the *Church* at *Dublin*, as a *medium* (in prudence) to compose differences, and it proved very effectuall (blessed be God) to end the former, and to prevent future disturbances, but it was not to be urged upon any one contrary to *Christian liberty*. And thus farre we can freely concurre with Mr. *Cotton*, Mr. *Hooker*, Mr. *Ainsworth* and all other eminent ones, that are so hot for an *explicite covenanting*, though the *implicite* by your own confession carries the *formalem rationem* of the other which they so urge; both being but *adjuncts*. The forms of such *Covenants* are shorter or longer, as the occasion requires; I shall insert one or two for examples sake.

Caution.

When it is to be cast away with abhorrence.

And when to be taken in.

So in *Dublin*.

Formes of Church-covenant.

1. *The* Covenant *of the* English Church *at* Roterdam, *when Mr.* H. P. *was chosen Pastour.*

"WEE whose names are hereunder written, having "found by sad *experience* how uncomfortable it is "to walk in an unsetled and disorder'd condition, &c. 1.

"1. We do renue our *covenant* in *Baptisme* and avouch God "to be our God.

"2. We resolve to cleave to the true and pure *worship* of "God, opposing to our powerall false waies. 2.

"3. We will not allow our selves in any known sin, but "will renounce it so soon as Gods word does manifest it "so to be, the Lord lending us power. 3.

4. "We reſolve to carry our ſelves in our *places* of government and obedience, with all good *conſcience*, knowing we muſt give an account to God.

5. "Wee will labour for all further *growth* in grace, by hearing, reading, praying, meditation, and all other wayes we can.

6. "We mean not to *over-burthen* our hearts with earthly cares, which are the bane of all holy duties, the breach of the Sabbath, and the other Commandements.

7. "Wee will willingly and meekly ſubmit to *Chriſtian Diſcipline* without murmuring, and ſhall labour ſo to continue, and will endeavour to be more forward, zealous, loving, faithfull, and wiſe in admoniſhing others.

8. "Wee will labour by all our abilities for the furtherance of the *Goſpel* as occaſion ſhall be offered to us.

9. "We promiſe to have our children, ſervants, and all our charge *taught* the wayes of God.

10. "We will ſtrive to give no *offence* to our brethren by cenſuring them raſhly by ſuſpicions, evill ſpeakings, or any other way.

11. "Laſtly, We doe *proteſt* not onely againſt open and ſcandalous ſins, as drunkenneſſe, ſwearing, &c. but alſo againſt evill company, and all appearance of evill to the utmoſt of our power.

Per me F. H.

I might make *mention* of others, ſome of them very ſhort and *generall*; but others fuller and more particular. But I ſhall trouble thee (Reader) but with one more, which as thou heardſt before was made uſe of, as a *remedy* to end ſome *diſorders* and *diſturbances*, and ſubſcribed by all that were *free* thereto upon occaſion of differences ariſing; to which this (much) related.

II. *The*

II. *The* Covenant *of the* Church *in* Dublin *collected out of the word of Christ according to the* Order *of the* Gospel.

"WEE whose *Names* are hereunder written do freely give up our *hands* and *hearts* to God the *Father* and his *Son* Christ Jesus, our *onely Lord* and *Law-giver*; and doe unanimously *ingage* in the *fear* of the *Lord* every one of us, to our utmost *powers*, through the gracious *assistance* of *Gods holy Spirit*,

1. "That wee will *walk together* in *one body* with *one minde*, in all *sweetnesse of Spirit*, and *Saint-like love* each to other, (as the *Disciples* of Jesus Christ) and *all* to the *Church*. *Joh.* 15. 12. & 13. 34. *Rom.* 13. 8. *Ephes.* 5. 2. 1 *Thes.* 3. 12. 1 *Joh.* 4. 21, *&c.*

2. "Jointly to *contend* and *strive together* in all *good* and lawfull *wayes*, both by *doing* and by *suffering* for the *purity of the Gospell*, the Truth of *Christ*, his *Ordinances* and *Orders*, the *honour* and *liberty*, and *priviledges* of the *Church* against *all opposers*, *Jude* 3. *Gal.* 5. 1. 13. *&c.*

3. "With all *care* and *conscience* to *study* and *labour* to keepe up the *unity* of the *spirit* in the *bond of peace*, both in the *Church* in *generall*, and in *particular*, between one another, *Phil.* 2. 1, 2, 3. 1 *Cor.* 1. 10. *Ephes.* 4. 3. 2 *Cor.* 13. 11, *&c.*

4. "Carefully to avoid all *causes* and *causers* of *Divisions* (as much as in us lies) and to shun *Seducers*, *false-Teachers* of *errors* or *Heresies*, *Rom.* 16. 17, 18. 1 *Tim.* 6. 3, 4, 5. *Tit.* 9. 3. *v. g.* 10. 2 *Joh.* 10. *Rev.* 2. 14. 18.

5. "Partaking and *fellow-feeling* to our *power* with *one another*, in every *condition*, *bearing* each other *burdens*, *Gal.* 6. 2. *Heb.* 13. 3. 1 *Cor.* 12. 25. 2 *Tim.* 1. 16. *&c.*

6. "To *forbear* and *bear* with one another *weaknesses*, and *infirmities*, in much *pity*, tenderneſſe, *meekneſſe* and patience, not ripping up the weakneſſe of any one to any other, *without* our Church; nor yet to any *within*, unleſſe according to *Christs rule* and *Gospel-order*, endeavouring *all* we may for the *glory* of the *Gospel* and the

"credit

"credit of his *Church* to hide and cover *one* anothers *slippings*
"and *failings*. *Ephes.* 4.32. *Rom.* 14.13. *Rom.* 15.1. *Col.* 3. 12,
"13. 1 *Cor.* 13.4.7 *&c.*

7. "And that we will (as the *Lord* our God shall *enable*
"us) to our utmost, *cleave* close *one to another*, and *every*
"*one* to the Lord, and *chearfully* undergoe the *condition* and
"*lot* the Lord shall lay upon (this) his *Church*, whether in
"*persecution* or in *prosperity*, without any wilfull *drawing back*
"or falling away from the *fellowship* or *Faith* which wee
"professe together, *Heb.* 10.24, 25, 26, *&c.* to the end,
"2 *Tim.* 4.10.16.

8. "If any one *Brother* or *Sister* be afflicted, &c. fellow-
"feelingly to be *afflicted* with that *Brother* or *Sister*; and
"in all *Christian wayes* we can, to *counsell*, comfort or *assist*,
"and to pray hard for such a *Member*, 1 *Cor.* 12.26. 2 *Thes.* 3.
"2. *Rom.* 12.15. *Act.* 12.15.

9. "Freely to *contribute* and communicate of things *tem-*
"*porall* and *spirituall* according to our *abilities* out of our
"abundance both to *particular members* in want, and
"also into the *Publique-Treasury* or *Church-stock*, 1 *Joh.*
"3.17,18. 1 *Cor.* 16. 1, 2. 2 *Cor.* 9. 5, 6, 7. *Rom.* 12. 13.
"1 *Tim.* 6.17. &c.

10. "Vigilantly to *watch* over [each others *conversation*,
"so as to *counsell*, comfort or *correct* according to *Christs*
"*rules* in such cases; *provoking one another to love and*
"*good workes*, with brotherly *bowels* and *affections*,
"1 *Thes.* 5.4. 14. *Heb.* 3.12,13. *Heb.* 10.24. *Heb.* 12.13,15,
"17. *Rom.* 15.14.

11. "Carefully *walking together* in all *holinesse*, godlinesse
"and *humility* of minde, (to our uttermost) every day
"and often, and orderly *meeting* together to the *edifying*
"of the *body*, for the glory of the *Gospell*, credit of the
"*Church*, convincing of our *adversaries*, and them that
"are without, *Mat.* 5. 16. 20. *Mal.* 3.16,17. 2 *Tim.* 2.19.
"2 *Cor.* 7.1. 1 *Pet.* 3.12. *Heb.* 12.14.

12. "*Praying* continually for the *prosperity* of this *Church*;
"for *Gods presence* in it, and *protection* of it, against all the
"*gates of Hell*, *Phil.* 1.4,5. *Rom.* 1. 9. *Ephes.* 6.18. *Col.* 4.12.
"*Psal.* 122.6. *Isa.* 62.6,7. *&c.*

"And

"And lastly, because differences have formerly arose "about a *Pastor*, we doe freely declare to *embrace* and "owne our *brother* ——— for our *Pastor*, according to "the *order of the Gospel*; to submit with all ready *obedi-* "*ence* in the Lord to *Christs Ordinances* dispensed by him, "*Ephes.*4.11. 1 *Cor.*4.1. 2 *Cor.*5.18,19. *Heb.*13.7.17. "2 *Thes.*3.14. to pray for *assistance* from the Lord in the "*administration* to him committed, *Ephes.*6.18,19. *Col.*4.3. "2 *Thes.* 3.1,2. and to esteem of him as the *Lord* requires, "1 *Cor.*4.1. 1 *Thes.*5.12,13. 1 *Tim.*5.17. and to *adhere* and "*cleave* to him in the Lord, 2 *Tim.*4.6. 2 *Tim.* 1.16.18.&c. "All which we doe in the *sincerity* of our *soules* declare, "*promise*, purpose and *engage* to, as our God shall enable "us by his own *gracious Spirit*.

Per me W. H.

Such like are the *formes* of the *Church-Covenant*, which are according to the rules of prudence and piety to be altered, taken up or laid aside for *love*, *peace* and *orders sake*, and are all (alwayes) left to *Christian liberty*; For the necessary *combination*, consolation, and *confederation* of Saints together is spirituall; but the indifferent is this. *Bernard* tels us, *de triplici necessario*, of three wayes, that a *thing* is *necessary*, and this *formall Covenanting* is none of them I am sure (*necessarium aut stabile, aut inviolabile, aut incommutabile, viz.* that which is stable and standeth sure, and though the *formall Covenant* will not appeare necessary in this; yet for this one reason, the *spirituall obligation* is *necessary*, for that is the *bond of perfection*, *Col.*3.14. as well as the *bond of Peace*, *Ephes.*4.3. And 2. that which is inviolable, and cannot be broken is *necessary*, which is this *spirituall engagement*, not the *decree of the hand*, but of the *heart*, whilest the *formall Covenant* is oft broken to pieces, and to powder: But 3. the *necessary* is *unchangeable* without *alteration* or *cessation*; so is not the *formall* kinde of Covenant. Wherefore I cannot account so of the *Church-covenant*, as that it must be to make up the true *form* of the *Church*, as a thing *essentiall* and *constitutive* to it; and of

Lib. de præcept. & dispens. in principio.
Threefold necessary.
1. *Stabile.*
2. *Inviolabile.*
3. *Incommutabile.*

the *true Church* (as moſt doe affirm) or as if without this there could be no true Church, but all harlots. Oh fearfull doating upon the *form*! For, as one ſays, It is not poſſible that theſe things which are knit together by *outward bands* and *ſinews* ſhould hold longer then their *bands* hold: But *ſpirituall bands* are *everlaſting*, and the *two ſtaves*, viz. *Beauty* and *Bands*, are the *unity* of the *Spirit* in the *band of Peace*; and both hold together, and both broke together by *unbelief*, as appeares *Zach.* 11. Wherefore I am much affected with that propheſie, in *Ezek.* 20. 38. to confirm this *Covenant*, and ſpirituall *Obligation*, which lies upon us as a *ſtable*, *inviolable* and *unchangeable tye* upon our ſpirits, where the Lord promiſes to *make his people paſſe under the rod*, and then *to bring them into the band of the Covenant*; that is, ſaith *Polanus in loc.* the Lord will bring the godly under *affliction*, and whip them into *obedience* as they are *bound*; But ſayes *Calvin* thus, the *rod* is meant a *ſhepheards crooke*, by which the Lord gathers in the *ſtrayers* to keep them *within the fold*, and not ſuffering his to *Apoſtatize* or *fall away*; wherefore this cannot be meant the *formall covenant*; but I had rather read it with the *vulgar*, *that the Lord will ſubject them to his Scepter*, i. e. to be *ſwayed* and *ruled* by himſelf, the word שֵׁבֶט ſignifies a *Scepter*: *I will cauſe them by my Word and Spirit to come under my Rod*, (that is, my *Scepter*) to *rule* them; and then it followes, *I will* (*i. e.* by the ſame *power* and *Spirit*) *bring them into the band of the Covenant*, that is, by this *means* I ſhall *oblige* them to mee, to *keep Covenant* with me, or to *cleave cloſe to the Lord*, as *Act.* 11. 23. Wherefore to conclude, in what Congregation ſo ever thou art, *Reader*, thou wilt doe well enough who art united to Chriſt the *Head*; for the *Spirit of Chriſt obliges* thee then; which *obligation* is abſolutely *neceſſary*, and muſt be; and the other *kinde of Covenant*, if need be, *may be*; but *in congregatione bene vivis ſi vivis ordinabiliter, ſociabiliter & humiliter* (ſaith *Bernard*, *Serm.* 1 *de Apoſt. Pet. & Paulo*) thou wilt doe well to walk, 1. *orderly*, avoiding ſin and ſcandall, and all appearances of evill, and *holily* as one called

Anſw. com. p 78. Spirituall ties and Covenant hold firm.

Expoſ. Polanus.

Calvin.

☞

What may be. *Bernard.*

☞

1. What muſt be.

called 1 *Pet.*1.15. 1 *Thes.*4.7. from all manner of sin to all manner of holy conversation; and 2. *sociably*, or in Saint-like *followship*, in love, peace, and *good will* to all the *brethren*, in watching over them, comforting, counselling and *assisting* of them, all that thou can'st in *love*; and 3. *walk humbly*, look not on others at a *distance*, be not *puff'd up* with conceit; keep continually low before the Lord; for he *measures the valleys*, and *gathers the violets* that *hang* their *heads* continually by *self-deniall*; O learne hard, to be nothing in thine *own eyes! The humble he will teach in his wayes*, *Psal.*25. The first of these relates to thy *self*, (*tibi*) the second to *thy brother*, (*proximo*) and the third to *thy God* (*Deo*) who accepts of all. But thus for this Chapter.

2.

3.

☞

Chap. VIII.

אישון *Pupilla.*

That in the Church *all the* Members, *even* Sisters *as well as* Brothers, *have a* right *to all* Church-affairs; *and may not onely* implicitely *but* explicitely *vote and offer or* object, *&c.*

THE *Furies* and *Harpies* are flowne up very high upon this point, and most men doe arrogate a *Soveraignty* to themselves which I see no warrant for. The *difference* that is to be made is already proved to be between the *precious*, and the *vile*, the *clean* and *unclean*; and not to be a difference of *Sexes*, *ages*, or *relations*. Now because there be too bitter contentions about this, (which

was one thing that help'd to ſet at a diſtance the two *ſocieties* in *Dublin*, by ſuch as would rob *ſiſters* of their juſt rights and priviledges) we ſhall prove their *liberty*, and leave others to *practiſe* accordingly. Proofes for this may be taken from *Prophecy*, *Precept*, and *Practiſe*, and which we ſhall *ratifie* by firm *reaſons* out of the *Word of God*, and anſwering *objections*, ſhall leave all to ſtand or fall according to their *foundation* and *bottome*. But,

Proved 1 by Prophecy. *Expoſ. Luther.*

The *Propket Joel*, chap. 2. 29. tels us of the *liberty of Saints* in the *laſt dayes*; for where the *Spirit* is, there is *liberty*; and this *Spirit* is promiſed to be *powred out*; *i. e.* moſt plentifully and largely in the *latter dayes*; and as *Luther* ſayes in theſe *laſt dayes of the world*; although this was began in the Apoſtles time, *Act.* 2. 15. *faciendum initium ſed non eſt ſatis*, ſayes *Paræus*, it is now to be further and fuller *performed* and is expected to be *powr'd out*, *ex abundanti*, but onely with this difference, that it was then *viſible*, but it will be (and is much already) *inviſibly*; then *extraordinarily*, and now more *ordinarily powred out*; and not *dropped* but *powred*, שפך. *Upon whom?* 1. Generally, *upon all Fleſh*, *non ſtillare ſed pleua copia fundere*, let out with a *full ſtream* and running force, far ſurpaſſing former ages, that is the 2. *circumſtance* ſayes *Calvin*, and it is to be conſidered, *Sine diſcrimine populorum, ſexus, aut ætatis*, ſo *Eſa.* 66. 18. Which 2, more particularly and expreſly he explaines and confirms; *upon the Servants, and upon the hand-maides*, for גם ſignifies for *certain*, *& accipitur confirmative*, that theſe *latter dayes* promiſes, as *Iſa.* 2. 2. 3. *Jer.* 50. 4. *&c.* doe moſt expreſſely and particularly relate to the *weakeſt* and *contemptibleſt ſort* of people in the Kingdome of Chriſt, *young men and women*, and it may be ſome *aged men* too, but as *Paul* ſayes, 1 *Cor.* 1. 26, 27. *Not many wiſe, not many noble, not many mighty are called, but God hath choſen the weak ones, and the deſpiſed ones, and the poore mean baſe ones to confound the wiſe, that no fleſh might boaſt in his ſight.* But by theſe (and other) Prophecies it will appear God had care of the weakeſt contemptible *veſſels*, *viz. women*, that he would

Paræus.

Calvin.
Paræus in loc.

The weakeſt ſort and ſex he will exalt moſt.

exalt

exalt them, and *powre out* his *Spirit* much upon them. As (*Mayer* ſayes) that they as well as men (even both *ſexes*) young *men* and *women* might manifeſtly appeare to defend the Truth, vindicate their *liberty*, prove their right to the *Ordinances of Chriſt*, either by ſpeaking, pleading, prophecying, or the like, and declaring their *viſions* of truth. Beſides, the precept which I finde for it, is full enough, *Mat.* 18. 17. *Goe tell the Church, i. e.* the *whole Church*, to whom power is *given* to *conſult* and *conclude*, matters which relate to the *whole*, not one *member*, *age*, or *ſex* excepted; but *women* that are *members* as well as *men*, muſt equally know it, and (*conſenſu omnium*) (ſayes *Fenner*) conclude about it being to be by the *concurrence* of the *whole*. But ſay the *Pontificians*, tell the *Church*, that is, the *Pope* and his *Cardinals*, (the *repreſentative*); ſayes *Lyra*, tell the *Prelate* (the *repreſentative*); ſayes *Chryſoſtome*, tell the *Rulers* (the *Repreſentative*); ſay the *Calviniſts* tell the *Synod* (the *Repreſentative*); and *Maldonat* ſays the *Judges*: So ſay the *Presbyterians* tell the *Claſſes* (the *Repreſentative*); or the *Presbytery* (for ſo they call them) and ſome *Independents* ſay, tell the *Brethren*; but we ſay the *whole body* conſiſting of *men* and *women*. For the word is not βουλὴ a *Councel*, or *Synod*, or *ſome choſe* to conſult and ſitting for that purpoſe; but ἐκκλησία a people called together into *one body*, being *ſeparate* from the world and all falſe wayes and worſhips for the *Lords uſe*, and ſervice; which word charges the *whole body* with this *duty*, and that without *difference* of perſons, ſexes, ages, or abilities, but all together, and thus ſayes Mr. *Cartwright* in his 1. *Reply* to *Whitaker*, p. 184. So in *Act.* 6. 2, 3. the *whole Church* taken collectively (without any *exception* of any for *ſex* or *degrees*) they are all required to *call* and *call* out, looke out and *chooſe* fit *Deacons*; that is, that *every member* might have *his* or *her liberty*; and give *his* or *her conſent* thereto, ſeeing it concern'd every *member*. Furthermore you finde this in *practiſe* in *primitive times*, wherein the *Acts* of the *Apoſtles*, and their Epiſtles are full, in *Act.* 24. 23. the whole Church (*collectively*) choſe them Elders (χειροτονήσαντες) by the *lifting*

Dr. *Mayer* gives the Reaſon.

2. By precept

Expoſ.

Fenner.

Who is the Church.

1. Negative.

2. Affirmative

☜

Cartwright.

Expoſ.

3. By practiſe.

Sisters must concur as members of the body.

Sisters did join in chooſing an Apoſtle.

Expoſ.

Sisters were even labourers with *Paul.*

Theodor. in loc.

Expoſ.

Their common liberty.

Proved by learned writers. *Fenner.*

ng up their hands, ſo 1 *Cor.* 5.4,5. the *whole Church* as concern'd ſo concur'd in that *buſineſſe,* and *Paul* 2 *Cor.* 2. 6. to 10. writes to the *whole Church,* for their conſent and concurrence in *remitting* and *readmitting* of *love,* So that in thoſe generall termes you find no *exception* to one off or *exclude ſisters concurrence,* and *complyance* with the *Brethren*; whether it be by *voice* or *lifting up of hands,* or the like, whether as we ſay *explicitely* or *implicitely*; and more expreſſely, you ſhall ſee in *Act.* 1.14. Theſe brethren *all continued with one accord in prayer and ſupplication, with the women, and* Mary *the Mother of Jeſus, and with his Brethren, and then* Peter *ſtood up in the midſt of the Diſciples* (*the number of whoſe names were* 120) now you have it *in totidem verbis* that the *ſisters* as well as *brethren* had a right and (accordingly) did *take* it in the *choiſe* even of another *Apoſtle,* and in ver.23. *they appointed* (even thoſe 120 Diſciples men and women) *two &c.* yea furthermore in *Phil.*4.3. ſaith the Apoſtle, *I entreat thee help thoſe women that labour'd with me in the Goſpel, with* Clement *alſo and with other my fellow-labourers whoſe names are in the book of life: Magna libertas, & maxima laus mulierum,* ſayes one, for the word συνήθλησαν (and ſo συνεργῶν) is read *actively,* wherein they were *admired* and much commended; and yet men now think much to allow them that *common liberty* (in *Chriſts Kingdome,* which is the *liberty of the Subject*) to *vote* or *object,* or *aske,* or *anſwer,* or *ſay,* or *conſent,* as need requires, which *liberty* they are (as I may ſay, as they are *members of the Church*) *born to,* and cannot (by right) be *deprived* off: which I ſhall prove further from the teſtimony of others, eminent men; yea out of their own mouthes, and by the *right* of *reaſon* and *equity,* and then anſwer *objections*: Mr. *Dudley Venner, de Sacr. Theolog. lib.*7. *p.*278, 279. hath much to this purpoſe, that in all matters *maximi momenti,* of *generall concernment,* as in *cenſures,* voting, *chooſing of Officers,* taking in, caſting out, or in what things ſo ever concern the *whole,* why they are to bee done in the *whole Aſſembly,* or *Church meeting,* by the *authority of the whole Church,* without any one debarred of their liberty; and if there be any one (ſayes hee) that have

have any thing to *offer* or to *object*; that *hee* (or *shee*) have *liberty* to bring it in, and so after that, *matters* to be *concluded* by *all*. So Dr. *Ames*, against whom can bee no *exception* for piety or learning, in his *Medull. Theolog. lib.* 1. *ch.* 37. *Sect.* 6. saith *Potestas hujus disciplinæ, quoad jus ipsum, pertinet ad ecclesiam illam in Communi, &c.* The *right power* of *discipline* appertains to the *Church* in common, every *member* hath a right to vote, offer, object, to take in, or cast out or such like; for it belongs to the *whole body* in generall, *& ad illos pertinet ejicere, ad quos pertinet primo admittere*, which every *brother* and *sister* hath equally a right to and a liberty to doe. So Mr. *Rutherford* himself in *lib.* 1. *p.* 49. produces *Beza, Calvin, Bucer, Bullinger, Melanchthon, Bucan, Pareus, Rivetus, Sibrandus, Junius, Trelcatius, Cyprian, Jerome, Augustin, Nazianzen, Ambrose, Chrysostome, Theodoret, Theophylact*, who all require that Church affaires be executed *plebe consentiente*, by the consent of all, *i. e. every one without respect of persons.* So Dr. *Whitaker, de concil. q.* 5. *p.* 179. *& de Pontif. Rom* 9. 9. 1. *c.* 1. *Sect* 1. and in severall others, sayes enough to confirm us, both of Churches and Members, that *omnes pares inter se juris essent*, they were all equall among themselves in primitive times, without respect of persons, *Jam.* 2. 1. So Dr. *Sibs* in his *Breathing after God*, pag. 94. compares the *particular visible Churches* to Gods *Tabernacle* in *Davids* time, every of which particular Church he cals a severall Church *Independent*, And as for the *Church of England*, it's called (sayes he) a *particular Church from other Nations*, because it is under a Government Civill, which is not dependent on any other forain Prince, and in every one of these particular Churches, the members are without superiority, all making one *brotherhood*, for *par in parem non habet imperium*. So sayes Mr. *Jacob in his attestation*, (and proves it by many others most eminent in Primitive times and Ancient Writers) who sayes that all affaires of government or order which concerne the whole are to be by the unanimous vote and consent of the whole: read the *Magdeburgenses in* 2. *Cent. chap.* 7. *de Consociatione Eccl siarum. Si quis*, (saye

Ames.

Rutherford right of Presb.

Whitaker. duobus l c.

Dr. *Sibs* an Independent, and so *Paul Baynes* uses the same word Independent in his *Diocesan tryall*, *p.* 13. printed 1621.

Jacob.

Magdeburgenſes very clear in it.

(ſay they) *probatos authores hujus Seculi perſpiciat, &c.* If a man but ſearch the *Authentick Authors* of this age; he ſhall ſee the *form of government* was like a *Democracy*; For every ſingle Church had equall power of *Docendi, adminiſtrandi, excommunicandi, eligendi, vocandi, ordinandi, &c.* And every member hath a *ſuffrage* or *voice*. So *Cyprian Epiſtolarum. epiſt.* 11. *lib.* 3. *epiſt.* 3. *lib.* 1. ſpeaks of it fully, and ſee *Cottons Way of congregationall Churches* cleared *Part.* 1. *Sect.* 2. So that women are included in the whole. And many others, had I time to ſearch, I ſhould ſoon finde to bear witneſſe with me, of womens (as well as mens) right to vote, offer, object, concurre in and conſent to all things that concern the benefit of the whole body. But more particularly I ſhall take in Dr. *Willets* judgement, and then prove it by what our diſſenting brethren have granted to us of it: *Willet* in his *Synopſis Papiſmi* 12. *Gen. Contract.* 2. 4. *p.* 572. lends us light enough to end this trifling controverſie, for he tels us of a Heathen Prieſts ſon converted by a woman, and the *Iberi* converted by the preaching of a woman, and of their ordinary duty to teach privately (and ſome of them extraordinarily called to preach in publick) and yet we allow them not their common liberty as members. Moreover he tels us of a Canon in the Councel of *Carthage*, 4. *can.* 99. *That a woman though never ſo holy, and learned, was not to preach in publique* (in private as much as ſhe would) nor to *baptize*, *Can.* 100. but never that a woman was forbid to vote, or aske, or object or offer any thing which concerned the whole body, for that it is a *priviledge* which every one (woman as well as man) hath a right to as a Church-member, and this muſt not be denyed any, nor can it be for the *Churches benefit* ſo to do; and that for ſuch reaſons as will follow. So *Tertullian* tels us, that in his time it was not permitted to a *woman* to teach in the *African Church*, nor to *baptize*; but he does not deny the liberty which *women* had in *Church-matters*, to *vote*, diſſent, or *conſent* according to the *liberty* of the *members* of the *ſubjects* of Chriſt. But let us hear what our brethren ſay, they allow them *liberty* to ſpeak

Cyprian.

Cotton's Anſwer to *Baily* and *Rutherford.*

Dr. *Willet's Synopſ.*

Women preached.

Councell of *Carthage.*

Tertullian.

ſpeak in ſome *caſes* in the *Church*; as to *give anſwer* to a *queſtion* when the *Church* requires it; to render a *reaſon* of their *faith* and hope, to give in a *teſtimony* of *repentance* upon their return from a *fault* or the like. And Mr. *Hooker* himſelf in's *Survey of Diſcipline*, *part.* 3. *ch.* 1. *p*. 6. ſaies *they may ſo ſpeak as ſuits with their Sexes*, that is, ſaies he, *when their ſpeeches argue ſubjection*. Why, ſo then! we ſeek no more then this; now their *offering* or *objecting*, or *asking* of the *Church*, or *voting* with the *Church* does evidently argue *ſubjection*, and ſuits very well with their *ſexes*, and with their *liberty* as *members*, which they muſt not be robbed of. And Mr. *Ainſworth* in's *Communion of Saints*, *ch.* 18. is exceeding clear in it, and commends it, and confirms it from the Churches in the Apoſtles daies, who (he ſaies) had the like *right* and *liberty*, for all the whole multitude of *beleevers* were both beholders and actors in the *common affairs*; as at the *choiſe of officers*, *Act.* 1. 15 & 16. 23. & 6. 2. 34. & 14. 23. at deciding of Controverſies, *Act.* 15. 24. 6. 7. 12. 22, 23. & 21. 22. 1 *Cor.* 6. 2. at *caſting* out *offenders*, *Mat.* 18. 17. 1 *Cor.* 5. 4. 5. 13. at the choiſe and appointment of men to carry the *benevolence* of the *Church* to the *needy brethren*, 2 *Cor.* 8. 19. 1 *Cor.* 16. 3. Theſe and the like *priviledges* (ſaies he) in the *practiſe* of the *Goſpell* are permitted to all the *Saints* in all *Churches*, which they muſt uſe in all ſobriety, order, and peace, *Rom.* 12. 3. 16. 1 *Cor.* 14. 33, 40. So that all the *members* have a like *priviledge* in *common* and *publick affairs*; and *women* may as much (*de jure*) *vote*, ſpeak, and *offer* their *judgements* in ſuch *caſes* as *men*; being *alike* and *equall members* with them. For all that, *Antichriſt* would bring a difference, out of his *ſeminary* of *diſcord*, as he did formerly (and which too far takes place yet) between the *Clergy* and *Laity* (ſo called) as if one were the more *holy* then the other; and therefore muſt be diſtinguiſhed by *garbes* gowns, caps, colours, carriages, or ſomething or other diſtinguiſhed from the other; who ought to be all one in *Chriſt*, without ſuch diſtinction. But we come now to the Reaſons and Arguments which confirm this *practiſe* and confute the *contrary*. And,

Prov'd out of their own mouths.

Mr. *Hooker* of *New Eng.*

Mr. *Ainſworth.*

This was ever an Antichriſtian Plot.

1 Pet. 2. 9.

The Reaſons.

1. Votes concern all, *ergo* all must vote.

1. Is taken (*a toto ad partes*) Thus, that which concerns the whole, is (by all the rule of *reason*) to be *done* by the *whole*, or that which concerns all (*brothers* and *sisters*) reason requires should be done (or ordered) by all (*brothers* and *sisters*); but to choose this or that *officer*, to vote this or that thing, to cast out this or that offender, to take in this or that member, concerns all (*sisters* as well as *brothers*) *ergo*. So saith *Whit. de concil. p.* 44. *Quod omnes attingit, ab omnibus approbari debet, &c.* and *ejusdem est recipere, rejicere*, saies *Hook. part.* 1. *cap.* 11. The *power* which is in every *brother* and *sister*, or *Church-member* combined together, in one,

Dr. *Whit.*

Is *potestas* { *Judicantis.* / *Donantis.*

1. The power to *judge* is in the *whole*, and concernes the *whole*, as to admit, cast out, &c. 1 *Cor.* 5. 12. the *whole Church* is bid to *cast out* (ἐξαρεῖτε) which carries a *causall power* with it.

2. To *give*, *elect* is also the *whole's*, (as the *Corporation* hath power to *choose* a *Mayor*) and every *member* that is free in the *Society* hath a *right* to give his or her *vote* thereto.

Thus the *whole* hath the power { ἐλέγχειν, *Mat.* 18. 15. / ἢ / κρίνειν, 1 *Cor.* 5. 12.

and every single part must be subject to the *whole*, and serviceable also, for the use and *advantage* of the *whole*. *Salus populi suprema lex*, which is the highest *law* to look to, and after; *i. e.* the preservation and welfare of the *whole*; and this lies in every *brother* and *sister* to be active in. For as in a ship that is ready to sink, every one seeks the safety of the ship (*i. e.* of the whole) and then they are all *safe*; else none (saies *Bolton* in's *Tossed ship*) so it is in the Church. But to the next Argument:

Reas. 2.

2. (*A fortiore*) If it be lawfull for *women* to have any *office* in the *Church* (which implies a *power* and *authority*) then it is (much more) lawfull for *women* to vote, wish, or offer any thing to the *Church* (which implies *subjection* and *obedience*): but it is lawfull for *women* to have *office* in the *Church*.

Some women officers.

Church. See 1 *Tim.* 5. 9. There were *women* that were choſen to look after the *poor*, ſick, *lame*, ſtrangers, &c. and ſo *Phœbe* a *Deaconeſſe*, *Rom.* 16. 1. and ſo *Phil.* 4. 3. ſome women that laboured with *Paul* in the Goſpell, and *Philips* four *Daughters were Propheteſſes*: Now doubtleſſe, and by an *undeniable conſequence*, it followes, that *women* muſt have the common liberty of *members* to vote or the like in the *Church.*

3. (*Ab æquali libertate omnium in uno*) Severall arguments run from the *equall liberty of all members* purchaſed by *Chriſt.* And to follow *Melauchthon de libertate Chriſtiana* in's Common places, I could argue thus, *Quos filius liberavit, vere liberi ſunt, ſed, &c.* Thoſe whom the *Son* hath made free, are free indeed, *Joh.* 8. 36. but all the *Saints* of *Chriſt* (without difference of Sexes; *ſiſters* as well as *brothers*) are *made free by Chriſt*, *Gal.* 3. 28. There is *neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Chriſt.* I pray mark, the Apoſtle puts you in minde of their *equall liberty* in Chriſt, and therefore, that they ſhould not contend or differ, in ſaying this is a *Jew* or *Gentile*, this is a *ſervant* or a *woman*, why ye are *all one body*, have *all one head*, and *are all one* (without any ſuch difference) in *Chriſt*); in *Chriſt* there is no ſuch thing as *ſubjection* one to another, all *equall*, (ſo ſaith *Perkins in loc.*) all *ſorts* of *beleevers* are under a civill or ſpirituall *rule*: in the civill there are ſuch differences of *Fathers*, *children*, *Maſters*, *ſervants*, *Magiſtrates*, *ſubjects*, *men* and *women*; but in the ſpirituall rule, and government of *Chriſt* in his *Church* and *Saints* all are *one*, without *reſpect of perſons*; no difference ſhould ariſe amongſt them. There is no ſuch thing as *Jew*, *i.e.* as oppoſed to *Gentile*: nor as *Presbyterian*, *i.e.* as oppoſed to *Independent*: nor *Independent*, *i.e.* as oppoſed to *Anabaptiſt*: nor as a *ſervant*, *i.e.* as oppoſed to the *Free*: nor as *rich*, *i.e.* as oppoſed to *poor*: nor as the *learned*, *i.e.* as oppoſed to the *unlearned* in tongues and arts: nor as a *man* or *brother*, *i.e.* as oppoſed to a *woman* or *ſiſter*; for they are *all one in Chriſt*'s account, in *Chriſt*'s *Kingdome*, without any ſuch *reſpect* of *perſons*, *opinions*, *ſexes*, or *ages*; and have *all one* and the

3. Women have equall liberty with men in and by Chriſt.

Expoſ.

Perkins.

How all differences are reconciled in one.

the ſame *liberty* in and by *Chriſt*. Thus *Gualther* gives out, and bitterly complains of ſuch as are enemies to *Chriſt* and his *Church*, that make *differences* about *perſons*, *opinions*, *ſexes*, or the like, and that would reb any one of their liberty bought them by Chriſt. Now *Chriſtian liberty* hath theſe two parts, *viz.* *Deliverance from*, and *freedome to*; *deliverance* from the curſe, power, and puniſhment of the *Law*, and from the *obſervations* of *traditions*, *Col.* 2. 20. which *women* have *equall benefit of*, with *men*. And ſo in *freedome* to the *worſhip* and *ſervice* of God, the *ordinances* of Chriſt, the *kingdome* of Chriſt, grace and glory; which alſo appertains to *women* as well as *men*, being reſtored by *Chriſt* to that equall liberty (in the *things of God*, and in the *Church of Chriſt*) with *men*, which they loſt by the *fall*; and they are now again to become meet and mutual helps: for all are one in Chriſt, ſayes the text. Now though there is a civill ſubjection to men in their œconomicall relations as we ſaid before, that there is not any ſervile ſubjection due to them, whereby poor ſouls are inſlaved and kept under in bondage from doing their duty to God, or taking their Chriſtian liberty in the things of God. *Bernard in lib. de gratia & lib. arbit.* tels us of a threefold liberty, *i.e.* of *nature*, *grace* and *glory*, and every woman (as well as man) is made happy by it, ever ſince *Chriſt* turn'd *Eva* to *Ave*, they have been reſtored into ſpirituall liberty and Chriſtian equality in the Church: and the Apoſtle, *Jam.* 2. 1. in his *Catholick Epiſtle* (ſo call'd) ſaies it agrees not with the profeſſion to make difference of perſons in the *Church of Chriſt*, *therefore my brethen have not the faith of our Lord Jeſus with reſpect of perſons*: not only in not preferring the rich before the poor, but not the ſtrong before the weak, (nor the men before the women) and is not this partiality ſo to do? (ſaies he) verſ. 4. *or have ye not made a difference*, where *Chriſt* hath made none? Now the force of the argument is full for us. For where there ought to be no reſpect of *perſons*, there ought to be no difference betwixt *men* and *women*, (for the generall includes the particular) but in the Church of *Chriſt* there ought to be no reſpect of *perſons*.

Gualther in loc.

How women attained this liberty, yet ſubject.

Bernard.

☞

☞

Ergo,

Ergo, women (as members) must have equall liberty with men. Besides,

4. Arguments may be taken from the alike priviledges in the Church of *Christ*: as the *donation of the spirit*; one and the same on all alike; (though not in like measure) the *promises* made without distinction of *sexes* or *persons*, the *ordinances* dispensed, and price of Christian liberty (*i. e.* the *bloud of Christ*) payed for all alike, without distinction of *sexes*. And also acquired by the same means to the one that it is to the other, that is *quoad meritum, & quoad Spiritum Christi*: by the merit and by the Spirit of Christ. Now out of this matter may many arguments be formed; and besides that Gods *love* to his *elect ones*, his *originall love* is without any such difference and respect, it is all alike, and gives all alike liberty, and all whom he *receives* alike, we should *receive* alike into the Church of Christ, *Rom.* 14. 3.

4. Equall priviledges in Christian liberty.

5. Argument may run thus, that there is no power that any can have from heaven ordinarily, but by some *clear transaction* between God and themselves, but there is no clear *transaction* between God and the brethren alone, but primarily between God and the Church (*i. e.* the whole collectively taken, consisting of women as well as men) *Ergo*. So the covenant, promises, priviledges, &c. are not to them alone, but to the whole *Church*.

5. Power.

6. Taken (*ab intentione omnium*) from their unanimous and sameneſſe in their embodying together, intending one and the same thing. Yet two things are said to be necessary in the intention (*res & causa, quid & propter quid*) the thing it self that is intended, which is to be the *honour and glory of God*, and for which it is intended, which is to *edifie the Church*. Now both these are alike intended by women as well as men, and therefore ought to have the like liberty (as members) allowed to execute their intentions, for which they are so admitted.

6. The intention, one and the same.

Bernard. Serm. 2 parvorum.

☞

7. Reason runs from their excellencies and abilities of some women surpassing men for *piety* and *judgement*; and therefore ought to have equal liberty, w^th^ them in Church-

7. Women have excelled men.

affairs; the argument is free, the proofe's clear; for prudent *Abigail* excell'd her husband; for knowledge, *Priſcilla Apollos* (though a Preacher); For faith, the *Canaaniteſſe*, of whom *Chriſt* ſaid, I have not *ſeen ſo great faith no not in Iſrael.* For affection and zeal, the *Queen of the South* ſhall riſe up againſt the men of this generation, *Luk.* 11. 31. And *Mary Magdalen*, for piety and ſpirit, outran, and outreached all the twelve *Diſciples* in her *diligence* to ſeek out *Chriſt*: to whom Chriſt firſt diſcovered himſelf after his *reſurrection*, and bid her declare it to his *Diſciples*; ſhe was the *firſt Preacher of Chriſts reſurrection.* So we read how *Iael* excel'd in courage, *Deborah* in thankfulneſſe, *Lois* and *Eunice* in faith and obedience: *Lydia* in entertaining the *Word*, *Act.* 16. 14. The *Shunamite* in faith and zeal, and underſtanding, excel'd her husband, 2 *King.* 4. 8, 9. 22. 30. So the *Samaritaneſſe* the reſt of the Citizens, *Joh.* 4. 4. And we read of ſome women exhorted to win in their husbands to the *truth*, 1 *Pet.* 3. 2. Yea and *Manoahs* wife, *Judg.* 13. 22, 23. you ſhall find of a ſounder judgement and faith then her husband. So that all theſe examples prove the reaſon which requires their juſt liberty in the Church of *Chriſt*. I remember I have read in *Jerom*'s daies of many holy women that exceeded others in learning and abilities, and in the ſtudying of the *Scriptures*, and they had their *Commentaries* upon them of their own *making*; Furthermore, the *Kingdome of heaven* is compared to a woman, and *Chriſts Church* is called his wife and ſpouſe. *Rev.* 19. *Cant.* 2. And as *Mary* ſaid it, in the behalf of other good women, *He that is mighty hath magnified me*, and therefore they are not to be ſo rejected of men (who are ſo highly received and honoured of God). But to the

Joh. 20.

M. Magd. the firſt Preacher of Chriſt riſen.

Judg. 4.

2 Tim. 1. 8.

Mat. 13.

8. And are ſtrong in affection.

8. Reaſon, which is taken from their *ſtrong affection* to the *truth*, when once they be in the way of Chriſt; and for the moſt part they are exceeding men therein. Hence it is that *Satan* ſo often makes the firſt triall of women for his turn and ſervice, ſeeing where they take, their affections are ſtrongeſt (for the moſt part) and he ſped ſo

so well at first, that he can't forget it; so he found out a *Dalilah* for *Sampson*, a *Jezebel* for *Ahab*, *Pharaohs daughter* for *Solomon*, &c. For where they are bad, they are extreme bad; but where they are good, they are exceeding good, and most fondly affected with the *things of God*: thus *Act.* 13. 50. you read of the *devout women*, or as the word will have it (τὰς σεβομένας, &c.) *earnestly* or *eagerly religious* and resolved. For as the *gold* which is of the *purest substance* soonest receives the *form*, and much sooner then the sturdy *steel*, or hard *iron* which is of a grosse and massie metall (saies *Cawdrey*); So are women more readily wrought upon, and sooner perswaded and formed into the *truth* then men, who are for the most part like sturdy steel and iron, hard to work upon. And as gold (so women (many times take the *fairest stamp* and fullest *impression*: but I passe by this; yet before I conclude, I must speak a word or two both to men and women. Let not men despise them then in the *Church of Christ* (as the weakest vessels) nor wrong them of their *liberty* of *voting* or *speaking* in *common affairs*, (yet with *subjection*, civility, and in *order*) to prevent *disorders* and *rudenesse*; we were wont in *Dublin* to call over their *names* one by one, as well as mens: I know the ordinary objection is objected out of 1 *Cor.* 14. 34, 35. *Let your women keep silence in the Church, for it is not permitted unto them to speak*. So 1 *Tim.* 2. 12.

Ans. 1. Grant it in that sense the *Apostle* spake it, which he declares all along the chapter, both before in vers. 1, 2, 3, 22, 24, 31, 32. and after in vers. 37, 39. which is, that they keep from *publick preaching*, or prophesying, or *teaching* as *Officers* or *Ministers* do; or the like, &c. which all Expositors grant that I have met with. Now we plead not for this; but for the common *ordinary liberty* due to them as *members* of the Church, *viz.* to speak, object, offer, or vote with the rest, which this *Scripture* (nor no other as I know of) doth in the least hinder, but rather help, being rightly considered. For,

2. He saith *it is not permitted* (ἐπιτέτραπται) by reason of the *disorders* and *differences* that then were in the *Church*, it

Et muliebrem sexum non minus esse docilem ad disciplinas omnemq; virtutem Probat Campo fulg. Sim.

Caudrey.

Women soonest wrought upon and most docible.

Uses.

1. To men.

Dublin.

Object.

Answ. 1.

Expos.

How women must not speak.

2. In the condition that the Church was then in but no standing Rule.

it was thought inconvenient to allow womens liberty to *preach publiquely*, whereby they brought but confusion into the *Church*, as appears in the antecedent and subsequent words, vers. 33. and vers. 40. so that the ill consequence was the cause of this *rule of prudence*, not any *positive command* of Gods, but he spake as in 1 *Cor.* 7. 6. And it is a *queston* whether it be a *standing precept*. So that from this *very Scripture* (besides a hundred others) I do verily beleeve that *handmaids* shall prophecy, and have more publick liberty then now they have; but however this does nothing at all disallow or deny them their common, private, proper *liberty* as *members of Christs body*; *equally* with *men*; I say as *members* (though not as *officers*) and so *subjective* to the whole.

2. A word to women that they be not too full of words, hold fast their liberty.

2. To *women*, I wish ye be not too forward, and yet not too backward, but hold fast your liberty, in *Gal.* 5. 1. which the *Apostle* speaks as well to the *sisters* as the *brethren*; *Christ hath made ye free, male and female*, ye are all *one* in *Christ*; and ought to be so in the *Church*; wherefore, *stand fast*, (saies he) that is, keep your *ground* which Christ hath won and got for you; *maintain* your right, *defend* your *liberty*, even to the *life*, lose it not, but be *courageous*, and keep it.

2. with Caution.

And yet be cautious too, (*festina lente*) not too fast, but first, *be swift to hear, slow to speak*, *Jam.* 1. 19. unless *occasion* requires you; your *silence* may sometimes be the *best advocate* of your *orderly liberty*, and the sweetest evidence of your prudence and modesty, (as one saies, *Silentium sæpissime addit fœminis gratiam et decus, maxime apud viros, cum de rebus seriis agitur*) and yet ye ought not by your silence to betray your *liberty*, trouble your consciences, lose your *priviledges* and *rights*; or see the *truth* taken away or suffer before your eyes; but I say, be not *too hasty* nor *too high*; for as the note that comes too nigh the margent, is in danger to run into the text the next impression, so spirits that run *too high* at first, may soon fall into disorder, and irregularity. It is said, when *Cyrus* was young, his *Grandfather* made *Sacas* his *overseer*, to order him both in his *diet*, time, and recreations; but when he came to riper years, he became a *Sa-*

Sophoc. in Ajace.

Caution.

Sim.

Dr. Featly Serm. p. 205.

cas

cas to himſelf, and took not ſo much *liberty* as he had leave to do, and as was allowed him by his governour *Sacas*. And ſo indeed that may be lawfull to you, that is not (as yet) *expedient for you*; and rather then run into diſorder and confuſion, hold your *liberty* a *little* in ſuſpenſe, and wave it on ſome *occaſions* wherein you lawfully may, but loſe it not for all the world which Chriſt *payed* ſo great a *price* for, and prepare for *fairer gales*. As the *Miller* does, for though he cannot command the *winde*, yet he will ſpread his *ſailes* out, and open them in a *readineſſe*, when he is in hopes of its coming; and ſo do you, and when the *winde* blowes (which begins) your *liberty* with *full ſailes*, ſhall bring forth abundantly to *ſerve* all the countrey round. In the *mean time*, make much of the *ordinances*, prize your (hitherto) *liberty*, and practiſe accordingly.

☜ *Sim.*

And in a word, I ſay to all, *Thoſe whom God hath joyned together, let no man put aſunder.*

3. To all

Chap. IX.

אחרית

This laſt Chapter *ſhewes what* Church *this* Treatiſe *mentions*; *and clears it from all* others; *and ſhewes wherein the* Presbyterians *and* we *diſagree, and wherein they and the* Papiſts *agree in moſt of the* eſſentiall differences *between them and us, for* Diſcipline, Doctrine, *and* Practiſe; *and proves this* Goſpell-Church-State, *the great* promiſe *and thing typified in the laſt* daies, *and the* Paradiſe *on earth to be reſtored.*

I Had thoughts now to have reſted me for a while, but I am jogg'd up again by the jarring noiſes which many make about the *name* of a *Church*; I muſt now ariſe and wet my *pen* a little more, before I conclude this *Treatiſe*, or take my reſt. You have had the *eſſentialia* laid before you, and in this firſt and ſecond part have had the *totum homogeneum* of a true Church, both *what is to be done before*, and *what in and upon embodying together*; but what is to be done after, followes after in the third Part (which I promiſe next, if the Lord give me leave) wherein you ſhall have (I hope ſo) the *totum organicum* of a *true Church of Chriſt*. But before that will be ready, I muſt meet with ſome rough *Opinioniſts* who will bid me ſtand; or at leaſt with ſuch who have the *hands* of *Eſau*, though the voice of *Jacob*, and ſo the *principles* and *practiſes* of the *Pope*, though the *pretences* and *proteſtations* of a *Presbyter*, that will not let me paſſe thus, without a full *diſcharge*, and a *violent volley* upon me

me made up of *wilde fire*, and not *with the fire from above*; but I muſt force my way in the *name* and *ſtrength of the Lord*, and I ſhall lay before them, before I leave them, the rotten foundation they are built upon, which (without mercy) may be their ruine; and whoſe *cauſe* and *quarrell* it is they are engaged in, and whoſe *deſign* they carry on againſt the *Saints* and *ſervants* of the *moſt High*; And the Lord give them grace to conſider and ſeparate from it; for elſe I dare confidently affirm they will be found *fighters againſt God*, *Act.* 5. I ſhall firſt offer y u what we mean by the *Church* of Chriſt; where this *diſcipline* and *order* is ſet, which we have handled; and ſhall endeavour to take off all *doubts* and diſtractions which may elſe ariſe about the *word*, for that (*Eccleſia eſt quid dam ὁμώνυμον ωεὸς ἓν*) various Controverſies have ſhot out from the word and *name*, as well as the thing and *nature* of a true Church. Formerly between the *Pontifitians* and *Proteſtants*, and of late between the *Presbyterians* and *Independents*, as will eaſily appear upon peruſall of Mr. *Rutherford's Right of Presbyteries*, Mr. *Bailies Diſſwaſive*, Mr. *Prinns* 12 *Queſtions*, and *Independency examined*, &c. Mr. *Ball's* late Treatiſe, *Vindiciæ Clavium*, Mr. *Hudſon's Church Catholick viſible*, *cum multis aliis*, *&c.*

A Word to *Presbyterians.*

1. *Conſid-* שלבת *Church,*

I take the name of *Church* two waies, either *ſtrictly*, or at *large*, (*proxime & proprie*, *aut remote & late*); at *large*, or more *remotely* and *improperly*, it is to be conſidered either in reſpect to, and with diſtinction from *Infidels* and *Pagans*; or elſe *collectively* in reſpect of *Chriſtians* amongſt themſelves: in the firſt *reſpect* as oppoſed to *Turks*, and *Paynims*, all that make mention of Chriſt are called *Churches*, and all that profeſſe his name, of what judgement ſoever, or converſation ſoever: whether *Papiſts*, or *Proteſtants*, or *Lutherans*, or *Calviniſts*, or *Browniſts*, or *Donatiſts*, or *Arrians*, or any. But in the ſecond *reſpect* of Chriſtians (ſo called) or rather all that profeſſe the *name of Chriſt*, though differing and diſſenting among themſelves; And they are ſaid to be the Church (though *late accepta eſt*) who make the moſt and beſt *profeſſion* of Chriſt, and are under

Taken two waies.

1. At large two waies. 1.

2.

the *outward miniſtration* of his *Word* and *Goſpel*. So are Proteſtants (in reſpect of Papiſts); and in this ſenſe the *Calviniſts* are before the *Lutherans*, and ſo far the *Presbyterians* may paſſe for current; and *Parochial conſtitutions* are in a remote (and very improper ſenſe) called *Churches*. But the *Church* taken in her own native true ſenſe, and ſtrictly, conſiſts onely of *Saints*, ſuch as are *elected to eternal life, and all are in Chriſt their Head.* vide *Aug. in Pſal.* 92. *Cyprian, lib.* 1. *Ep.* 8. *Hieron. de unit. Eccleſ. Epiphanius*, and thus ſhe is ſaid to bee either *Catholick* or *Univerſall*; or elſe *Congregational* or *particular*, in the firſt ſenſe, as *Catholick* the Church is ſo called

ratione { 1. *locorum*, 2. *temporum*, 3. *hominum*,

in reſpect of *time*, *place*, and *people*, being not confin'd to any *time*, or *age*, or *place*, or *Nation*, or *people*; but taking in all the *elect people* of God, in all the *whole Univerſe*, paſt, preſent, and to come, *Jews* and *Gentiles*, under the *Law*, before the *Law*, and *ſince*, yea in *heaven* and *earth*, thoſe which are *aſcended*, *Kevel.* 7. 8, 10, 11. and which are yet *unborn*, *Rev.* 6. 11. *inviſible* and *viſible*, *triumphant* and *militant*, all make up but one *Catholick body* of Chriſt the *head*, *Epheſ.* 4. 4, 5. But now in the other reſpect, as a *particular* and *congregational* Church, which comes before the Catholick and *Univerſal* Church (ſo far as it is *viſible* and *militant*) it is confined to ſome *certain place* and *number of people* orderly gathered together by the *Word* and *Spirit* of Chriſt; having Chriſt alone for their *Head* (*certo numero, certoque loco Eccleſia particularis definita eſt*). And this is the *Church* which I have ſpoken of, and in oppoſition to all *Synagogues*, *Synedriums*, *Pariſhes*, *Conventicles*, *Claſſes* or the like, as you ſhall hear more of it by and by. But ſometimes ſuch *Congregationall Churches* as theſe, are called *Catholick* too, becauſe of their *Faith*, and by the *figure Senecdoche*, yea and as often as *Catholick* is taken for *Orthodox*. So did *Theodoſius* in his dayes, (ſays *Sozomen, lib.* 7. *c.* 4) command the *Church* to be called *Catholick*, that he was a *member* of. Every ſuch *particular* and *Congregational Church* is a *member* of

So Presbyterians are Churches.

Pariſhes.

2. Taken ſtrictly.

Two ways too.

1. The Church Catholick.

Vide Zanch. de Eccleſ. And *Bulling. Decad.* 5. *Ser.* 1. And *Urſin.*

2. Church Congregationall.

Bullinger.

Catholick.

Perkins Problemes.

of the *Catholick* or *Universal* (as all the learned say); and every *visible* is a part (that is not yet ascended) of the *invisible*, whatsoever *John* writ in *Rev.* 1.4. to the seven particular *Congregational Churches*, he writ to them as to the true members of the *Catholick* or Church-*Universal*, sayes Mr. *Perkins*. For the *Catholick Church*, and the *Congregational*, onely differ as the *totum integrale, & essentiale*, that is, the *Church Catholick* or *Universal* arises out of the *Congregational* and particular *Churches*, and is made up of *particular* Churches, the *Integrum*, or whole, intire is made up of the *members* thereof, that are the *essentials* of the *whole*. For every person and *Congregation* of Christ (sayes Mr. *Hooker*, in his answer to Mr. *Rutherford*) are the members of the *Church Catholick*, and therefore must contain in them the *essential causes* of the *Catholick* or the (*totum*) *whole*, which is made up of them, as parts, for the *Logician* does allow it, and *men of reason* cannot deny it, but that *Integrum est totum cui partes sunt essentiales*, that which is *Intirely whole* is made up of such parts as give an *Essential being* to the *whole*; without which the *whole* cannot be so *intire*. So the *Churches Congregational* and *particular* which make up the *Catholick* (as *membra integri*) must needs have the (*materialia & formalia principia Ecclesiæ Catholicæ*, or *toti integri Universi*,) *matter* and *form* which make up the *Church Catholick*, which none can deny (and then I say, I cannot see how your *Presbyterian Churches* as *Churches* (who fail in *form* if not in *matter*, as is prov'd in the first part) may bee said to bee *members* (as *partes essentiales & membra similaria*) to make up this *totum integrale*, or *Church Catholick*.)

Now the *Congregationall Churches* consisting of true *matter* and *form* (separate and distinct from the Nations abroad and multitudes about) as hath been proved; are *members causall* and parts *essentiall* (of the *sameness* and nature of the *whole*) which give in (every one) there *substantiall* share to make up the *intireness* of the *whole*, or the *Church Catholick*, (*quæ habet rationem integri est membrum*, sayes *Ames Medul. Theol. lib.* 1. *c.* 32.) But furthermore it must needs follow that the *Congregationall Churches* must cause the *Catholick*

Is member of the Catholick or Universal.

The Congregational Churches are all the Essential parts of the *totum integrale*.

Presbyterian Churches as Churches not true members of the Church Catholick.

Congregational Churches as Churches are constitutive and Causall to the whole.

lick or *Universal*, and not the *Universal* or *Catholick* cause the *Congregational*; the *Catholick* arises out of the *Congregationall*, but not the *Congregationall* out of the *Catholick*, because they give a *being* to the *Catholick*; and in order of nature the members must be before the whole, because. I say they contain the *causes* which make up the *whole*. For *Integrum est totum cui partes sunt essentiales*, *non totum essentiale in partibus*, and these *causes* or *causall parts* are also (by *Tilenus de Eccles.*) call'd *partes Integrantes Ecclesiæ Catholicæ*, having in them those things which give Integrity or Intireness to the whole, *viz. matter* and *form*, as every piece of money hath the matter and form to make up the whole sum: and an Army is made up of many Regiments of the same kinde and principles with the whole. This is proved by Mr. *Hooker in his Survey of Discipline against* Mr. *Hudson* a *Presbyterian*; who holds (with the rest of that judgement) that Popish tenet, that the *Catholick* is before the *Congregational*: *primum in suo genere*, that Pontifitians and Jesuites have booteleslely wrastled for a long time; but I leave him & them of that judgment to Mr. *Hookers* answer; only I affirm by all this, that there can be no such thing as *National Churches*, *Dioceſan* or *Provincial*; And must we say more to satisfie curiosity? then this (the *totum* is *Integrum*) the whole *Church Catholick* is intirely to be taken distinct by it self, though made up of the *Congregational members*. As a mans body that is made up of eye, eare, mouth, hands, feet, and so of all the members from head to foot; yet the body is not said to be all eye; or all eare; or all hands, &c. but a body intire made up of all these. So a man is made up of soul and body, yet he cannot be said to be all soul, or all body, but an *Integrum* made up of *both*. So is the *Church Universall* made up of the particulars, yet cannot be said to be all this particular, or that particular; all of them before the *Law*, or under it, or all of *Gospellers*, or all *Independent* (so called) or *Anabaptistical*, or the like. No! But one made up of all. And yet I must say that every member of this whole, (as every member of our body) is a whole in it selfe, and limited at the

☞

Tilenus.

Sim.

Mr. *Hudson.*

Mr. *Hookers* answer.

A Dioceſan or Provincial.

Church is a *totum integrum.*

Sim.

Every member is a particular Church, is a *totum* too; but not *Integrum.*

the joint, and so can't usurp anothers place; every *Congregational Church* is a *whole Church*, and intire in it selfe; and one *member* is distinguished from another by limits set; so that although we say (with *Ames* in's *Med. lib.* 1. *c.* 32) *particulares Congregationes sunt partes similares Ecclesiæ Catholicæ*, that *particular Churches are essentiall parts* to make up the *whole Intire*, and have of that in them which will make up the whole, and yet we say, such *particular Churches* are in themselves whole and intire from all others, having matter and form, and power and priviledges, the *Keyes* and *Ordinances* within themselves intirely and distinctly from any others. But thus far for the name and nature of the Church which is here handled, and handed forth.

Ames.

So particular Churches true Churches.

The next thing that I offer (before I conclude) is the near alliance and agreement (which is obvious to every discerning eye) between the *Presbyterians* and *Papists* in their *Discipline* and *order*. But before I goe further, I give this caution, that when I speak of the *Presbytery*, I be understood of it, as it now stands with them of that judgement, and not as it stands in the *Word of God*; for in this later sense we allow of *Presbytery*, and say it is in the *Congregational way*, according to the *Word of God*: This gives no allowance of that *Lordly high* Prelatical *Presbytery* that the *Presbyterians* now tug for *tooth and nail*; and which we speak of; and if they should enjoy it, what a goodly bit those biters would have of it, I leave it to themselves to be their own Judges; Will they promise but impartially and pensively to contemplate what familiar acquaintance and friendship their *Discipline* and the *Popes* have one with another; and without anger (for loves sake) let them weigh wisely how close they set their *feet* together, and *embrace* each other (and I wish I might say it was onely through mistake) How near they are akin, or How like they look, the *Daughter* resembling the *Mother*; I shall rough-draw before your eyes, though in dead colours (at the first) Yet so far as will sufficiently delineate a near resemblance between them in as many parts as I can, at this *instantaneous* present time, place before you, as the *head*, *body*,

2. Consideration.

A humble Presbytery we close with;

But not with a Lordly proud Prelaticall Presbytery.

חבל.

How it agrees with Popery.

body, eyes, mouth, hands and *feet*, yea and *spirit* of this *Image* which must *fall*. But let not men be angry with me, or
Dr. *Homes.* קיץ boil out into a foame against me, for as Dr. *Homes* says, I do but περιπατεῖν *Gal.* 2. 14. *walk* with my *right foot* in the *way of the Gospel*, and the Lord now knows it is love to the *Truth* as it is in *Jesus*, brings me to this businesse with a *spirit*, in the which I hope I shall appear more *zealous* then *Zoilus*, and rather an *Irenæus* then *Cassander*, and when I meet a Critick, I hope to prove a Christian, and part in peace; but however if I must *pledge* Christ out of his own *cup* (for this his owne cause) if I know my heart I am *content* though they give me *gall and vinegar*, for I had rather *suffer* then *sin*; and so I set forward—— and out of their own *books* shall shew you how they *agree*; for I cannot but bear *testimony* with pretious Mr. *Hooker*, who is of the same minde with me, and manifests it to the world; his words are, *In my retired meditations I could not but observe a secret kinde of divine dispensation, that the Presbyterian way must need the help of Popery, not onely as a pillar, by which it must be under propped, but as a foundation or head-corner stone upon which their whole building must rest and be erected*; thus saith this worthy Champion but a little before his death; So that I shall neither be the first nor the last, that on good grounds doe affirm their *Presbytery* and *Popery* to live *one* in the *other*, and that the *Presbyterian way* is maintained and kept by *Popish points* and principles; and keeps up *Popery* alive in *England*, which cannot dye as long as that lives, the which I shall easily demonstrate in their congruity together, whilest they dispute for the same things, hold the same points, professe the same principles, (I say not all) and are so a like in practises; but to instance in particulars.

Survey of Discipline, *part* 1. *ch.* 15. The Presbyterians need Popery to prop them.

☞

1. The *Pontificians* and *Papists* affirm the *Church* to be (*aliam principalem, aliam minus principalem*) *principal*, and lesse *principal*; The Church *principally* they call the *Councel of Cardinals*, and *Bishops*, together: but the lesse *Principal* they say is the *Body* of the *People*, or *Congregation* of the rest together that are gathered under the *Roman See*, and acknowledge the Pope of

1. *Vide Kerkerm. de Eccles.* they agree in their account of Church in the generall.

Rome

for their *head*. Thus sayes *Bellarmin. 1. lib. de Ecclesia.* The *Presbyterians* professe this, (with the *Papists*) both in their judgements and practises, that the *Synod*, or *National*, *Provinciall* particular *Classes*, is more then the (*Church*, *viz.*) the body of all the *brethren* and *sisters*; For they take upon them (as the *Church-Principal*) to set *laws* and to lay down *rules* and orders; and to make *Directories*, and the like for the *Congregations*, and *Churches* to be under; and they take upon them *power* of commanding, compelling, condemning, punishing, or the like, as the *Church-Principall*, (yet pretend themselves the *Church Representative*, and therefore they are called the *Presbyterian Church*, because made up of *Presbyters* and *Elders* as a *Representative Body*,) thus they say they are the *Church* primarily; and not the *whole Body of Beleevers* together, but they in a *Classis*, *Synod*, *Councell of Ministers*, and such like are the first *Subject* of the *Keyes*; to *open* and *shut*, binde or loose, *command* or *countermand*, vide *Rutherford right of Presbytery*, lib. 2. p. 9, 10. to 14. which is all one with the Papists, and the same thing: So in this sense is it, that Mr. *Hudson* sets the *Catholick* first, and then the *Congregationall*; But

So *Hudson, de Eccles. Catholica, &c.*

We dissent.

2. The *Papists* affirm that the *Catholick Church* is and hath been alwayes *visible* (which is a generall Controversie between them and us, as appears in *Willets Synopsis Papismi*, Q. 2. of the *Church*) they mean not any particular Congregational Church, but that the *Universal Catholick Church* is *visible*. *Rhem. Annot. Mat.* 25. *Sect.* 3. *Bellarmin. lib.* 3. *cap.* 12. *ret.* 7. *Calvisius cap. de fide, &c Symbol. Artic.* 18.

2. Presbyterians and Papists agree in their way of Church Catholick to be visible.

The Presbyterians say the same, whither they all agree therein or no, I cannot say, but Mr. *Rutherford* for them, *lib.* 2. of his *Right of Presbytery*, & *p.* 291. & *p.* 293. & *p.* 304. & *p.* 311. cals the whole Catholick Church, *visible*, over over and over, and so *p.* 418. with divers others, so Mr. *Hudson* concerning the *Essence* and *Unity of the Catholick Church*, affirmes that the *Catholick Church* is *visible*, which he urges by severall arguments, and Mr. *Hooker* answers him, most of them being the same which the Jesuites and Papists have formerly had full answer to by

Mr. *Rutherford*.

Mr. *Hudson* says so far for them.

They have the same arguments with the Jesuites.

our judicious and learned Protestant *Divines*, as to instance in that argument of Mr. *Hudson*; *If particular Churches bee visible, then the Catholick Church is visible, But particular Churches are, &c.* the very same argument in *Bellarm. cap.* 12. is answered by Dr. *Willet*, *& in Boner. p.* 1691. *& Marci Antonii object.* 6. answered by Martyr *Smith*, and this same argument *Duræus* urged, which Dr. *Whit. lib.* 3. *de Eccl. p.* 110. answers and so *Sadeel* answers *Turrian*; and all our Protestant men tell them the ill consequence, yea absurdity of this argument, for that the particular members may be (*assectabiles*) visible, but not the *whole, i e.* as the *totum aggregatum*; besides for that the *Catholick* comprehends, all the *Saints of all ages* that ever were, are, and will be; that are in heaven, and that are not yet born; and can these be *all visible here? Particular Churches* are *visible*, *Ergo*, the *Catholick*; for shame my Masters better arguments saith Dr. *Willet* and *Smith*. The Controversie in this, is the same between the Presbyterians and us, that ever it was between the Papists and Protestants. For we with all (that were and are accounted) Orthodox and sound, doe affirm the *Church Catholick* to be *invisible*, not to be beheld but by the eyes of Faith, *Heb.* 12. 18,23,24. 1 *King.* 19. 20. So says Mr. *Glover* martyr instancing in *Eliahs dayes*. *Fox, p.* 1554. *&* 1712. and B. *Farrar*, which truth they *sealed with their bloud*, and such another *witnesse* was Mr. *Philpot* who affirmed the Church to be *visible and invisible*, but the *Universal* Catholick *Church* to be *invisible*. *Fox, p.* 1824. *col.* 2. Mr. *Bradford* reasons it, *Fox. p.* 1613. *col.* 2. as *Eve* was of the same substance *Adam* was of, so is the *Church* of the same substance with Christ. *e flesh* of his *flesh*, and *bone* of his *bone*, *Ephes.* 5. 30. So therefore as *Christ* was known in the world, so is the *Church* (*by faith*), for Christ was not seen by the world, nor known by any external pomp, but by the *Word of God*, and *Spirit of God*: so the *Church*, *Ecclesia Catholica non potest a quopiam impio, imo, nec a quopiam pio videri*, *Whitak. de Eccles. q.* 2. *c.* 2. *p.* 57. How many hundred might I bring of this minde that are eminent of all ages. Mr. *Perkins* on *Gal.* 4. 25. proves from that verse, that the Church *Catholick*

We disagree from both.

Presbyterians hold what Martyrs witnessed against with their bloud. *Glover* martyr.

Bishop *Farrar*.

Philpot.

Bradford argues it.

Dr. *Whitaker*.

Perkins.

Fulke.

tholick is *invisible*. So *Bullinger de Eccles.* 5. *Cath. Decad.* 5. *Serm* 1. *cum multis aliis*, and so say we against the *Presbyterians*.

3. The Papists assert a twofold *Head* or *Ruler* of the Church, *viz. principale & ministeriale*, the *principall and supreme Head*, they say is *Christ*; but the *ministerial* and *subordinate head* they account the *Pope*, (as Christ's *vicar*, &c.) So the *Presbyterians* have taken up the same distinction, which was first of all coined in the *Popes Conclave* at *Rome*, see *Rhemist.* 1. *Eccles.* 22. vide *Bartlet, chap.* 1. *p.* 21. they doe not deny but Christ is the *Supreme Head* over all; but they would make us believe, (about which I have had a share in the scuffle) that there is a *secundary* or *subordinary head* (under Christ) over the Church; which they account the *Ministery* and *Classes*. Herein they agree, but we agree with neither of them, being both fictious and fallacious phantasmes, and the spawn of mens brain; but we affirm with all the *eminent Protestants* against the *Papists* and *Jesuites*, that there is no such distinction in Scripture (*& doctores non sunt ductores*) *aut imperatores*, sayes *Bull. de Eccles. D.* 5. *Serm.* 1. *p.* 354. *Sed Pastores Ecclesiæ, &c.* and we say there is but *one Head* of the Church, and that *Head is Christ*. First, that there is but *one Head*, appears, *Ephes.* 1. 22. *Col.* 1. 18. & 2. 19. *Isa.* 9. 6, 7. *Hos.* 1. 11. *Caput Ecclesiæ tantum unum esse, necesse est*, it is *a rule in Divinity*, for two heads to one body would make the body a monster, and hinder the function and action, or due execution of the members, yea though one head were placed under another; *Etiam si unum caput non juxta aliud, sed sub alio collocetur. Keckerm. lib.* 3. *de capite Eccles.* yea the body would be so much the more prodigious and monstrous to have two heads, and one placed under another, now that Church is a monster that hath more then one Head, which is elegantly expressed, *Eph.* 4. 16. Thus holy *Paul Baines* saith on *Col.* 2. 19. who did ever hear of any *secondary* or *ministerial head* on a *natural body* without deformity? now it is a *natural body* to which *Christ* compares his *Church* and himselfe as *Head*. So *Zanchy* on *Hos.* 1. 11. sayes *God's Israel, i.e.* his *Church*, hath but *one Head*, yea in *Concil. Aquisgranens. lib.* 2. *c.* 9. *Ecclesiam cum capite suo*

3. Papists and Presbyterians agree in their account of the Head of the Church, *vide Keckerman. de capite Ecclesiæ.*

We disagree from both. *Bullinger.*

1. Grosse errors of theirs of the head.

1. But one head.

Vide Keckerm.

Sim.

Paul Baines on Colos. 2. 19.

Zanchy.

☞ *suo Christo unam constet esse personam*, the *Church* and *Christ* the *Head* thereof make but *one Person*, so doe not the *Pope* and *Church*, the *Prelate* and *Church*, the *Presbyter* and *Church*. *Ergo*; thus we affirm on *Ephes.* 4. 5, 6. and but one head of the Church. And then 2. that *Christ alone* is that *Head* (without any other) *Ephes* 5. 23. *Col.* 2. 10. 19. *Jam.* 4. 12. *Isa.* 22. 21, 22, 23. *Zach.* 6. 12, 13. and the Scriptures deny all *Headship* to any others, 1 *Pet.* 5. 3. *Psalm.* 45. 11. *Mark.* 10. 42. *Luk.* 22. 25. and the Apostles disclaimed it (as is proved in the 1. *lib.*) 2 *Cor.* 1. *ult.* and the Scripture never speaks of *heads* in the plural number, but onely of one, that is *Christ*, who hath absolute command and authority over the Church, *vide Zanch. de Eccles. cap.* For to be an *head* argueth a *preheminence*, sayes *John Patriarch of Antioch in appen. concil.* but no man hath any *preheminence* over the *Church*, nor *Servant* over his *Mistresse*; therefore none but *Christ* can be *head* as having the *preheminence*, and as the *head* is *higher* then the *body*, *Col.* 1. 16. And besides none is appointed for it but *Christ*, *Matth.* 28. 18. *Joh.* 5. 22. *Heb.* 2. 7, 8. nor can any other doe the *duty* of an *Head* but *Christ*, who alone is *qualified* for it, as having the *Spirit above measure*, *Joh.* 3. 34. and as being the *fulnesse* of the *God head* bodily, *Col.* 2. 9. *Joh.* 1. 16. The Head of the *Church* ought to bee *High Priest*, *King*, and so *Prophet*, and *anointed* of God, and *appointed* by God, *Psal.* 45. 6, 7. *Heb.* 1. 8, 9. Now none but *Christ* is so; And the *Head* is that which gives vertue and power to all the members; which none but *Christ* can doe, none else can give grace, or powre out the Spirit and put spirituall life into a man or woman; so that Mr. *Perkins* sayes in his *Exposition of the Creed*, speaking of the Church, that there is no such thing as a *Ministerial Head*, or a *Deputy* under Christ to Lord over the Church, but that it is a *Satanical forgerie* knocked out on the *Devils Anvil*; for the *Headship* of Christ is of that nature and quality that it can admit of no *Deputy* or *Viceroy*; seeing he must give *commanding* and *quickning power*. And besides *oportet caput nosse sua membra, & ab iis agnosci*, a very novice and Student in Divinity, knowes that the *head* must know the *members*, and

2. In that Christ alone is that Head.

A second gross errors of theirs of the Head.

1. *Sim.*

2.

3.

4. *Perkins.*

He can have no Vicar.

5.

and the *members* the *head*; now none but *Christ* can tell all the true *members of the Body*, as *Perkins* sayes on *Jude*, v. 1. such as is alwayes present with them, as the *Head* is with the *members*, which none else can be; for Christ as *Mediator*, *God and man*, the *Fulnesse* of all *power*, *spirit*, *grace*, and *goodnesse*, is present and gives influence to his *whole body*, whether above or below, and lives with all his *body* in all places, which he could not doe were hee not both God and man; though Mr. *Hudson* with some of the Presbyterians run a ground grievously when they rashly assert Christ *head* as *man*, pag. 23. of his Book, which is abominable, Papisticall, and an unsufferable error, and against this see *Whitak. de Pont. Rom.* 1. 9. *c.* 3. *arg.* 3. and *Beza* in his Confessions, *ch.* 5. *Antic* 5. So *Bullinger*, *de Unit. Eccles. Dec.* 5. *Serm.* 2. *Christo caput est non quia homo, sed quia deus & homo*, where they prove this *headship* to be too much for any man, and therefore *Christ* alone to be duely and truely qualified for it, as *God and man*, who is with all his *members* every where, *alias enim caput non esset*, otherwise hee could not be *head* of them. And besides the *head* is *ex quo totum corpus Ecclesiæ compactum & connexum per omnem juncturam*, &c. is Christ because of him every member hath life, influence, dependence, and they are all by the several joints (*viz.* the *Ordinances* and *laws* of Christ) fitly set and compacted together, *Ephes.* 4. 16. & 2. 21. and from him as the *sole Head fitly joined together*, 1 *Joh.* 1. 3, 7. *Who maketh increase of the body to the edifying of it self in love*; and none but Christ can doe thus. And furthermore the *Head* of the *Church*, *debet esse perpetuum*, ought to be for ever, both in this life and in the life to come; now none but *Christ* is so, *Dan.* 4. 34, 35. *Isa.* 9. 6, 7. Thus and in many other respects I might show how *Christ* alone is *head* of his *Church*; as their light, life, wisdome, safety, &c. but this point hath been aboundantly handled before, *lib.* 1. *ch.* 13. onely I adde this further, that all famous eminent men in all ages, whether Fathers (so called) or others are of our side; And the eminent Martyrs dyed with this truth in their mouths, see honest *John Husse*, *Antic.* 20.

Presbyterians third error of theirs of the Head.

Christ cannot be Head but as God and Man.

7.

Zanch. de cap. Eccles.

8.

Vide Kerkerm.



This Head witnessed by the bloud of Martyrs.

Mr. *Rogers.* Mr. *Hooper.*

and Mr. *Hooper*, in his Examination. 3 *Fox*, *p.* 1507. and Mr. *Rogers*, that eminent *Proto-Martyr*, saith Christ is onely Head, *p.* 1486. who doth all in us all, which is the true property of the *Head*, and which is a thing none else can doe, no not all the Bishops, &c. so say we not all the Classes or Presbyters alive, therefore down with this Popery. And 4. they agree in what they make the *matter* of *Christs Church*, *Materia est Suprema, & Subjecta*; *Suprema*, that is the *Head*, therein we have shown the *agreement*, but *subjecta materia* is the *matter* we mean here, and are the *members* of the *Church*; And in this the Presbyterians and Papists are too nigh one another. The Papists say all belong to the *Church* that *make a profession of Christ*, *Bellarm. lib.* 3. *de Eccles. cap.* 7. *Rhemist. annot. in Joh.* 15 *Sect.* 1. this is a generall controversie between *Papists* and *Protestants*, and so it is between *Presbyterians* and *us*, as appears by Mr. *Rutherford*, and Mr. *Bayly*, &c. see *ch.* 5. *lib.* 1. Mr. *Rutherford* and *Bayly* answered by Mr. *Cotton*, in his *Holinesse of Church-members*, and Mr. *Rutherford* answered by Mr. *Hooker* in his *Survey*, *lib.* 1. *c.* 2. whilest Mr. *Rutherford* sayes, the *reprobates* and *wicked* are not simply *forbidden*, but they may be *members* of the *Church*, *lib.* 1. *p.* 116. & *lib.* 2. *p.* 25. he sayes that bare *profession* makes him a *member* of the *Church*, so that the Papists and they agree, and the very same *arguments* which the Papists bring as you may see in *Synopsis Papismi*, 1. 2. *& Bellarm. c.* 7. *lib.* 3. *&c.* the same the Presbyterians bring of the first generall controversie, as you may see in Mr. *Rutherford*, *lib.* 2. *pag.* 240. 251. and Mr. *Bayley* above mentioned, which I have answered in *ch.* 5. *lib.* 1. and so Mr. *Hooker*, and Mr. *Cotton* hath at large, and they have saved me the more labour. But we disagree from them in that we affirm *true members* of the *Church* are onely such as are *visible Saints*, *i. e.* that appear to us so to bee, which is sufficiently proved in this Treatise, both in the 1 & 2 booke. *Illa columba, unica, pudica, casta, sponsa, non intelligitur nisi bonis, justis, sanctis*, sayes *Augustin*, *The Dove*, *&c. i. e.* the *Spouse*, the *Church* is understood of those that are *faithfull* righteous, and *holy*, therefore it is not true

4. Presbyteri. and Papists agree in the matter of a Church.

Rutherford, *Bayly*, Answered by *Cotton*, *Hooker.*

We disagree from them both

to

to say *wicked ones*, &c. so they have but a profession are true members of the *Church*. This is witnessed by the bloud of martyrs too; for one of the *Articles* against *John Husse*, when he was condemned in the Councel of *Constance* was this assertion of his, that the *Church* are the *number of the faithfull*, and none else are *true members*, *Fox* 610. *Artic.* 8. So *Richard Feurus*, a French Martyr, affirmed that the Congregation of Christ consisted in *Saints called*, and such as seem to be *elected ones*, *Fox*, *p.* 912. *col.* 1. For this truth, eminent *Ridly* and *Latimer*, laid their lives at stake, (as well as for other things) *Fox*, 1562. *col.* whilest they affirmed the *Church of Christ* to be made up of *living stones*, such as are so inward and in heart, and not that it is enough to be so in name and profession, *Repons. ad Artic. Antonii*, 7. Wherefore knock down this Popish tenet too; which is guilty of the *precious bloud of blessed Martyrs*. But

This fit matter witnessed too by the bloud of the Martyrs.

John Husse.
R. Feurus.
Ridley.
Latimer.

5. Papists and Presbyterians are too much akin too against the true form of the *Church* of *Christ*; yea both parts of the Form, *viz. segregation* and *aggregation*, as is *ch.* 6. *lib.* 1. or calling *out* and then *in*, out of *Babylon* into *Zion*.

5. They agree in abusing us for separating from Antichrist.

I. *Out of Babylon*, *Rev.* 18. 4. 2 *Cor.* 6. 16, 18. ἐκ μέσου αὐτων ἀφορίσθητε; *separate*, (as such who are select) and *depart out of the midst of them*, *Act.* 19. 8, 9. For this the Papists account Protestants to be Hereticks and Schismaticks, *Bellarm: de Eccles. cap.* 9. & 10. *lib.* 4. saying, *they are fallen away from the Church*, So doe the Presbyterians succeed them in the same language and invective against us; saying that we are Schismaticks, Hereticks, Separatists, and the like, and that wee have fallen from the *Church*, meaning a declining from their *Antichristian discipline* and *orders*; and saying, that we separate from the true *Church of England*, &c. now this is *ex falso supposito*, false, for they cannot prove, (nor any alive) a *National Church of Gospel institution*; and till that be done we dare boldly recriminate, and can easily demonstrate them to be but in *Babylon*; but whereas they object our gathering

Expos.

Prins 12. question. 7. quest. and 11. quest.

☞

thering *Churches*, is not out of Infidels, but of men already converted, and so it is without warrant or example of the Word, and is a gathering *Churches* out of *Churches*: Grant it were so, did not *John Baptist*, Christ himself, yea and after him his Apostles? did not all of them goe about and gather *Christian Churches* out of the *Jewish Church*? particular *Churches* out of Nationall; and may we not call out of *Babylon*? and gather out from Antichristian *Churches* then? Yes, doubtlesse, without the guilt of Schism, Heresie, or the like; unlesse it be from the sentence of such as *Tertullus*, who was the *Jews Advocate* against *Paul*, *Act.* 25. 5. and *charged him for a pestilent fellow, a mover of sedition*, &c. yea a *heretick*, vers. 14. &c. and so doe the Presbyterians (we thank them) deal with us, and so do their advocates and Atturneys. But we shall answer them as the Protestants did the Papists, *vide Zanchy* in *Hosea*, 2. 8, 9. *Nos reditmus ad priorem maritum, desertis fornicatoribus, i. e. idolis, & deserta etiam lena, i. e. Ecclesia eorum, &c.* This is a commendable, and a commanded separation, to goe out of *false ways* and worship, *and to return to our first husband again*, to doe the duty of a good wife, to leave that lustfull Bawd and beast, with all her Idol-worship and humane invention, and to disclaim those Popish Babylonian garments, and golden wedges, which false worshippers serve for (*panis & vinum, lana & linum,*) the tithes, and fatlings of the flocks: and now to return and cleave close to our *first husband, viz. Christ*, as the *Churches* found him to be to them in primitive times (at first) that so we may finde him in love and presence with us; Oh this is a sweet and happy separation! so shall *blessings* be upon their *heads*, *Deut.* 33. 16. else *judgements*, *Hosea*, 7. 8. But for the second part,

Vide Mr. *Burtons* vindication, pag. 27.

We disagree from both with the Protestants. *Zanchy.*

Zanch. 1. *lib.* 1 *ch* 40. *Keckerm. de Eccles.* *Sim.*

2. *In*, into *Zion*, a visible aggregation or gathering together into *one Body*, which makes up the *Form*, as *ch.* 7. *lib.* 1. *Forma Ecclesiæ est unio*, this *oneness* is twofold, 1. of the *members* with the *head*, and 2. one with another; As the Commonwealth is formed from the peace and tranquillity which the Subjects have by union with the Governours,

nours, and then by their union one with another. The union of the members with (the Head) Christ is 1 *Joh.* 1. 3. 7. a communion with Christ, whereby every member receives influence and virtue from Christ (the head) *Heb.* 2. 17. This union is threefold, either of his substance, or office, or influence.

Saints oneness with Christ their head threefold.

1. The Saints (his members) are in union with Christ their Head in substance, in himself: *Ex convenientia essentiæ, & identitate carnis Christi cum nostra, &c.* whence all communion flowes between Christ and them; therefore it is necessary this Head be both God and man, and it *behoved him to be like unto us*, *Heb.* 2. for all our comforts come from him as God, through him as man.*

1. Union with the substance.

* Against that wicked Arianisme of *John Bidle.*

2. Furthermore, the members (*Saints*) have union with Christ their Head in his offices of King, Priest and Prophet, (*quadam ἀναλογίᾳ*) whence they are all called Kings, and called Priests, and called Prophets, by participation of these *threefold gifts of Christ*, or of *Christ* in these *threefold offices*; and also by a *certain semblance* and *analogy*, for they as Priests offer themselves to God, *Rom.* 12. 1. as *living sacrifices*, mortifying and slaying the flesh, binding it to the Altar, and offering the *calves of their lips*, and the like, 1 *Pet.* 2. 9. all this by virtue from Christ; and so they are Prophets, to teach, instruct, comfort, confesse Christ before the world, and the like; being enabled by union with the Head Christ, thus saith *Ursin* in's *Catech.* Q. 32. & 3. As Kings, they rule over their lusts, and reign over their own flesh, and by faith *overcome* the world, *Joh.* 16. 33. 1 *Joh.* 5. 4 and all this by virtue of Union with Christ their Head, *Mat.* 19. 18. 1 *Cor.* 6. 2. But then,

2. Union with him in his offices.

All Saints are 1. Priests.

2. Prophets.

Ursin.

3. Kings.

3. The members have union with Christ their Head in his virtues and excellencies, and spirituall properties of righteousnesse and holinesse, light and love, and whatsoever is excellent in *life* or *grace*, *Joh.* 15. 5. 7. And in all these are the Saints (the members) in Union with Christ (their Head); which Union can't be in *false Churches*, that have other lords to reign over them, or between the members of such heads of brasse or iron, as the Papists

3 Union with him in his excellencies.

Which can't be in false Churches.

and Presbyterians strike out for together; but they both fall short of, and fall out with us for, this form.

Oneneſſe one with another from Christ the Head.

2. Union of members one with another, (which depends upon the union of the members with the Head Christ) as before. Now this Union consists not then in the Form, or outward ceremonies or rites, but in the Spirit (*quo cum capite & inter se membra omnia uniuntur*) now although they are not all one in some forms, yet being all one in spirit, every member by one and the same spirit, 1 *Cor.* 12. 4, 5, 6, &c. distributes and *dispences* according to his *divers gifts* (*suavissima Symmetria*) in a most sweet and orderly *symmetry* and *decorum*, to serve the *head*, to serve *one another*, and to serve the *whole*. Now although we grant that the Presbyterians have a *form* (yet not this *form* of the *Church*) and so have the Papists, *Bellarm. cap. 9.* a *form* like this, but (*simile non est idem*) not the same. For as a *dead carkasse* that wears the *garment* of a *living man* is not a *living man*, though he look never so like him: so the *false Church* though they are in union and love, and linck'd together, and ever so alike the *form* of a *true Church* of Christ; yet they are not the *true Churches*. It is one mark which the Papist makes of his *Romish Harlot*, for the *true Spouse*, *viz.* their *unity*; *vide Synopsis Papismi* 2. *Controv.* Q. 3. Now know that their *forme* consists in *uniformity*, but ours in *unanimity*; so the Presbyterians in their *unity* of the *forme*, but we say it is to be in the *unity of the Spirit*. For as Mr. *Bradford* said (*Fox p.* 1622. *col.* 1.) the *Idolatrous Israelites* were *one* in their sinfull *way*, and might have pretended to *uniformity*, were that the argument of a *true Church* or worship. (See *Latimer epist. ad Dr. Bainton.*) So *Roger Holland*: *Fox* 2040. *col.* 2. What is the *unity* of the *Antichristian Church* but *idolatry? suspicion? tradition?* commandments of men? and to persecute the poor people of God, that can't in *conscience* be *one* with them? And to this we subscribe, and shall say with *Helvetia Harm. sect.* 10. *p.* 306 *chap.* 17. the Church is a company of faithfull, gathered out of the world, separated from false worships, and in communion together, by one spirit. And *Bohemia*, *ch.* 8. *Harm.* 316. that

Sim.

Difference betwixt form of false and true Churches.

Martyrs against form of Presbyter. and Papists.

Our form is in the unity of the Spirit.

Bradford.

Holland.

Helvetia.

Bohemia.

that whosoever hath not the *Spirit* of *faith* and *true love*, is but a *dead member*, and with *Auspurg. Harm. sect.* 10. *p.* 320. that saies *true unity* is not to *agree* on *traditions* or such doctrines; but all to *agree* in the *doctrine* of the *Gospell* and *truths* of *Christ*. Add *Helvetia chap.* 27. *p.* 499. that the *Church* is *one*, and the *members* all *one*, and *agree* in one, though there be *diversity* of *rites*, and thereupon they may *differ*, yet they are *one* in *faith*, and in the *Spirit*. O that all our *Churches* would minde this more, and the *Antichristian form* (of *fleshly* and outward *rites* and *formes*) lesse.

Auspurg.

6. *Presbyterians* and *Papists* are too nigh one another in the Foundation which they lay for the *Lords house*, being both *sandy*; for see the *Papists*, they will have *Peter* the Foundation of the *Church*, and so the *Pope* as his Successor: but since this hath been (to use Mr. *Hookers* own words) hissed out of doors, and cast to the *dunghill*, arises another Doctrine, which is it that the *Presbyterians* hold, *viz.* that the *profession* (as Mr. *Hudson* hath it) of Christ is *the foundation*, or confession of faith, as many of them have disputed it with me, *& vide Trap in Mat.* 16. 18. But we differing from both, deny the Doctrines of both, and do with the Apostle disclaim all other *foundations* (whither *persons* or *confessions*) but *Christ Jesus*, 1 *Cor.* 3. 11. which is a *rock* and will hold; *chap.* 4. *lib.* 1. and so we answer with the *Protestants* against the *Papists in Synopsis Papismi* 2. *controv.* 2. 1.

6. In the foundation of the Church.

Trap. Mat. 16. we disagree from both.

Ch. 14. *lib.* 1.

7. *Presbyterians* and *Papists* are too nigh one another, in laying their *foundation* by *persecution*, both with carrying on their discipline, and branding such as differ from them for *Hereticks*, *Schismaticks*, factious and *seditious* spirits, persons not fit to live, and of late, some three years since, would needs have a Petition (the Presbyterians were so bitter) against al that would not be *Presbyterians*, *i.e.* really or dissemblingly so) that they might have no indulgence (which is their own language); so that the *Presbyterian* would hear of no other thing, but *tyranny* and cruelty to the *Independent*, or *indifferent* brother (*non sequens ecclesiam sed persequens*) Now we declare against them

7. Presb. and Papists agree in laying and carrying on their Church-forms by persecuting such as differ.

We declare against both.

both, whilest we affirm the *Word* and *Spirit* the *weapons of our warfare* (in chap. 2. of this Book) and say (meerly for *judgement*) no man must be so persecuted, *Tit.* 3. 10. 2 *Tim.* 2. 25. 26. but with all *gentlenesse and meeknesse* instruct *opposers*, if God *peradventure* will *give them repentance to acknowledge the truth*. Wherefore the *Lord* will powre his *viall* on that *bloudy Antichristian spirit* of *persecution* and *Popery*, yet among us!

2. They agree in the subject of the Keyes.

8. The *Presbyterians* and *Papists agree* about the *subject* of the *keys*, *i. e. power* of *opening* and *shutting*, *Mat.* 16. 18, 20. which power the *Papists* say is the *Prelates*, *Rhemist.* 1 *Cor.* 5. *sect.* 2. *Bellarm. lib.* 1. *de clericis*, *cap.* 7. and as the *Jesuites* apply it to their *Clergy*, whence they have their name *Clergie*, or *Key-bearers*. So the *Presbyterians* do to their *Classes*; see but Mr. *Rutherfords ninth Argument for a Presbyterian Church*, taken out of *Mat.* 16. That is the *Church* (saith he) to whom the *keyes* are given, but the *keyes* were given only to a *classicall Church* there. And furthermore, *lib.* 2. *p.* 9. he saith, the *keyes* were given to *Peter*, as representing the *Church-guides*, viz. *officers Ministers*, as the first *subject* of the *keyes*, which is the same in nature with the *Iesuites* and *Papists*; & not a pin to choose between them. Of this judgement, *Vindiciæ clavium* proves the *Presbyterians* too. So the *Jus divinum regim. eccles. p.* 108, 109. But we differing from both do affirm the *Church of Christ*, the *congregation* of *beleevers* to be the first *subject* of the *keyes*, which Mr. *Parker*, and the *Parisian Schoole* grants, which *Cotton* in his *keyes*, *p.* 40, 41, 42, 43, 44. sufficiently proves: so *Philips* answer to *Lamb*, *p.* 150. and *Augustine* on *Mat.* 16. saies *Peter* received the *keyes* not in his *own name*, but in the *Churches*, and Christ gave the *Churches* the *keyes* as the first *subject*, so the *Church* in *Peter* received the *keyes*, for all the *Church* is built on a rock, *ejusdem est instituere & destituere*. So saith *Fulk* on 1 *Cor.* 5. *sect.* 3. against the *Rhemists*. So saies *Walter Brute* who lived in *Richard* the second's daies out of *Joh.* 20. 22. argues thus (in *Fox*, *p.* 492.) To whom the *Holy Ghost* is given, to them is given the *keyes*, or *power* of binding and losing; but to the *whole Church* of *beleevers* is

Rutherford.

We differ from both.

Mr. *Parker.* The Parisian Schoole. *Cotton.* *Aug.*



Tract. in Johan. 124. *Fulke.* *Brute.*

the

the *Holy Ghost* given. So saith the *Bohemians Confess. Harm Sect.* 10. *p.* 335. *c.* 14. which power is committed to the Church of Christ. Wherefore throw down this *Popery* (for shame sirs) which makes *Prelates* or *Classes* the first *subject* of the *keyes*.

Bohemians.

9. The *Presbyterians* agree with the *Papists* about *Assemblies* and *Synods* or the like; severall waies, in all which we dissent from them both.

9. They agree, in the Councels,

1. Concerning the necessity of them; the *Papists* say there is a necessity of them, and they can't be without councels. *Bellarm. de concil. lib.* 1. *cap* 11. the *Presbyterians* also plead for a necessity of *Synods*, and *assemblies*, out of *Act.* 15. Whileſt we assert no necessity, but an *usefulnesse* of them; orderly called together, having a *consultative power*, and being a *wholesome means* to *prevent* evils, and *provide* good for the Church, as the *Protestants* answered the *Papists*; so *Whittaker de Concil. p.* 23. saies they are *not necessary*.

1 As necessary. *Vide* Mr. *Rutherford*, Mr. *Prinns*, Mr. *Baillie's Dissuasion*, 12. *Q.* and *Independents examined*. We disagree. *Whittak.*

2. Concerning the *calling*; the *Papists* will have them called by the *Pope*, *Bellarm. lib.* 1. *de concil. cap* 12. Presbyterians by the *Civill powers*, Princes and *Magistrates*; but we dissent from both of them (and others too) when we assert it to be properly the *Churches power* to call and convent *Synods* or *Assemblies*, as *Dell* saith in's *Way of peace*, *p.* 77. The *world* can't call Councels of the *Church*, no more then the *Church* can call the Councels of the *world* being distinct from each; but all the *Churches*, *Synods*, or *Assemblies* must have their power and authority from the *Church*; who hath *power* to *call* out, and to *call* in, at their occasion: but of this in the next *Book* which is to come of the *totum organicum*.

2. They agree in their call. We dissent from them and others in the *formale*.

3. Concerning the *persons*, the *Councell* or *Synod* must consist of; the Papists say, the Prelates only must have the deciding and determinating *voice*; although they grant others, *Priests* and learned ones may *discusse* and *consult*. So *Eckius loc. de concil. Bellarm. de concil. lib.* 1. *cap.* 14.

3. They both agree in the persons that gives the *materiale*.

The Presbyterians also say the *Clergie* have the right of *deciding* and *determining*; and that the *Synod* consists of such *persons* as are sent for and appointed or nominated by the

Vide Rutherford and Mr. *Hookers* anſwer o 1 Synod in's Survey p. 4. ch. 3.

We diſſent.

☞ *Parker.* Mr. *Dell.*

ſupreme Magiſtrate, but we diſſent from both in this, for that we affirm with *Parker de polit. eccleſ. lib.* 3. *c* 8. the *perſons* that are fitted for the work are to be *appointed*, nominated, and *impowered* by the *Church* without the *Popiſh diſtinction* of *Laity* and *Clergie*, (for that in *Act.* 15. it conſiſted of *brethren* as well as *elders*, (ſo Mr. *Dell* in's *Way of peace*, *p.* 82, 84. declares at large) and that they be choſen out of the Churches, and not out of the world or pariſhes; and that without reſpect of *perſons*, every *brother* (as well *Lay-men* (ſo called) as *Clergie*) muſt have a like *liberty* to conferre, *conſult*, and to *conclude*, (*æquali auxilio & conſilio*) In this we agree with the Proteſtants againſt the Papiſts (*Synop. Papiſm.* 3. *contr.* 2. 3.) who ſay our *opinion* is grounded upon *truth* and *Scripture*, in that we ſay not only *Biſhops* but *Paſtors*, not only them but *Lay-men* ought to have *concluding voices* in Councell; and that rather the *diſcuſſing* pertaineth to the *learned Divines*, and the *concluding* to the *whole*, *Tit.* 3. 13. So *Zenas* the Lawyer was in *Fellow-commiſſion* with *Apollos* the Preacher. *Act.* 15. 22. And *Auguſtine* ſaith, that ſeeing the *judiciall power* of the *keyes* is committed to the *whole Church*, therefore all ſorts ought to be entertained in Councels. Thus *Nilus*, *lib.* 2. *de primat.* ſaies, for the *Greek Churches*, (ſpeaking of their Acts and Councels) ὅτε δὴ κοινὴν τὴν πίστεως λόγων, κοινὴν ποιήσεως τὴν ζήτησιν: they made a *common inquiry* for the *conſent* of all ſorts in matters common and belonging to all. But I purpoſe to ſpeak fully to this in the next Book, wherein we ſhall (I doubt not but) *demonſtrate* eaſily to all men; that our *Aſſemblies*, and *Synods* hitherto have done more hurt then good; and have *uſurped* their *authority*, which have been called by Pope, or Civill powers, and acted for them, and have conſiſted altogether of Clergie, ſetting *rules*, *lawes*, and *directions* for the *Church*, &c. We may affirm with honeſt, *Nazianzen* that he never *ſaw good end of ſuch Councels*; *and that he reſolved never to come at them more.*

Auſtin.

Nilus.

Gr. Church. Former aſſemblies Anti-chriſtian and lawfull.

Nazianzen.

4. Agree in the authority of Synods.

4. They agree in the *authority* of them. For the Papiſts ſay, that Councels may *determine* by their own abſolute authority; and have a *decretall power*, *Bell. lib.* 2. *de concil.*

cil. cap. 12. which all men are bound up unto. And the Presbyterians say, that *Synods* have a *protestatem juridicam* to decree, *determine*, give their sense or sentence, which is binding. And Mr. *Rutherford p.* 210, 212. argues for it hotly, that the *Assemblies decrees* lay a tye and *bond* upon the Churches, *p.* 212. and his *arguments* from that *Assembly* in *Act.* 15. are the same which that Jesuite *Bellarmine* brings, *de concil.* 118. and are answered by the Protestant Divines long since; and of late by Mr. *Hooker* in's *Survey*, *part.* 4. *ch.* 1. and by Mr. *Cotton*, Mr. *Bartlet ch.* 2. with many others. And eminent *Whittaker de concil. p.* 19. tels us plainly that they have *no power of framing rules*, orders, or *articles to binde the conscience*: whilest we say the *Apostles* themselves did not *determine* any thing without the *Word of God*; for *James* alledged *Scripture*; and all that any *Synods* can do is by the *Word of God* to set down and dogmatize their judgements; but they have no *power* at all to impose Canons or conclusions upon the *Churches*. For as honest old *Latimer* answered Bishop *White* (*Fox p.* 1762.) they were not to judge as they thought in themselves, but *secundum legem dei*, as it was in the *Word*, And this the Protestants bear witnesse against the Jesuites and Papists, *Synops. papist.* 3. *Contr.* Q. 7. as we do against the Presbyterians.

We dissent from both.

Vide Hooker on *Synods.*

Latimer.

Dr. *Willet.*

But besides all this wherein they agree; I might insist on more particulars (but that I should be too large) under this 9th head; wherein they are too nigh one another; as in that they have (they say) power *infligendi censuras*, of condemning, punishing, censuring, or the like, which we deny even from the Presbyterians own grant, *viz.* that the *power* of a Synod is *accumulative*, but not *privative*, now it would be *privative* to take this power from the Church; as to excommunicate, censure, or the like. *Sed judicium conciliorum est suasionis non coactionis.* Besides they are too like one another, in urging all to believe, and by a blinde obedience to submit to the *Decrees of Synods*, (as if they were θεόπνευστα the infallible *breathings* of the spirit) as most certain and sound: to which *Whittaker* answered, *de*

5. They agree.

We dissent.

They agree.

concil.

concil. p 262, 263. and saies the very *ultimate* determination and *judgement* of a *Synod* may be false *p.* 231. and that those *decrees* or determinations of theirs may and must be questioned *p.* 283. again; and examined by the Word as the *Bereans* did *Act* 17.11. *Search the Scriptures whether those things were so or no, that the Apostles said*: and we say with that *protomartyr* of *Mary*'s daies, Mr *Rogers, in Fox p.* 1487. who affirm'd that a poor simple *Lay-man*, (call him Cobler, Tinker, or what you will) that brings the *Word of God* with him, is more to be *credited*, and *obeyed* then the whole Councell gathered together and determining on their own heads; whose Canons *Luther* cals but *hay* and *stubble*, which is to be *burnt* up. But to the last *consideration* (as concerning *discipline*) wherein they agree and are one, (to mention no more now.)

We dissent.

Whittaker.

Rogers Protomartyr.

Luther.

10. They agree in giving too much power to officers and Ministers.

10. About *officers*, *Ministers* or the like; as the Papists give the *right* and *power of judgement* to the Pope and Prelates, *Bellarm. de p.* 19. *de concil.* so the Presbyterians to the *Officers* and *Ministers*, *Rutherford, p.* 201. but although the *Clergie men* have usurped it to themselves solely and alone for many years together; and assumed the *right* and *power* of *judging*, whether *judging* of *Doctrines*, persons, *opinions*, or the like; excluding ordinary Christians, so that they could confidently declare against others, and pronounce others *Hereticks*, Sectaries, or the like; but none them, though they were so; yet we say, that this power is given to the Church, to *take heed of false Prophets*, so *Mat.* 10. 7. 1 *Cor.* 14. to try *doctrines* and *persons*, *Rev.* 2. 2. and *to judge* as Mr. *Dell* in's *Way of peace* hath it clearly, *p.* 85, 86. and that the Church hath power to *judge* of her *Ministers*, not the *Ministers* of the Church. Wherefore with *unfeigned ejaculations* for the *fall* of this *Babylon*, and the *overthrow* of these *Popish tenets*, I leave them to agree together (if they will not be wise and face about to *Zion*, and *joyn together* against the *beast* and the *whore*, and trample under these *Babylonish garments* (whereby such Citizens are eminently and evidently known) but I must tell them, that partaking of *her sins*, they *will partake of her*

We dissent.

Mr. *Dell.*

her plagues; without a comming out from her, i. e. her *false waies*, worship, and *discipline*, whilest the Lord will give his *Zion-citizens victory over the beast*, and *over his image*, and *over his mark*, and *over the number of his name; holding the harps of God in their hands, singing the song of* Moses *and the Lamb.* but thus much for their alikenesse in *discipline*. They agree also in *doctrine* in many points, which I cannot orderly or properly in this place present to view; only in some *few* for our purpose, with *relation* to *ordinances* and *duties*, that I shall offer to any *serious eye*. As,

Rev. 18.

Rev. 15 2, 3.

They agree also in Doctrine.

1. Concerning the *Scriptures*, the Papists to keep off people from *reading* them, find fault continually with the *vulgar translation*: *Rhem. præfat. sect. 6.* and they say the Church by her authority makes them *authentick*, so *Echius enchirid. loc. de authorit. eccles. Pigghius lib. 1. de Hierarch. Stapleton, lib. 9. doc. princip. cap. 1.* So *Canus*, *Bellarmine*, *&c.* and they affirm the Scriptures to be most hard, difficult and obscure, *Bell. de verbo dei lib. 3. c. 1.* So saith *Petrus a Soto*, and *Lindanus*; and further they affirm the Scriptures in their true *sense* are, as they are expounded by Fathers, Prelates, Councels, and so to be *beleeved*; and that we must have recourse to them for answer and satisfaction, *Rhem. præf. sect. 18. Bell. l. 3. de. scrip. cap. 3.* and they say Scriptures are not absolutely necessary. So *Petrus a Soto*, *& Tilmam. de verbo dei. error. 17. Bell. de verbo dei lib. 4. cap. 4. arg. 1.* but besides them other things (as *traditions*) are necessary. *Bell. cap. 3, 4.* So *Andradius ex Tilmam. de verb. error. 2.* Now under this Doctrine of theirs are severall grosse errors, which our Protestant Divines of old, yea in all ages some or other have impugned and ingaged against most of these errors, if not all, implicitely and obscurely, if not plainly and clearly; are come up again under another cloak. And not only the Prelates of late, but some of the Presbyterians (even now) are too rigid and resolute to keep off poor people from the Scriptures; fearing thereby that they would soon *excell* their *teachers*, and take their *Pulpits* from them. For how fearfull a thing it is to them of that judge-

1. About the Scriptures.

The manifold Popish sooty errors raised againe by Prelates and Presbyterians.

ment, to see such in Pulpits as have not had *hands* laid upon them, is obvious to every eye, *O how they scree h out for fear*! See this in that frothy nameless Pamphlet of a lying *Libeller* (*and scandalous Philo-compos*, that is much cryed up by that party for his voluble tongue) It is entituled, a *Tast of the Doctrine of the newly erected exercise at Tho. Apostles*, in page 2. he saies, *your setting up men of private places and particular callings, whose education and want of intention to the work of the Ministry, must needs bespeak want of qualification, whilest they unacquainted with the originall of the Scriptures* (*which are emphaticall*) *must needs see dark & obscure places, but by the light of our translation, which is but a dim and thick medium*, &c. Their frequent manner is to fright people from the Scriptures by telling them they want the *originall*, and so stave them with this *Popish trick*. Others of them have affirmed that their *Classes*, *Synods*, or such like should deliver the authentick sense of the Scriptures, and adde their authority thereto, in which others should rest satisfied; and they would have all to beleeve the Scriptures according to the interpretation of those whom they account *orthodox*, Fathers, *Commentators*, or the like (and not others) and look out for no further. About which I have been in the lists with many, and that it is not simply necessary to read them, hear them, know them, or the like, so they do but hear and beleeve what the *Ministers* tell them, what need they more? and that other things besides what are in the Scriptures are necessary; and pretending the difficulty and danger of *medling* with hard places of Scriptures, they telling them they are *obscure* and not to be *ventured* on, as the *Revelation* and the like, keep off many *poor souls*, who stand (in ignorance) at a distance from them, and as *Exod.* 20. 18. the *people removed from the mount, and stood afarre off, being afraid*: so doe they that are so terrified by these thundrings that they hear. But we do dissent from them both, in these things; whilest we assent to the Protestants of old, that the *vulgar translation* of Scriptures is necessary, and sufficient (in matters of *faith*) for *knowledge*, which *Lambert* argues for (*Fox.* p. 1116.

We dissent from them both.

1.

Lambert.

p. 1116. col. 1.) and *Chryſoſtome*, for when he cals all people to ſtudy the Scriptures in their own *language*, *Homil.* 9. *epiſt. ad Coloſſ.* and therefore he himſelf tranſlated the *Bible* into the *Armenian tongue*. *Hierome* into the *Dalmatick*, *Methodius* into the *Eclavonian*, *Nelphilas* into the *Gothick*: yea ſaies *Theodoret Serm.* 5. *de Græcor. affect.* for this end were *Converſi erant libri Hebraici in omnes linguas*, were the *Hebrew* turn'd into all languages, that every one might *ſearch* the *Scriptures*, *Joh.* 5. 39. though they underſtand not the *originall*. We alſo ſay, we beleeve not Scriptures authentick, becauſe men, *Councels*, *Synods* tell us ſo, but becauſe the *Spirit* tels us ſo; and 'tis the *Spirit* muſt adde his *authority* to the Scriptures, and tell us they be true, and interpret them to us, and lead us into the *genuine ſenſe* and *ſound truthes* of them, without which all the *Expoſition* of *Fathers* or *writers* in the world ſhould not ſatisfie us; And we ſay further that we ſhould ſin againſt our conſciences, to ſit down content with the Expoſition of others (counted ever ſo orthodox) without ſeeking further and fuller. For the *way of the righteous ſhineth more and more to the perfect day*, *Prov.* 4. 18. *Et veniente perfecto evacuatur imperfectum*, 1 *Cor.* 13. 10. Now every man is bound to beleeve the Scriptures (as *Fulk* ſaith 2 *Gal.* 6 and *Whit. Queſt.* 3. *cap.* 1. *de Scripturis*) without the approbation of the *Church*, Synod, or *Councell* to declare them; neither do we beleeve them becauſe *men* ſay it is ſo, but becauſe the *Spirit* ſaith it is ſo, who is the *judge* and *witneſſe*; 1 *Joh.* 5. 7. to teſtifie of Chriſt, *Joh.* 15. 16. to reveal the *deep things of God*, 1 *Cor.* 2. 10, 12. *Eſay* 1. 7. to teach the *faithfull*, *Joh.* 19. 26. I remember Dr. *Whit.* hath an argument for this, thus, That only hath the power to give the ſenſe of the Scriptures which doth beget in us *faith*; but the Spirit only by the Scriptures is able to beget in us faith, *Rom.* 10. 17. *Ergo*, the *Spirit* of God is to be our *interpreter* of the *Scriptures*: wherefore if Pope, Prelates, Synods, Claſſes, Father, Presbyter, or any other give us the ſenſe of Scripture, and that thence our faith ariſeth of the Scripture underſtood; why then our faith muſt needs be built upon

Chryſome. Hierome. Methodius. Nelphilas Theodoret.

2.

3.

Mr. *Fulk. Whittaker.*

The Spirit of God is the only Orthodox Expoſitor.

Arguments.

upon that Popes, Prelates, Synods, Classes, Fathers, or Presbyters sense. And another argument the Protestants fetch against the Papists, which serves us, is, that the Scriptures cannot be interpreted but by the *same Spirit* wherewith they were written, 1 *Cor.* 2. 11. *For who knoweth the minde of God save the Spirit of God?* And 1 *Joh.* 2. 27. *You have the anointing, and you need not that any man teach you, &c.* because as *Augustine* saith, *Magister est omnium qui habitat in nobis omnibus, &c.* We are *all fellow-scholars* (saies he) *we are not your teacher, but he is teacher and master of us all who dwelleth in us all, &c.*

Austin.

4. We further affirm with the former Protestants, that the Scriptures are necessary to be known by all the people of God; the reading, hearing, and understanding of them begetting *faith*; and that it is not enough to hear the *Minister* preach, for the *Bereans searched the Scriptures, Act.* 17. 11. *Joh.* 5. 39. 2 *Tim.* 3. 15. 17. Whereas some say, it is enough to have what the Minister or Presbyter gives; it puts me in minde of Mr. *Bradford*'s answer to one *Willerton* (*Fox* 1612.) who told him that people ought to learn at the *Priests hands*, *Aye!* (saith he) *why then* (saith he) *you will learn the people to preferre a Barabbas before Christ*, and *to crucifie Christ, for so the people learn'd it of the Priests.*

Bradford

5. Moreover we declare that all things necessary to the *esse & bene esse* of a soul, are expressed in the Scriptures, or included in them, and concluded out of them; whether concerning *faith* or *life*; and that nothing absolutely necessary is to be found besides the Scriptures, *Joh.* 20. 31. 2 *Tim.* 3 16. whether for teaching, improving, correcting, or instructing. So that we overthrow the necessity of all traditions, rites, forms, or the like here, whether *præter* or *contra Scriptura*. For as *Augustin* hath it, *qui prætergreditur fidei regulam*, (*i. e. Scripturam*) *non incedit in via, sed recedit a via, He that goeth beside the Scriptures, goes not in but from the way*: this truth hath been attested and sealed to by the bloud of many *Martyrs*, Dr. *Taylor*, *Fox. p.* 1522. *col.* 2. Holy *Bradford*, 1626. *col.* 1. and that valiant souldier of Christ, and stout Champion Mr. *Hawkes* Martyr

Austin. Witnessed by the bloud of Martyrs, Dr. *Taylor*. *Bradford*. *Hawkes*.

tyr, *p.* 1586. *col.* 2. ſaith, Is not the Scripture ſufficient for my ſalvation? yea, ſaies one of *Bonners* Chaplains, but not for your inſtruction. Ah! ſaith he, *then God ſend me the ſalvation and you the inſtruction.* Now let us not be miſtaken, though we ſay all neceſſary is in the Scriptures, yet we deny not but there may be ſome uſe (for *orders ſake*) of *rites* and *formes*; but not to be forced, knowing nothing neceſſary to ſalvation that is not in the Scripture, *Deut.* 12. 32. *Rev.* 22. 18. *Mat.* 15. 3. *Act.* 20. 27. & 26. 22. ſeeing the Scriptures are the rule and meaſure of faith, they muſt not come ſhort of the meaſured, (*viz. faith*) for all things neceſſary to faith muſt needs be contained therein. But,

Caution.

☞

Laſtly, the Scriptures are not ſo obſcure, and dark, or undiſcoverable as they would inſinuate and urge upon poor people. For as *Proſper* ſaith, *Parvuli, magni, fortes, infirmi, habent in Scripturis unde alantur & ſatientur,*

6.

Proſper.

No age ſo young, no wit ſo ſmall, which Scripture doth not fit,
There's milk for babes, and yet withall, there's meat for ſtronger wit.

So *Prov.* 9. 35. yea the *Revelation*, chap. 5. 5. is a Book opened, and as *Auguſtine* hath it *De doctrin. Chriſtian. lib.* 2. *c.* 9. *In iis quæ aperte in Scripturis poſita ſunt, inveniuntur ea omnia quæ fidem continent moreſq; vivendi*: in plain and eaſie places of Scripture, all things neceſſary to faith and manners are manifeſt. Nay the Councell of *Toletan.* 5. *c.* 16. decreed the *Apocalypſe* to be preached by every Miniſter from *Eaſter* to *Whit-ſuntide*; ſo that they ſtrictly enjoyning it, accounted not this *book of Revelation*, it ſeems, ſo hard as men would perſwade us to in our daies; whereby they forbear to read, preach, or expound it; but if it be hid, it is hid to them that are loſt, 2 *Cor.* 4. 3. It is ſent eſpecially to the *Churches*, and is to be taken and *opened* by them.

Auſtin.

Councell of *Tolet.*

The Book of *Revel.* ſent to the Church.

☞

But thus far for the firſt generall Doctrine, wherein Papiſts and Presbyterians are too near one another;

and we are farre off from both, even *out of the ſight* almoſt.

2. They are ſomething alike in their Doctrine about *Baptiſme* both with *relation* to the *Ordinance*, the *ſubjects*, *forms*, and *effects* of it. As firſt in impoſing an abſolute neceſſity upon it. Papiſts ſay, it is ſimply *neceſſary to ſalvation*, *Concil. Trident. ſeſſ 7 can 7. Bell. lib. 6. de Baptiſm. cap. 4.* ſuch a *neceſſity* (or nigh unto it) do thoſe hold who baptize the *bales* of all ſorts put upon it; and the very argument of the *Rhemiſts*, on *Joh. 3. 5.* and the *Jeſuites*, *Bell. ibid.* have they often urged to me, *viz. Unleſſe a man be born of water, and the Spirit he cannot enter into the Kingdome of God.* And I have heard ſome of them ſeverely inveigh againſt ſuch as *neglected* to bring their *children*, and to *baptize* them by ſuch a time for *fear a childe* ſhould die *unbaptized*, and the *Parents* for their *neglect* be under the *judgements* and wrath of God. But we differ from them whileſt we decline that *neceſſity* of *Baptiſme* to *Children*; and whileſt we affirm with ſuch as were ever held orthodox in *judgement* amongſt men, (*vide Synopſ. 12. contro. q. 3.*) that the *Children* of the *faithfull* that are *holy*, are *holy* before they are *baptized*, *1 Cor. 7. 14.* And this truth is atteſted by *Richard Woodman*, a holy *Martyr*, *Fox p. 1994.* who ſaith, *I read in Scripture*, he that *beleeveth* not ſhall be *condemn'd*, but no *Scripture* ſaith, he which is not *baptized* ſhall be *damned*, neither dare I ſay ſo for all the goods under heaven In the *Greek Church Nazianzen* ſaies (*in ſanctum lavacrum*) their uſuall time of *Baptiſme* were but in *feaſt* of *Paſch.* and *Pentecoſt*, which would not have been ſo ſeldome, if the want of *Baptiſme* had been ſo dangerous to *Infants*. We deny not the *ordinance*, but that there is much *Popery* preached up, and pleaded for, and practiſed in their ordinance of *ſprinkling Infants*, all *diſcerning men* ſee and are aſhamed of, and cry out upon it as *unſufferable* and too *impudent*, and as having too much of the *whores forehead* in it. Furthermore, although the verieſt *Jeſuite* do grant the *poſitive neceſſity* of *baptizing babes* to be *grounded* upon *tradition*, and not upon *Scripture*, *Bell. lib. 4. de Ver.* and ſo to *baptize* them at a *Font* in the *Name of the Father, Son, and holy Ghoſt*: yet how many imitate them therein? and

2. They agree about Baptiſme of children.

We diſſent.

Martyr *Woodman.*

Nazianzen.

Bell. de baptiſm. lib. 1. cap. 3.

and how hot the Presbyterians are for this *positive necessity* and order? it is obvious to every eye. As for the *forme*, whether in the *Name of Jesus Christ*? or of the *Father, Son,* and *holy Ghost*? this hath been a doubt of long standing, and this did cause *Novatus* to disowne the *Church* of *Carthage*, for that this form of *Father, Son,* and *holy Ghost*, and necessary *baptizing* of *Infants* were brought in; and he and *Cyprian* were at great oddes about this *order*, *Anno* 240. whilest *Novatus* very earnestly pleads for it, as the *practise* of *Christ's Churches* in *primitive times*, and all along the *Apostles daies* to that hour, *viz. To baptize in the Name of the Lord Jesus*, the *Head* of his *Church*. After that in *Anno* 400. was great *contention* about it, but I leave this to further light and liberty, only affirm with all the Protestants who are engaged against the Papists about the *form* (*Synops.* 12. *Controv.* 2. 3.) that the *name* is taken for the *virtue, power,* and *authority*, *Act.* 3. and so doubtlesse the *Apostles* baptized in the *Name of Jesus Christ*, and *healed* in *his name*, and *preached* in *his name only*. *Beda*, *Act.* 10. *Jussit eos in nomine Jesu Christi baptizari*. But I know no necessity of a *Font*, nor of *sprinkling*, more then of *dipping*; nor any *positive necessity* of *baptizing Infants*, (who are sooneſt *drowned*) but that these be left to *light* and *liberty of conscience*, as things left either doubtfull or indifferent in *Scripture* (without *positive precept*) and I am perswaded for that purpose, that every one may do as he is *fully perswaded*. As for *Infants* the Papists make it a ground of their *Baptisme*, that they have the *habit* of *faith* in themselves, and so partly by their *own faith*, and partly by the *faith* of others, they are to be *baptized*, *Bellarm. lib.* 1. *de baptis. cap.* 11. So say our Ministers, they have the *habit of faith*, though not the *act*; and by the *faith* of the *Parents* with that, they are to be brought to *baptisme*: but we say with the Protestants against the Papists, that *Infants* have not true *justifying faith* (which is alwaies *actuall*, *Gal.* 5 6.) in themselves, nor yet are profited by the *faith* of others, for *Scripture* saith, *Rom.* 1. 17. *The just shall live by faith*, *i.e.* his own *particular faith*; and *beleeve and be baptized*: not, let others *beleeve* for you, for then it were as well that others were baptized

Novatus. Cyprian.

Beda.

They agree. *Rutherford l. b. 2. p. 262.*

We dissent.

baptized for you: but this will be enter'd at large (I hope in the *next part*, 3. *lib.* of the *body organicall*) *Tertullian* ſpeaking of *Infants*, ſaies, *Fiant Chriſtiani, cum Chriſtum nosse potuerint*: Let them be made *Chriſtians* (and *baptized* into the *faith*) when they be able to know Chriſt, (*Et per fidem est cognitio Chriſti*) and that is by *faith*. Wherefore we ſay that *children* as *children* have no right to *Baptiſme*, and then ſecondly, that *parents* (Καθ' ἑαυτὸ) as *parents* can't give them a right thereto; and ſeeing *Baptiſme* is the *ordinance* of *initiation*, or *entrance* into the *Church* of *Chriſt*, it is wonderfull to ſee how ſudden ſome are to null the very nature of that *ordinance*. But laſtly, they and the Papiſts are too nigh one another in the effects which they ſay ſuch a *Baptiſme* produces in *children*. The Papiſts affirm that *Baptiſme* takes away *originall ſin*, in *Concil. Trident. Seſſ.* 5. *Decret. de origin. Peccat.* and in *Infants* newly baptized there is no *mortall ſin*; *Rhemiſts* 1 *Joh.* 1. *Sect.* 5. So have ſome Miniſters hotly purſued this benefit of *baptiſme*: *viz.* that *baptiſme* wipes away ſins going before: whileſt we diſſent, and deny this *Jeſuiticall doctrine*, applying this to be the effect of *Chriſt*'s *baptiſme* (which none but *Chriſt* himſelf can *baptize* with) *Joh.* 1. 33. *Mrt.* 3. 11. *viz.* the *holy Ghoſt*, in a ſpirituall waſhing our hearts and conſciences with the warm *bloud* of Chriſt, whereof *baptiſme* is a *ſign* (if not a *ſeal*) and in this we have declared our judgement before to be different from the Anabaptiſts, that attribute ſo much to the *form* and element as makes it an Idoll. But to conclude this, it is in *baptiſme* as it was in the *pool* of *Bethſaida*, if the Spirit move on the face of the waters, there is a healing, elſe none.

Lib. de Baptiſmo.

We diſſent.

☞ *Sim.*

3. They agree too much in the Euchariſt.

3. There is too much alliance between them in that *Ordinance of the Lords Supper*, (ſo called) I ſhall inſtance briefly (for I have been too long in this chapter) in ſome few particulars. The Papiſts make it no more then a preſervative againſt ſin, *Bel. lib.* 4. *de Sacra: cap:* 17. and would have *confeſſion* and *abſolution* of ſinnes to qualifie for this ordinance, *Concil. Trident. Seſſ. Can.* 11. and that none are prepared but ſuch as are abſolved, and then that all may come;

come; but that they must be sure to come fasting to it, and eat nothing before all, that day, *Concil. Constant. Sess.* 13. *Bell. lib.* 3. *de Eucharist. cap.* 22. *ratian.* 4. and then they would have every *Communicant* highly adore (even *cultu latreiæ*) and *worship* the Host, &c. who doth not, is to be accursed, *Trident. Concil. Sess.* 13. *can.* 6. And they say even reprobates that receive the Sacrament, receive the very *body* and *bloud of Christ*, *Rhem.* 1 *Cor.* 11. *Sect.* 16. Now although our Ministers (I speak of the violentest Presbyterians) do not altogether agree with them in these particulars, yet they are not far from them. 1. For preparation how earnestly doe they presse men to *Confession of sins*, sorrowes, legall repentance and the like, and bid the people to prepare themselves? whilest we say the preparations of the heart are of the Lord, *Prov.* 10. 1. *Psal.* 10. 17. *Et opera sunt secundum principium a quo sunt*; and they are good as they are of grace; our preparation is to be from *Christ in us our wisdome, righteousnesse, sanctification*; we hold with the Orthodox Protestants against the Hetero-dox Papists, Opinionists and Jesuites, that we must have a *lively faith* who come to this *Ordinance*, but it is to be the *faith of the Son of God*, *Gal.* 2. 20. and that we must have true *Evangelical repentance*, (which is for *sin as sin*) but this must be in *Christ Jesus*; *repent in Christ*, *believe in Christ*, for *Acts* 5. 31, 32. *Christ was exalted to give repentance for remission of sins.* So that there is no preparation or qualification by any act of our own, but all by *Christ in us, and grace teaching us to deny all ungodlinesse and wordly lusts*, *Titus* 2. 12, 14. For as Mr. *Rogers* sayes *in his right way to be saved*, pag. 54. many mistake and are deceived, whilest they dote for a faith, and a repentance of their own make, and look for something to ground on in themselves; they are like one that does not set a young tree, but lets it lye on the ground till he see what 'twill bear, and then hee'l put it in; so is it with such as would see their *works* and their *fruits* first, and then would to the *Ordinances* and to *Christ*; No! get into *Christ*, &c. and then see what *fruits*, and what *works*. This ordinance is a soveraign remedy for a *troubled conscience*, therefore be sure of *faith*, 1 *Cor.* 11. 28. 2 *Cor.* 13. 5.

Bell. ibid.

How they agree.

We dissent.

Mr. *Rogers.*

Sim.

So *Damaſcene lib. 4. c. 14.* πρὸς πίστιν ὠφέλιμον.

for *according to your faith ſo be it*: and this alſo Proteſtants (in *Synopſis*) affirm to be ſufficient. But further whereas they make this ordinance of great uſe, to ſtrengthen their faith, and preſerve them againſt ſin and temptations, it is true; and yet we goe further, and affirm it more, *viz.* to give nouriſhment and growth to Chriſtians too, to increaſe in faith, love, and grace, and is therefore to be often; as one of the *ſtanding diſhes* in the *Church* to be often renewed; as a *daily dyet*, *Acts* 2. 42, 46. therefore are there ſuch elements, as ſignifie to *refreſh*, *cheriſh*, *quicken*, *ſtrengthen*, *ſuſtaine*, and *nouriſh*, and *ſatisfie*, *Joh.* 4. 14. & 7. 37. How many (in the next place) put themſelves and others upon faſting that day before they receive, and ſtill retain this Popiſh invention, which we account a meere foppery; for any man may eat if he will before, as appears, 1 *Cor.* 11. 34. *if any be hungry let him eat at home*; and beſides we know *Chriſt* and his Diſciples partaked of this *Ordinance* together preſently after they had eaten at *ſupper*. But whereas the Presbyterians take all to it, that have thoſe legal qualifications before hinted, we cannot but declare againſt it as diſorderly and unwarrantable, as we have proved in the firſt book before, and we wonder in what one Scripture they can finde that ever any out of Church-fellowſhip did take it or durſt give it, grant they were ever ſo holy *Chriſtians* and *Diſciples*, yet they were not to ſit down at this *Table*, till in *Goſpel-fellowſhip* together, and in *Chriſts Church-way*: For *Chriſt* had 70 *Diſciples*, as profeſſors of *Chriſt*, and Preachers too, *Luke* 10. 1. beſides his twelve, yet none but his twelve in *fellowſhip* with him, diſtinct from the world and in *communion together* by themſelves that *ſat down* with him at this *Ordinance*, and read *Acts* 2. 42. *Acts* 20. 7. 1 *Cor.* 11. 18, 23, 24, &c. or any other Scripture about it, and you ſhall finde that never any had it but the *Churches*, thus in *fellowſhip*; and that it was left by *Chriſt* in the *Church*, for the *Church*, and for none elſe that are without, as I not long ſince proved out of *Luke* 14. 23. where we finde the Lords *commiſſion* to his ſervants is to call and bring the *hungry*, needy, *lame*, blinde, *poore*, *into his houſe*, (his *Church*,

2. We diſſent.

3. We diſſent from Presbyterians diſorderly giving the Sacrament.

☞

Expoſ.

Epheſ.

Epheſ. 2. *ult.*) where the *feaſt* is, *viz. Chriſt*, &c. diſhed out in his *Ordinances* in ſpecial manner, and there the *bread*, verſe 15. is, *viz.* this *Ordinance* of the *Lords Supper*; ſo that we have no order to carry it out of the *houſe* to them *without*, (for then none as in verſe 18, 19, 20. would have excuſed, but any covetous, voluptuous, carnal, drunkard, epicure, ſinner will be glad of it ſo) but our order is to call them firſt into the houſe, and bring into the *Church*, and then give them theſe *Ordinances*, which are confirming, *Matth.* 6. 7. 2 *Cor.* 6. 16, 17. *Jer.* 15. 19. *Ezek.* 22. 26. which twenty and twenty Scriptures more doe prove; this is a truth, maugre that malicious and ſpurious frog-like froth, which appears in the Pamphlet entituled, a *Taſt of the Doctrine of Thomas Apoſtles*: againſt this *infallible truth* which will live when that lies (where it beſt agrees) in *dung*; penned by a furious-pated Jeſuitick Presbyter: (if not worſe) hard by, and wel known for ſcandall and malignancy which hath outed him elſewhere; but I wiſh that he or any of his adherents would bring their works to light as we doe, elſe we muſt condemne them, *John* 3. 19, 20. as ſay they are deceivers and falſe-teachers; For they do what, they have neither precept nor practiſe for, nor one Scripture to warrant; and I inſtance in this, of their *giving the Lords Supper* contrary to all rule, and Religion, yea reaſon it ſelf; And we ſay that they are none of the *Lords Miniſters* in that point that dare doe it. But furthermore, what a deal of folly do ſome of them learn the people? to adore, (and I think I may ſay Idolize) the form, to fall down before it and to keep devoutly on their knees, and to ſit, or kneel, or ſtand a diſtance from it, whileſt they alone are at the table, unleſſe they have others to wait on them. From all which we diſſent, whileſt we aſſert the people ſhould ſit up cloſe to the *table* about, and about; and draw *nigh with hearts fixed*, *Pſalm* 57. 7. *upon the Lord by faith*; as much as may be in the *manner of a feaſt*, and as much as may be without outward *veneration* or adoration as to the *form*, but by *faith* full of inward; For *Chriſt's body* viſibly preſent among the *brethren*, his *Diſciples*, was not,

C. of *Gaylickhithe*, *Lond.*

4. Diſſent.

not, nor was it to be worshipped; so now there is no necessity of it, nay there is a necessity of none of it, because it is not of *faith*, (as the Protestants answer to the Papists, 13 *Controv. Q.* 9) Now *what is not of faith is sin*, *Rom.* 14. 23. and *faith comes by hearing the Word*; but no where in the *Word* are ye taught to doe this, but to sit about it, and to receive (by faith) orderly and holily; So that were it no offence to the *Church*, or to any of the *conscientious brethren*; one might as lawfully receive it with their hat on as off, so he be a *worshipper in spirit and truth*, *John* 4. 23, 24. but we shall handle these (if God see it good) in the next book. Again, some of them have avouched every one to have had Christ that had this *Sacrament*, and have *drunk* and *eat* their own *damnation*: which is too Popish, for the Protestants protested against it, *Synops*: 13. *Cont*: *Q.* 10. so doe we, and say that *unworthy receivers* have made themselves guilty of *judgement* (κρίμα) thereby; but they did not *partake* of Christ, for then they *eat* and *drink Salvation*; for as holy *Bradford* answered *Harpsfield*, *Fox* 1615. *Christs body* is no *dead carkasse*, but he that *receiveth* it *receiveth* the Spirit, and that is not without *grace*. Moreover we differ from them in that we according to the *pattern*, *Matth*: 26. 26, 27. & *Luke* 22. set us, doe seek a *distinct blessing* to the *distinct parts* of the *Ordinance*, *first to the head*, according to the *first institution*; Christ *tooke the bread and blessed it*, (distinctly) and then after that was done and *delivered*, after the *same manner Christ tooke the cup and blessed it*, *i. e. distinctly*, not both together, as the Papists now do (and then give one for both); and the first the Presbyterians and other Ministers do; which we account an error in them, that should be reformed, and we differ from them in their *cutting the bread*, and so in distributing it, which destroyes the nature of an *ordinance of breaking bread*, *Acts* 2. 42, 46. *Acts* 20. 7. as it is properly called in Scripture; seeing they who will have some of their humane inventions in it, and will be medling (though not mending) doe slice or cut it ready to be given about; but this *ordinance* (of mans make and mixture) I confesse the poore people have had, and been gull'd

Rom. 10. 17.

☞

5. We dissent.

Bradford.

6. Dissent. *Vide Hookers Survey, part.* 3. *ch.* 2.

7 We dissent. Many ignorant of the ordinance of breaking bread.

gull'd with for many a year, whileſt they are kept and continued in ignorance (as to the *Ordinance* of Chriſt) to the *Ordinance of breaking bread*, and ſcoffe at it, not knowing what it is: Thus the poore people (as long as they are without) are caged up under *Antichriſtian darkneſſe and diſcipline.*

4. The *Presbyterians* and *Papiſts* agree much about their *Doctrine of works*, which I ſhall inſtance in ſome particulars; As firſt, of the *neceſſity of good workes*: The Papiſts ſay, *that good workes are neceſſary to Salvation*, not onely *neceſſitate præſentiæ*, but *efficientiæ*, as *efficient cauſes* together with *faith*, of our *ſalvation. Bellarm: lib: 6. de juſtificat: cap: 7.* The *Presbyterians* (I mean the rigid amongſt them) have affirmed, and yet doe the like *neceſſity of good workes*, to qualifie us and prepare us for *Chriſt*, *viz:* repentance, tears, confeſſion of ſins, &c. But we diſſent from both, and ſay with Mr. *Rogers*, *in his Right way to be ſaved*, pag: 54. there be no works of ours which prepare us for *Chriſt*; and ſuch as look for ſomething to ground on in themſelves, miſtake groſſely and are loſt; Like one that does not ſet the young tree, but lets it lye on the ground till he ſees what fruits twill bear (as we ſaid before) O no! but let it firſt be rooted and grounded and then you ſhall ſee what fruits; ſo muſt you be grounded in Chriſt, and then bring forth fruits and workes from Chriſt: then your *repentance* is in Chriſt, *Acts* 5. 31, 32. your *faith* in Chriſt, *Col:* 2. 20. which is the work of God, *John* 6. *Fac Chriſti opera, &c.* ſayes *Bernard in Paſchal: Serm:* 2. Doe *Chriſt's workes*; *good workes* we grant, but not as our owne, but as *Chriſts*, for as *Auguſtine* on *John* 15. 5. ſayes, *ſive parum, ſive multum, ſine illo fieri non poteſt, in Tract:* 82. nothing little or much can be done without *Chriſt*, for *Phil:* 2. 13 & 4. 13. *he worketh in you both to will and to doe*: *Eſt deus in nobis, agitante caleſcimus illo*: and *I can doe all things through Chriſt that ſtrengtheneth me*, ſayes the Apoſtle; and in this ſenſe is that *negative aſſertion* of Dr. *Twiſſe's*, *quod homo nihil boni facit niſi deus in illo efficiat ut faciat*: Therefore we muſt not be puzzled and perplexed about works (*de noſtro*) of our *owne* to fit us for Chriſt; for whileſt men think

1. In the neceſſity of works to ſalvation they agree in diſcourſe lately with one *Cxefton*, that preacher at *Garlick hithe*, (a violent Comet) with ſome others.

We differ. Mr. *Rogers.*

Sim.

Bernard.

Auguſtin.

☞ Mr. *Bolton*

think they muſt doe ſomething themſelves, or elſe they cannot be juſtified, and doe nothing for it, or in it, but onely *believe*, and whileſt they think God cannot but approve of their *workes* and accept of their *ſervices*, they run a great hazare with the Papiſts, 1 *Sam.* 16.7. *Pſal.* 62 9. and are with *perplexible anxiety* of *ſpirit* ſpying out for *good works* of their own make, whileſt the Apoſtle ſayes, *Epheſ.* 2.10. *we are all his workmanſhip in Chriſt Jeſus*, and tels us plainly our *new works* ariſe from this *new creation*, for that no fleſh might boaſt in his ſight; ſeeing *Chriſt* is not ours, (therefore *ſalvation* is not ours) by any act of ours but of God in us, and of *grace* teaching us, *Tim.* 2.12, 13. within; hence is *vocation*, 2 *Tim.* 1.9. *Sanctification*, 2 *Theſ.* 2.13. *faith*, *love*, *repentance*, *Rom.* 2.4 *every good woorke*, *Ezek.* 36.27. and *everlaſting life*, *Rom.* 6.23. *all given by grace*; Therefore no good works of ours qualifieus for any of theſe, thus ſayes Mr. *Perkins*, upon *Galat.* pag. 159. the Goſpel offers and gives life freely without any *condition of workes*, and requires nothing but receiving. *Object.* Yes on condition of faith. *Anſw.* Faith (ſaith he) is mentioned in the manner of a *condition*, but it is of *free grace* and the meer *gift of God*, as well as *life eternall*. So that *Faith* brings forth *workes*, but not *workes faith*; for *good workes* (ſayes one) followes Chriſt in us by faith, as the fruits of the tree follow the growing and grounding of it: a woman firſt is marryed then conceives, then brings forth, or elſe the children are illegitimate; and ſo are thoſe works illegitimate, which flow not from the *conjunction* and *conception of Chriſt in the heart:* but if they be before, wee may bluſh at the ſight of them, and be aſhamed of them, and cannot boaſt of any credit or comfort of them; *Opera ſunt ſecundum principium a quo ſunt*; and till Chriſt be *in us*, we ſay our *beſt works* are but *dead workes*, two wayes, 1. *effectivè*, as *ſin*, 2. *privativè*, without *grace* or the *Spirit of Gods working*. But furthermore, in the formal cauſe of juſtification, the Papiſts affirm an *inherent righteouſneſſe* in us, to make compleat the formality of juſtification, *Trident. concil. ſeſſ.* 6. *Can.* 11. *Rhemiſt. Rom.* 2. *Sect.* 4. *Bel. lib.* 2. *de juſtif cap.* 3. many Clergy men (*unguibus & dentibus*) doe cry up an *inherent righteouſneſſe* too to make up compleat juſtification, which

Mr. *Perkins.*

Sim.

Sim.

2. In the formall cauſe of juſtification they agree.

which we deny and abhor, allowing the *alone righteousnesse of Christ to justifie us before God*, and fully able to doe it without any addition of ours, or any *inherent qualification*, as to that See *Rom.* 8. 2. *Rom.* 4. 5 6. *Rom.* 5. 24. 2 *Cor.* 5. 21. *Phil.* 3. 9. for *Christ's righteousnesse alone hath fulfilled the Law*, which is ours by *imputation* for our *justification*, *Rom.* 8. 4. being absolutely *justified*, & by that *Christ's righteousnesse* alone; as our *good workes* doe not justifie us any thing, so our *evill workes* doe not unjustifie us; and so it is the *weakest Saint* is as absolutely *righteous* in the sight of God, and as fully justified (in the *righteousnesse* of another) as the *strongest*. And as most of the *eminent Presbyterians* are (now come in to be) one with us in this point, so some of the Popish speciall Champions upon a parley have laid down their arms, and doe join issue with us herein, as *Pighius de fide & justific. Cont* 2. *p.* 45. who grants that we have no other *righteousnesse* to rest upon then that which (*Christus imputat nobis sine operibus nostris*) Christ imputes to us without works, so *Vatablus in Psalm.* 18. 23. and the Author of *Antididag. Colonienf.* as *Bell.* confesses, &c. besides aboundance of famous writers, which prove it at large. Now lest I should be misconstrued by Criticks, know that we affirm an *inherent righteousnesse* wrought by the *Spirit* in all such as are *justified* by *faith* in *Christ*; but we say, that it is rather a *sanctification*; or the fruit and effect of *justification*, then any wayes to be accounted of in *justification*; which altogether consists in the *righteousnesse* of *Christ* which is ours by *imputation*. And to make this more distinct and clear, the imputative righteousnesse of Christ is taken into three parts, for besides his *essential righteousnesse* or *personal*, which we account not *communicable* to us; yet there is first an *habitual righteousnesse* of Christ in our *hearts*, and 2. his *actual righteousnesse* in doing the *Law*, and 3. his *passive* in suffering the punishment, all which three are imputed to us; But,

We dissent.

Vide Crashaw on Gospel-holinesse, on Rom. 8. 4. Serm. 1. cal'd *Mount Sion.*

☜

In what sense inherent righteousnesse in us.

Beza annot. Rom 5. 17. & Rom. 8. 13.

Imputative righteousnesse how taken.

☜

3. As the *Jesuites* and *Papists* of old (to instance in *Bellar. lib.* 5. *de Justif c.* 5. *initio*) were not ashamed to slander Protestants of old for enemies to the Law; as that *Moses* with with his *Decalogue* they should say belonged not to them, and that they pleaded for Christian liberty from obedience

3. They agree in slandring Saints, as calling them *Antinomians.*

ence and ſubjection to the Law: So now the red-hot ſpirited men and Miniſters of our age, the rigid Presbyters purſue the ſame invectives againſt us, and in their Pulpits and Pamphlets exclaim againſt us for *Antinomians*, and would explode out the ſweet doctrine of *free grace* as tending to *libertiniſm*, and that we are againſt the *Law*, and *enemies* to *Moſes*, therefore *Antinomians*, &c. In which they with the *Papiſts* of old will be found to fight ſometimes with their owne ſhadows of their own make, and at other times with *God* againſt *grace*. With their own ſhade, whileſt our God will witneſſe for us (when they ſhall be aſhamed) *Iſa.* 66. 5. that we deny not the *Law*, but that *Chriſt* came to *fulfill* it, *Matth.* 5. 17. *for us*, and *in us*, and we in *Chriſt* doe it and not deny it. Mr. *Bolton* ſpeaks for us in his *Bounds of true Chriſtian freedome*, pag. 74. when he ſayes, *wee are freed from the Law*, (the *letter* that killeth) *as given by Moſes*, and *are tyed to the Law* (of *life* that *quickneth*) *as given by Chriſt*, *and from Chriſts hands*, *&c.* we are free from *Antinomianiſm* then, unleſſe Dr. *Preſton* were one, who affirmed that *the Law cannot convert* (on's *New Covenant*, p. 347.) and ſaies he, *ſhould I preach to you the ten Commandements again and again, it would be long enough ere you could keep them*, therefore *Gal.* 3. 2. *It is not by them, that thou wilt come to be a new creature, but by the Covenant of grace*, Heb. 8. 14. that *New Covenant made in Chriſt*, that *I muſt preach to ſinners*: So that thoſe enemies that fight againſt this doctrine of *free grace* will be found *fighters againſt God*, and *Chriſt*, and the ſweeteſt and ſafeſt doctrine of *Salvation*: ſo ſayes Dr. *Sibs* in his *Excellency of the Goſpel above the Law*, pag. 241. wherefore let us vindicate this doctrine ſayes he, and not fear the reproaches of men: and to impoſe a period to this, hear what Mr. *Gataker* ſayes in his Book called *Gods Eye*, *&c.* to the *Reader*, *pag.* 10. Note, ſayes he, that men of learning and ſound judgement, doe not cry out O *Antinomianiſm*! upon the Doctrine of *free grace*, but doe acknowledge it. Though many do as the proud *Phariſees*, cry out away with him, he's a *friend* to *Publicans* and *ſinners*, and he ſayes that *Harlots* and *Adulterers* ſhall *inherit the Kingdome of God* before them.

Mr. *Bolton*, *Lex jubet*, *gratia juvat*. How we are under the Law, (*i.e.* of life.

Dr. *Preſton* on new Covenant.

Dr. *Sibs*.

Mr. *Gataker*.

4. Agree too much about the end of ſerving God.

4. The Papiſts affirm and therefore preach and preſſe works

workes, duties, &c. for fear of hell, and for hope of heaven, *Rhemiſt.* on *Heb.* 11. 26. and on *p.* 4. *Sect.* 6. ſo many poore purblind Miniſters would put the people on duties madly without fear or wit, ſo they be doing; and urge theſe on the *paines of Hell*, for *fear of damnation*; roaring out with fire and lightning about their eares to fright them and ſcare them, and there to leave them! O! this is ſad! For ſuppoſe a man in the Thames were almoſt drowned, and having his head yet above water, but ready to ſink, cryed out for help, if a man that might help him with an Oar, or ſo, ſhould brain him, and roughly knock him down, and drown him quite, would we not ſay that this were *accurſed cruelty*? and I pray what doe they leſſe, that can ſay little elſe but *Hell* and *damnation* to ſuch as are *afflicted*? deſpairing, ſinking, &c. but to *brain* them quite? We finde *David* to deſtroy the *Amalekite*, in 2 *Sam.* 1. that ſlew *Saul*, though *Saul* was in danger of his life, and little hopes of his eſcape, and his *enemies* were upon him, and required the man to kill him, and was in deadly anguiſh; yet *David* did give order to one of his *young men* to kill him, and why? but becauſe the *Amalekite* ſhould not have kil'd him right out, though hee was wounded, and in danger, and not like to eſcape, yet hee ſhould have done his devoire, and beſt to have comforted *Saul*, and to have encouraged and recovered him, and to have bound up his wounds, and blowne up his hopes, and have helped him what he could; So ought *Miniſters* with poor wounded ſouls though ſadly *afflicted*, and have little hopes of their recovery; yet muſt they uſe the meanes to binde up the *broken*, to pour in *wine and Oile* into the *wounds*; comfort them with the *promiſes* on the account of *free grace*, to apply Scriptures to hold out *Jeſus of Nazareth*, even a *crucified bleſſed Chriſt* to their *ſoules*; and not to make ſo quick a diſpatch of them as to throw them quite into the gulfe of *deſpair*; and if they ſhould recover them by that meanes onely. Why what would this doe but to make them ſerve God for fear of *Hell* and *damnation*, meerly? and what doth this but make men *Hypocrites*? Now we grant a *filial fear*, *Prov.* 3. 7. but this is a ſervile

☞

Sim.

Sim.

We differ.

Auguſtin. and ſlaviſh feare of *Hell* and *damnation*, and *Auguſtine* on *Pſal.* 127. ſayes, it differs from *true fear*, as the *adulterous wife* does from the chaſt, they both *fear* their *husbands* (*ſed caſta timet ne vir diſcedat, ſed adultera ne veniat*) but the *chaſt wife* is

How and to whom hell preached. a fraid leſt her *husband* ſhould depart; but the *adultereſſe* is afraid leſt he ſhould come, &c. Yea moreover we grant the *terror* of the *Law* to be uſefull to uncalled hard-hearted inſolent ſinners; but not to tender broken hearted ſinners, wounded ſpirits, or the like: but the *promiſes* and comforts are for them; and not to bring them to ſerve God, or the like, for *fear of Hell*; for as *Origen* ſayes on *Matt. tract.* 33. Matth. 25. 24. *I knew thou waſt an hard man, and therefore I was afraid.* This *fear* is not good, nor delivers us from *puniſhment*, ſo ſaid Mr. *Tyndall* Martyr, *Fox, pag.* 1253. The *people* of *Chriſt* do willingly hear and follow him, not for *fear* of the *Law*, but they are led by *love* and allured by *liberty* of grace, &c. Neither is it out of *love* to *heaven*, (as ſome Miniſters preſſe *workes* popiſhly) for we ought principally to eye the glory of God above our *own ſalvation*, 1 *Pet.* 2. 9. for as Mr. *Tyndall* ſayes *p.* 1255. they that for *fear of hell*, or *joyes of Heaven*, doe a duty, or work, doe a conſtrained ſervice, as hired men, or waged ſervants, which God will not have us doe but as children.

Origen.

Tindall.

Sim.

Laſtly, The Papiſts affirme a *twofold merit* of workes, 1. *meritum de congruo*, 2 *meritum de condigno*; 1. of *congruity*, 2. of *condignity* and deſert, *Rheniſt. Rom.* 2. *Sect.* 3. the firſt kinde of *merit* moſt Miniſters aſſert, *viz.* thoſe that call for *preparative workes* before *juſtification* and *qualifying workes* for *Chriſt*; This was coined in the *Popes Conclave*, as that it doth agree with his *juſtice* and *truth* to give reward to ſuch *workes*. From which wee diſſent, but with this *Proviſo*, that we doe not diſ-own a *gracious congruity*, though we doe a *meritorious congruity*, we grant that in reſpect of ſuch and ſuch *promiſes* which God hath freely made us in Chriſt, that ſay it agrees with his Word, &c. to doe thus and thus, as to pardon the penitent: anſwer ſuch as *aſk* and ſeek; *ſatisfie* ſuch as *hunger* and *thirſt*; but then this *congruity* is grounded on *free grace*, and Gods *love*, and not (at

5. Agree about the merit of their works in ſomething.

We differ.

(at all) on our *workes*; for all is of *free grace*, and nothing of *merit*. The Papists finding *works* too light in the ballance, wi I have our *Ladies beads* put into their St. *Michaels scoals* to make weight; and in parallel to this how many Ministers that must have teares, and call for them as duely as the Papists doe for *beads*, to help good *deeds* to weigh down? But alas! all *workes*, *beads*, and *tears* weigh too *light*, and are little worth till *Christ* comes, and *faith* be put in for *allowance*; *Christ in us* will soon turn the *scale* for us: For he is the *weight of glory*. We say, the *eye* must have the faculty of *seeing* before it can *see*; and so the *ear* of *hearing* before it can *hear*; So we first have infused habits before we *exercise* the *operation* of them, and as the wheel doth not run round that it may be made round; neither are we first to act whereby we may be fitted and formed, but first formed and fashioned by the *Spirit* of Christ whereby we *act* and do *good workes*, which then are *opera congrua* indeed. And in this sense we assert the singular use of *good workes*, to evidence what is within us, and which way the winde lies as by a weather-cock; and although we cannot see the winde, yet we can see the sailes of a ship that are filled with the winde, and so our *workes* that are filled with the *Spirit* of *Christ*. But this shall serve for the *fourth general Controversie* between the *Papists* and *Protestants* of old, and the *Presbyterians*, (I mean the *violentest* of them) and us now: And to say no more of this then what Mr. *Perkins* says on *Rev.* 2. 24. that *Jezebel* and her *followers* in every age have and doe highly esteem of their own *doctrines* for *deep*, and opinions for *Orthodox*, and cry them up for learned, profound, and *Divine*, and onely *Authentick*, thereby to bring misprision and contempt upon the *Truth*, as a thing simple, foolish, and base. So did the *Pharisees* and *Rabbies* in *Christ's dayes*, to make the *poore fishermen* and *Carpenters sons* odious. And so the *Jesuites* and *Cardinals* in the *Protestants* time; so *Prelates* and *Doctors* in *Puritans times*; *Bishops*, and *great Scholars* of the *Episcopalians* in the short life of *Presbyterianisme*; hot spirited and hair-brain'd Sophisters and *Presbyterians* in the time of *Independency*, &c. but *saith the Lord*, *I have known the deepnesse of Satan*, that subtill

Sim.

Sim.

We assert good works.

Mr. *Perkins*.

Expos.

ſophiſter againſt the *truth*, to make it *odious* in all ages.

5. They agree in giving power to Magiſtrates.

Laſtly, I might ſhew how *Papiſts* and *Presbyterians* agree in giving power to Magiſtrates as civill Magiſtrates, over the *Church* as the *Church*; and to conſtitute *Synods*, make *lawes* for the *Church*, puniſh *offenders*, murther *Hereticks*, &c. from all which we differ and have declared it at large, *lib.* 1. *ch.* 11. *ch.* 13 *lib.* 2. *ch.* 2.

But laſtly, The *Presbyterians* and *Papiſts* are too nigh one another in practiſe too, as well as in doctrine and diſcipline, which I ſhall inſtance in ſome few particulars; for I have not undertaken a *tract* to ſhew their *agreement*; but only a *teſtimony* or two to prove the *truth* of it, how near the daughter looks like the mother under *diſcipline*, *doctrine* and *practiſe*, for *truths ſake* inſtancing in ſome few things, though I might produce many for one, yet a few are enough for proof. And now for their *practiſe*, firſt as to their Miniſters.

3. They agree in practiſe.

1. Concerning their *Ordination*, what it is. 2. By whom it is. 3. In what order it is.

1. In their account and ordination of Miniſters.

1. For *ordination* what it is; the *Papiſts* call it a *Sacrament*, *Trident. concil. ſeſſ.* 23. *Bell. cap.* 8. *lib. de ſacram. ordinis*, *can.* 3. The *Presbyterians* call it a *ſolemn inauguration* of a perſon into the *Miniſteriall* or *ſacred function* (as they call it) by *impoſition of hands*. From both we diſſent, and aſſert *Ordination* to be a ſolemn ſetting apart of a brother choſen by the *Church*, and approv'd of as fitly *qualified* for this or that *office*, whereinto he is now ſet apart by prayer. The *Papiſts* make *impoſition of hands* the *materiall part of ordination*, and to be eſſentiall, *Petrus a Soto lect.* 5. *de ordin.* So *Heſius confeſſ. Polonic. c.* 50. So *Bell. cap.* 9. So the *Presbyterians* tooth and nail cry up a *neceſſity* of *impoſition of hands*; as if no *ordination* without it, *Ruther. f. ch.* 17. *ch.* 18. and the *Libeller* (before mentioned that writ the *Taſt* of *Tho. Apoſtles Doctrine*) cals the denying of *impoſition of hands* the denying of *ordination*, in *p.* 3.; whereas Mr. *Craſton* that preaches on *Garlick-hithe* hath moſt *falſly affirmed* that I deliver'd *ordination* not *worth diſputing* or time to ſpeak of, (as in the *Pamphlet*) it was proved to his *face* a *forgery of his own buſie brain*, and that *impoſition of hands* (which ſome called *manumiſſion*) was the word which I ſaid I would not meddle with as *eſſentiall to ordination*, as

We differ. They agree impoſition of hands.

Lond.

not

not worth disputing about or spending time upon, being a *ceremony*, but not *necessary*; for I sufficiently proved *ordination* that day (as ere long will appear to the world) *viz.* a setting a part such as were duly qualified (which I proved at large) into an office of *Gospel-institution*, *Eph.* 4. 11. having the *Churches* election, *approbation*, prayers, and *acceptation*, *Act.* 14. 23. *Act.* 6. 3. *Gal.* 4. 14. 1 *Thess.* 5. 12, 13. which Mr. *Crafton* could not deny before many witnesses, notwithstanding his *satanicall accusation*, not beseeming any Minister of this town (as I know of) that is look'd upon; only himself who is (to the grief of many godly men and Ministers) known too well (for one of his profession, and to the *scandall* of the *Ministery*) for his hot *furious* persecuting spirit, and most *unchristian*, uncivill *practises* and *malignancy* in many places, as at *New-castle*, in *Cheshire*, and at *Renbury*, being by the truly godly look'd upon (as he is at this day) to be a *crafty one*, and a *violent enemy* both to *Church* and *State*: but *the Lord hath and yet will rebuke his spirit*, I hope, for good at the great day, for truly I pity him, and more such as are seduced and deluded by him, against the truth. But before many I offered him the *challenge*, yea the *advantage* of stating the *question* himself (to prove *imposition of hands* no *materiall* or *essentiall* part of *ordination*, which he Popishly asserts, but with words, not with arguments: and further, I offer'd him fairly to prove (and yet do it) that his *ordination* which he makes to lye in the *laying on of hands* is *Antichristian* and successive from the *Pope*, which I entreat him to accept of, or else to lay down his boasting and belching out this against the truth and the friends of it. For we affirm *imposition of hands* to signifie nothing as to the *essence* of *ordination*, for though it may be used, yet it is but a *ceremony*, not as *essentiall* that it must be used. So the *Protestants* (accounted *orthodox*) have unanimously declared against the *Papists*, *Synops.* 16. *controv. q.* 2. and Dr. *Cartwright* in's *Ecclesiasticall polity*, declares plainly, that by laying on of hands in *primitive times* they did use to present the person so set apart to God, for his *gifts* and *graces* to qualifie them for their *offices*, and that this was their generall end. Whence Mr. *Hooker* in's *Survey* of *Discipline*

☞

We differ.

Laying on of hands is a needlesse ceremony.

Hooker.

pline, *part.* 1. *ch.* 2. argues thence, that *imposition of hands* cannot be said to be a *specificating act*, as to give one the essentials of an *officer*. Thus eminent *Bucer*, *de Gubern. Eccles. p.* 337. saies, *Manus impositio quid est, nisi oratio super hominem?* What is this *laying on of hands*, but a *praying ore the person* to be set apart? We read, *Act.* 6. *&c.* that after they had prayed they *laid their hands on them*, not before they *prayed*, nor in the time of *prayer*, as the Presbyterians do, but after; and it was used (some say) rather in *way of blessing* of them, (as Christ *blessed the little children by laying on his hands*, and so the *sick*) then in a way of setting them apart to an *office*. *Chrysostome* on 1 *Tim.* 3. cals it plainly *ferme nihil*, a *nothing*. And saies *Aug. lib.* 5. *c.* 16. *Ordinare, quid est aliud nisi orare?* to ordain, what is it but set *apart by prayer*? Hear but the *Confession of Bohemia*, *ch.* 14. *Harm. sect.* 11. *p.* 356. They may use some seemly and indifferent ceremonies, which are no waies necessary; such as to *lay on hands*, to reach out the right hand (χειροτονίαν) or else they omit them, say they. The like we have in the confession of *Wittenberg*, *Herm. sec.* 17. *art.* 35. who say *imposition of hands is but an indifferent ceremony* and not *alwaies necessary*. For there is no precept for it and the practise of it was extraordinary and significant; yet not alwaies used; Christ used it not when he sent forth his Disciples to preach; nor gave it in commission to his Apostles, nor have they enjoyned it to be a *practise* for succeeding ages. And *Matthias* was chosen in *Judas's room* without it. But to conclude, *Polanus*, *Tilenus*, *Calvin* himself with many others say it is not necessary, but a *ceremony*.

Bucer. So *Aug. de Bapt. lib.* 3 *c.* 16.

Chrysost. *Austin.*

2. Who have the power of Ordination.

2. *By whom ordination is to be dispensed.* The Papists say by their Bishops, or else that they are not ordained, *Bell. de sacram: ordinis, cap.* 11. So said our Episcopalians, the *power* of *ordaining* is alone in the Bishops (who were rather *apostopi quam episcopi*) but that Controversie is ended as to the hand of a Bishop to set apart; for (as *Cartwright* saies) in primitive times there was more then one to set apart, *Act.* 13. 1, 3. *Act.* 6. 6. the *Prophets* and *Teachers* set apart *Paul* and *Barnabas* at *Antioch*. O the abominable blasphemies! and wicked fogeries of Bishops in *laying on hands!* and saying, *receive the holy Ghost!* But now the Presbyterians differ as

This is against the Councell of *Carthage*, *Can.* 22.

to

to that whilest they give this power to a classes or company together in form of a Presbyterie: yet in this they agree with Popery, and Episcopacy to seat it in a Prelacy, and primarily to settle it in a *Classis*: which we deny, for if the *Classis* be *Ecclesia orta*, then the primary and first power must needs be in *Ecclesia unde Classis est orta*. We affirm, that first of all Christ had the sole power of *ordaining* in himself, since that he hath left this power in the *Church* his *Spouse*, and there it is seated: And as Mr. *Cotton* notes in's *Way of congregationall Churches cleared, part.* 1. *p.* 96. *sect.* 2. that in the second century of years the government of the Church was administer'd not in a *Classicall* but in a *Congregationall way*, and so in the first century; witnesse the *Magdeburgenses, cent.* 2. *ch.* 7. *de consociatione ecclesiarum. Si quis probatos authores hujus seculi perspiciat, videbit formam gubernationis propemodum* Δημοκρατίας *similem fuisse; administrando sacramenta, pure verbum dei docendo, excommunicando Hæreticos, Ministros eligendo, vocando, ordinando & justissimas ob causas iterum deponendo, Conventus & Synodus congregando, &c.* "If a man "(say they) do but search the authentick authors of this "age, he shall easily see the form of *Church-government* to be "almost like a *Democracy*; in the pure preaching the *Gospell*, "administring the *Ordinances*, excommunicating *offenders*, in "choosing, calling, and ordaining *Ministers*, and upon good "grounds in deposing of them, and calling *Synods*, *&c.* So that in those ages the power was in the *Church*; yea in the third Century of years, *Cent.* 3. *cap.* 7 to use the words of the *Centuriists*, we shall finde (almost) the like form of government although somewhat corrupt by ambition, which brought in *Antichrist*. For we shall finde *Novatus* excommnicate by a councell at *Rome* under *Cornelius*. And *Samosatenus* was thrown out by a Councell at *Antioch*. So that in those daies though *corruption* got in, in a kind of *Aristocracy* like the *Presbyterian way*, and after that a kind of *Monarchy* by the *Popish* and *Episcopall way*: but even in those days some were orderly, and some *Churches* kept their power, *liberty* and priviledges; so that then was the *power of Ordination* in the *Church*. *Cyprian* tels us *Epistolarum lib.* 1. that then *Bishops* and *Church officers* were not chosen by a *Consistory* of *Bishops*

Wherein they agree, we differ.

The primary power is in the Church. *Cotton.*

1, & 2. *Cent.*

When Independency got in.

3. *Cent.*

When Presbytery came in.

When Episcopacy.

Cyprian.

Bishops or *Pastors* amongst themselves (as is now in *Classes*) but as they received it from the *Apostles*, so they held it for the *orderly celebration* of *Ordination*; the *Bishop* or *Pastor* is chosen in the *presence* of the people, as was in the *Ordination* of our fellow Minister *Sabinus*, his *office* was put upon him by the *suffrage* of the *whole Brotherhood*, and by the *judgement* of other *Pastors* present; so in *Epist.* 4. the people fearing God and *obedient* to the *Laws* and *Ordinances* of Christ have the *power* of choosing worthy *Ministers*, and of refusing the unworthy: so in *Epist.* 3. he saies with much adoe *vix plebi persuadeo, immo extorqueo, ut tales patiantur admitti*, &c. do I *persuade the people*, yea and *pull* it from them that they would *admit* such, &c. by which he shewes the *peoples concurrence*; but in *lib.* 3. *Epist.* 11. *Cæteri cum ingenti populi suffragio recipimus*; yea (saies he) in *Epist.* 16. *Ad plebem examinabuntur singula, præsentibus & judicantibus vobis*: to the *people* all things shall be examined before you, you being *present* and *judging*. Yea *nihil statui* (saies he) *sine consilio vestro*, and *sine consensu plebis*: Therefore this is no *novelty* to assert the *power* to lie in *the body*, by which she *ordaines* her own *Ministers*; yea, saies *Melanchthon* there is a *necessity* of it, *necesse est Ecclesiam retinere jus vocandi, eligendi & ordinandi Ministros*, that the *Church* retain her *right* of calling, *choosing* and *ordaining* her own *Ministers*; this right is given to the *Church*, and no power can take it away from the *Church* (saies he:) yet we grant that the *officers of the Church*, may execute the *Churches* power herein as servants.

How Ministers were Ordained of old.

Melanchthon. Yet servants may execute this power to her.

3. They agree in the order of Ordination.

To the Third, *In what order is ordination*. *Papists* say first *ordain* him, then let him be *called*, then *chosen*, *Bellar. de Sac. ordin. Disputabimus primo de ordinatione, tum de vocatione postremo de electione*: the *Presbyterians* say little better, Mr. *Rutherford* for the *Presbyterians Chap.* 15. *p.* 265. soberly asserts *Ordination* before *Election*; *p.* 267. *A. B.* sayes he, *is first Called and Ordained a Pastor by Christ and by the laying on the hands of the Elders, before the People can elect him for their Pastor*; so that they agree. But from them both we dissent, and say with Dr. *Ames* in's *Anti Bellar. Tom.* 2. *lib.* 3. *De Ordinat.* that we place the *Cart* before *Horses*, *non Ordine sed confuse disputantur Ordinationem præponere Vocationi & Electioni*, &c. and they do

We dissent. Dr. *Ames.*

very

very *indirectly* and *disorderly* to set *Ordination* before *Vocation* and *Election*, which none *judicious* (layes *Hooker* in's *Survey*, *P.* 2. *ch.* 2.) doe; nor any of the reformed *Churches* maintain, for it is too *Popish*; wherefore for shame friends away with it, *fie on it!* We affirme first, a *necessity of Vocation*, or a *Call*, which we account upon 2 *parts*, *viz. Election*, and then *Ordination*; (all which I hope to handle at large in the 3. *Lib.* that is to come) this *Election* is when the *Church* hath had *triall* of one, and *approves* of him, and *chooses* him out to bear such an *Office* as being fit for it, which is *accompanied* with *examination* and *triall*, (as I said before) 1 *Tim.* 3. 10. 1 *Tim.* 5. 6. therefore the *Church* is to choose, *Act.* 6. *Act.* 1. 23. *Act.* 14. 23. not *Pope*, *Prelate*, *Classes*, &c. who is fittest for her to be *Ordained*. Now the *Election* of the *Brethren* gives the *person*, *jus ad rem*, right to the *Office*, and *Ordination* (as before) *jus in re* right in it. Oh that this order were observed! it would be a *singular* means to *fill* the *Church* and *Nation*, with able *qualified* Gospel Ministers; (and to crowd out the *scandalous*) if none else (as it ought to be) were *Ordained* but such as appertained to the *Churches* of Christ, and those too approved of in the *Churches* as godly, and ably *gifted*; this would tend much to the *propagation* of the *Gospel* (and this will be and must be ere long) and then none can be *Ministers* but must at least be *fit* to be *members* of *Christs Church*: besides there would be no *begging Ministers* then roving about for *bread*. Oh! that the *Parliament* would more *owne* the *Churches* as the best *nurseries* of *able Ministers* and *Schooles* of the *Prophets*, and suffer no *Ordination* out of the *Churches* of *Christ*, but look on it as *Antichristian* abroad. I speak not in contempt of *Universities* (for they are exceedingly usefull, as I shall shew, and I hope to *satisfie* any *rationall man* in the next Book) but that all who are Ordained *Ministers*, may first be found fit to be *members* of a *Church of Christ*; and then to be *orderly* Chose and *Ordained* within the *Church*: this would be a *blossoming blessing* indeed! which shall be in *due time* however. But before I *finish* this I affirme, that as *Popish Ordination*, (or *Ordination Popishly* dispensed) does not give the *essentiall* to the outward *call* of a *Minister*; so the *Presbyterian Ordination* (which I now dis-

Our order in Ordination of officers.

A speciall means to propagate the Gospell, and to fill the Church and Commonwealth with all able godly Ministers.

Presbyterian Ministers have not the true essentials to the call of Ministers of Christ by their Ordination.

owne before God and men, as being in the *steps* of *Popery* and *successively* from it, though I was once through *dim-sightednesse* under it in the *very first Classes* that ere was in *England*, (if I mistake not) and toul'd into it; (yet I say) it is *Antichristian*, and *disorderly*, as preceding the *Election* of the *people* of God, and not giving *the essentials to the call of a true Minister of Christ*, which as it must be *by*, so *in* a *Church of Christ*, *Act.* 6. 3, 5. *Act.* 14. 23. according to institution. But the *Election* and *Call* of a *people* rightly in *order* according to *Christ's rule*, gives the *essentials* to an *Officer* or *Minister* of Christ, and leaves the *impression* of a true outward *call* upon him; which we hope to have full proof for in the next *Book*, of the *Body organicall*; in the mean time who will may have much *satisfaction* at present by Mr. *Hooker* in's *Survey of Discipline*, *part* 2. *ch.* 2. *p.* 66. but thus far for the *first point*, wherein they agree in *practise*.

They agree, 2. About distinction.

2. *Presbyterians* and *Papists* are too alike in *practise* too, about *Distinction* and *Differences* which they make: as,

1. Clergy and Laity.

1. The *Papists* make *great distinction* betwixt the *Clergy* and *Laity* (as they call them;) *Clergy* (which is meant the *Lords heritage*) they account the *spirituality*, or *Black Garbe*; and the *Laity* the *Laymen*, whom they will not have to meddle in *Church matters* at all, *Bellar. de clericis lib.* 1. *c.* 1. *Rhemens.* 1 *Pet.* 2. 3. So the *Prelates* and *Episcopalians* kept up the *distinction*: and some of the *Presbyterians* do at this day; and many of them keep up a *distinction* between themselves as *Ministers* and the other people, excluding others from *partaking* of their *priviledges*, and would have no other dare to touch their *sacred function*, or enter their *pulpits* upon *pain* of an *Anathema*; but putting a difference between themselves and others as men more *holy* for their *functions sake*. But we deny that *distinction* as *Popish*, and as the *seminary* of a *Masse* of *mischief*, discords and *decisions*; we allow no such *distinction* nor *difference* of persons, 1 *Pet.* 2. 9. *Jam.* 2. 1. but as an *Alderman* or *Common-counsell-man* differs from the *other Citizens* only in his *office*, which they have not of *themselves* neither, but only of the Cities choyce: and as the *Speaker* of the *House of Parliament* differs from other *members* only in his place. This *assertion* the bloud of *Martyrs* witnesses unto,

They agree.

We differ.

Sim.

Sim.

as *Walter Brute Fox p. 496. col. 2.* who said *Christ in the Gospell* used not the name *Sacerdos* but *Presbyter*, that there might be no difference between *Ministers* and the *people*, unlesse it be to exceed them in knowledge and holy life, so said *John Lambert, Fox p. 1113.* and to this the *Writers* of those called *Reformed Churches* agree, averring (in *lib. 1. de miss. privat. abrogand. p. 1.*) that there should be no *difference* of persons amongst *true Christians*, as some to be called the *Cleargy* (or spirituality and *inheritance* of the Lord) others the *Laity*, &c. And *Calvin* sayes, *Hæc appellatio aut ex errore, aut prava affectione nata*, &c. *Instit. lib. 4. c. 4. sect. 3.*

Martyrs *Brute.*

Lambert.

Synops. 5. Controv. Q. 1.

Calvin.

2. *Papists* make *distinction* of their Priests by *Garbes, Gowns, Caps, Garments* visibly from others; as if more *holy* then others, and require it by *canon* and *injunction*, *Bellarm. c. 11. Rhemist. 1 Tim. 3. Sect. 7.* So did the *Prelates*, and so do many *Ministers* now think it needfull to have *distinguishing garments* and *Garbes* from other people; which we think a *superstitious* foppery and pride, which the *Martyrs* witnesse with us, and for us, accounting this a *ridiculous custome*, to wear distinguishing *robes* to be known by; and Dr. *Taylor* (*Fox p. 1324.*) when the *Bishop* came to degrade him, did disdaine to put on the *Popish garments* calling them *apish toyes* and *trumperies*, fit for *boyes* to laugh at: So *Bishop Ridley* (*Fox 1767.*) called their *distinguishing vestures* foolish and abominable, and too fond for a *play*: So said *Bishop Cranmer* (*Fox 1883.*) whilst *Bonner* was busie in degrading him, Ha! (sayes he) all this needed not, for I had done with this *geare* long agoe. I mention these to shew you their minds, that *Ministers* might go comely as *Christians*, but not with *superfluous niceties* in *Clothes*, or *Colours*, *Gowns* or *Garments*, to distinguish them from others; these being *base* and *foolish*; but this will be more manifest in the *third Book* that followes under the head of *Universities* and their *Antechristian orders*, *distinctions* and *degrees*, which are not yet *reformed*. And

2. In distinction of Garments.

We differ.

Martyrs Dr. *Taylor.*

Ridley.

Cranmer.

3. *Papists* give some of their *Clergy* principality and power over others of them, *Bellarm lib. 1. de clericis c. 13. 14.* so do the *Presbyterians* in their *Classes*, which we have *exploded* our *discipline* and *order* as *detestable*, and as being *diametrically*

3. They agree in giving some Ministers superiority. We differ.

trically opposite to *Christ's rules* and *order* left in his *Church* and to's *Disciples*, *Luke* 22. 25. *Marke* 10. 1 *Pet.* 5. 3. See *lib.* 1. *ch.* 11. & 13. But we affirme all *one*, *brethren*, without any *superiority* or *upperneſſe* amongſt the *Paſtors*, no more then there is among the *Churches*; and beſides what hath been *aboundantly* produced to prove this both in the 1. and 2. *Books* before; we ſhall finde *antiquity* doth diſowne ſuch a *ſuperiority* as is pleaded for, in *Concil. Carthag.* 4. *Can.* 34. *Epiſcopus in quolibet loco ſedens, ſtare Presbyterum non patiatur.* A *Biſhop* was not to ſuffer a *Church officer* to ſtand before him, for *intra domum colleg ium Presbyterorum ſe eſſe cognoſcat*, let him know that he is in *Gods houſe* but a *fellow* and *brother*, *diſtinct* 95. *c.* 9. and not a *Lord* or *Ruler*; ſome there be *qui de epiſcopatu intumeſcunt*, who do ſwell with pride, and are big becauſe they are *Paſtors* and *Overſeers*, as if they had not a *Miniſteriall* but an *Imperiall office*, &c. O abominabe!

3. Agree about Tithes.

3. *Presbyters* and *Papiſts* are too alike in their *practiſe* too about *Tithes* *Papiſts* ſay the payment of *Tithes* is a *naturall duty* and of *abſolute neceſſity* to maintain the *Prieſts*, *Rhem. Annot. Heb.* 7. *Sect.* 4. and do not our *Miniſters*, and moſt of the *Presbyterians* profeſſe ſo much? How the noyſe of putting down *Tithes* frights them! they can't endure to hear of any other *maintenance*; this makes them aſſert the *Orthodox Miniſtry* will down if *Tithes* down. But we diſſent and doe (at a great diſtance) diſowne this *neceſſity* which they put upon *Tithes*, and proteſt againſt them as *Popiſh* in their *practiſe* herein, (as in the 3. *Book* may be mentioned at large, when we come to ſpeak of *Paſtors maintenance*) but for preſent to clear this we *affirme* with the *Proteſtants* (againſt the *Papiſts*) that the *Law* of paying *Tithes* to the *Levites* was in part *judiciall*, in part *ceremoniall*, and in ſome ſenſe might be ſaid to be *morall* (though in that very hardly.) First, *judiciall* in this, that foraſmuch as the *Levites* (though the 13. tribe) were not much leſſe in *common account* then the *tenth part*, (I ſay not in *number* of perſons, for the *Levites* made but 22000 *Num.* 3. and the reſt of the *tribes* were 603550. *Num.* 1.) but as a *tribe* they were *accounted* as the *tenth part*, and therefore it was thought fit that the *tenth part* of the *brethrens goods* ſhould be allotted them, which being

We diſſent.

Synopſ. 5. *Cont.* Q. 6.

1. Tithes judaicall.

being a *Judaicall* and *politick Law* of that *Country* cannot tie us, but is left to the *liberty* and *discretion* of our *Governors*, as a thing *civill* and *politick*: But 2. *Tithes* and *tenthes* were *ceremoniall* as due to the *Priests* and *Levites* for their *service* at the *Altar*: Therefore not to be *enjoyned*, but rather *abolished*, especially when they are a burthen to the *people*, and abused by the *Ministers*. So that in neither of these respects can *Tithes* be challenged as due, or imposed as *necessary*. But 3. the *morall part* of them is the *equity* of the *Law*, *viz.* for the *maintenance* of the *Levites*; so also there is to be *sufficient maintenance* and *provision* to be made for *Gospell Ministers* (as was before for the *Levites*) and this is *perpetuall*, and by *divine right*, 1 *Tim.* 5.17,18. 1 *Cor.* 9.7,9,10,13,14, &c. *Mat.* 10.9,10. *Gal.* 6 6,7. Now we affirme with the *reformed Churches* (so call'd) and *Protestants* of old against the *Papists*, these three things.

They are left to liberty of civil Powers.

2. They were ceremoniall.

3. Maintenance is morall, and must be.

☜

1. That the *Parliament* (or any other *supreme power* over a *Nation*) may lawfully *throw down Tithes*, without dishonour to God or hurt to his *Church*; nay with much honour to God, and advantage to his *Church*, (though disadvantagious to *tithe-servers*, and *time-servers*, and preaching *men-pleasers*, the thoughts of this being ready to break their *hearts*, which fail them for fear) but to speak and spare not; not only they may do it, but they must do it, when they finde *Tithes* abused, to maintaine *impiety* and impudence, *idolatry* and superstition in *parochiall* preachers; which evill thing would be *suppressed* by paying *salaries* or stipends to the able and godly, and none else. To clear this, it appeares plainly that it hath ever been *lawfull* and in practise in *primitive ages*, for the *Prince* or *Supreme power* of the *Nation* to take away such *lands*, goods, *estates* or allowance as have maintained *superstition* and *iniquity*, which the said *Prince* or *Power* hath converted to a *better* and *fitter* use; see *Constantines* decree *Cod. lib.* 1. *tit.* 14. *leg.* 1. & 3. and so *Theodos.* So in *Augustines* time the *Christian Emperors* took away many *lands* and *dispossessed the Donatists*. And *Aug.* renders this reason for it *Tractat. in Joan.* 6. because it is by the *law of a Prince*, King, or *Power* of the *Nation*, that *Ministers* are maintained by this or that *maintenance*, in this or that *way*, with these or those

The Parliament may take Tithes away, yea, and must do it.

☜

Proofes.

lands, et secundum jus ipsius possides terram, and according to this *law*, or the *Nations law* do you take *maintenance*, and enjoy your *possessions*. Wherefore the *State* does great service for *God* to alter the *Ministers maintenance*, if *Tithes* do keep up a *carnall*, covetous *Ministry*, and maintain *pride*, idleneſſe, *riot* or exceſſe, let them then fall for *ſhame*, and the *Dependents* with them; for ſo the *Idle Preists* will be ſpoyled; but then be ſure they be for better *uſe* and *ends* diſpoſed of, as belonging to the *State*; though maintenance belongs to the *Church*. Yet this withall, I do not *defend* ſuch as are ſo earneſt to tumble down *Tithes* for their own *ends* and private *gaines*.

Caution.

2. Parliament muſt allow a competency for a Goſpell Miniſtry in lieu of Tithes.

2. We affirme a *competent maintenance*, and comfortable allowance to all able *Goſpell Miniſters* who live ſoberly and godly, to be of *divine inſtitution*. Therefore great care muſt be had that *poor men* the *Miniſters* be not as much troubled, diſturbed, diſquieted in their ſpirits, and forced to *ſuites* or wranglings for their *Salaries* or Stipends, as they have been for their *tithes*, rates or *former maintenance*, but ſpeciall care ſhould be had in erecting their *Stipends*, that the *Miniſters* may be wholly given to their *Miniſtry*, 1 *Tim.* 4. 15. and that they may receive them without troubles.

3. In ſuch a way as the people conſent to.

3. In as voluntary a way as may be (which we aſſert moſt *ſuitable* to *Goſpell order*:) our *Saviour* warrants his *Diſciples* (as Mr. *Owen* ſaies in's *Eſhcol.*) to take and eat of thoſe things that were had by their *conſent* to whom they *preached* the *Goſpell*, *Luke* 10. 8. ſo that the *people* ought to be *free* in the *manner* of *payment* or *allowance*. In *Auguſtines* time *vide in Pſal.* 146. there was no generall *law* or cuſtome in the *Church* (or nation as now is) to pay *Tithes*. For ſaies he, *Decimas vis?* &c. will you *pay Tithes?* the *Phariſees* did ſo; *ſed tu vix milleſimam das*, but you ſcarce give the *thouſandth part*: *Tamen non reprehendo, vel hoc fac, ſic ſitio, ut ad iſtas micas gaudeo*, here's a good man indeed; where is ſuch a *Miniſter* as ſaies with him, *yet for all that I finde no fault, do ſo ſtill, for I ſo thirſt after your welfare that I refuſe not your very Crums.* We ſee then in thoſe dayes there was no *forcing* to pay *Tithes*, for he was content with the very *crums*, the *ten hundredth* part. So in *Concil. Aurelianenſ. cap.* 17. *Sicut in arbitrio datis eſt ut tribuer et*

In *Auſtins* time no Tithes payed as now.

eret quod voluerit, &c. the words are, as it is the will of the *giver* to give what he *pleaseth*, so if he finde him stubborn and obstinate, and froward which receiveth it, it is in his *power* to revoke the *gift*, &c. So that the *word of God* hath laid no *necessity* upon *Tithes*, this lay apparent before the *Councell*, for otherwise they would not have permitted such *liberty*, and have made the maintenance *free* and *voluntary*. Thus the *Bohemians* have long since professed their *opinion* (*artic.* 15.) say they, *the Priests preach and say, that men are bound to pay them their Tithes; wherein they say falsly, for they cannot prove by the new Testament, that our Lord Christ did command it, and his Disciples warned no man to do so, neither did they themselves receive them.* So among the *Muscovites*, the *Ministers* are *maintained* by certain *free contributions*, and *certain houses are assigned* to them, and they have no *law* for *Tithes*, nor maintenance *quoad determinationem quantitatis* in respect of *how much*: *but thus far for *Tithes* till the next *Book*.

Exhort. Bohem. art. 15.

* The Lateran Concell was the first that confirmed them. Anno. 1215.

4. *Papists* and *Presbyters* agree much in their *Names* of *dayes*, (which seemes nothing, but is (indeed) very *unsavory* and unchristian) as to name *dayes* after the *Heathenish Idolaters* and custome, from the seven *Planets* the seven dayes, *Sunday* from the *Sun*, *Munday* from the *Moon*, &c. *Rhemist. Annot. Apoc.* 1. *Sect.* 6. But we think (with the *Protestants* against the *Papists* in *Contro.* 9. *Q.* 8.) this ought to be *reformed*, and these dayes are *better* and more *Scripturally* (as in Mr. *Jesses Scripture Almanack*) termed, the first *day*, the second, or third, *&c.* as the *Jewes* called their *dayes* from the *Sabbath*. So other *things* and *names* must be *reformed*; as of our *months*, for *March* is called from *Mars*, *June* from *Juno*, *July* from *Julius*, *August* from *Augustus*, *January* from *Janus*, &c. So also the *names* of *Christmas*, Michaelmas, *Candlemas*, &c. must be altered; and all such *names* and things as *sprung* from *Popery* [redacted]*Paganisme*: so said *Fulke* against the *Rhem.* and *Hierom. in lib. de veste sacerdotal.* in *Job. Arcturum & Orionem*, &c. *God forbid*, saies he, that *these names should be any longer in Christians mens mouthes, Absit ut de ore Christiano sonet, &c.* O then that we would reforme! Let *young students* beware of *Heathenish names* and *books*, (but for this in the next under the *head* of *Universities*) and let us learn our *children* in the *language*

4. They agree in their names of dayes, months, &c.

Synops.

We dissent.

Fulke.

Hierom.

guage of *Christ* and his word, and no longer in the *language* of the *Dragon* or the *Beast*. I commend such as are to learn this to Mr. *Jesse's Scripture Almanack*.

4. They agree.

4. Their *practise* is much alike about the publick *meeting-houses* called both by the *Papists* and *Presb. Churches*. Fro,

1. That in the Churches God is most to be met with.

1. As the *Papists* and *Jesuites* do eagerly maintain (these *meeting houses*) their *Churches* to be more *holy* then any *other places*, *Bell. lib. 3. cap. 4. de Sanctis*. So do most *Ministers* (so cal'd) and *Presbyterians* at this day hold what they can neither prove, nor dare (to them that discerne) openly *own*, *viz.* a *specialty* in their *Churches*, as if *holier* then other *places*, or at least as if *God* were more *present* and to be found there; and therefore for a *world* will not *allow* of *house preaching* or the like. From which we dissent, whilest we affirme their *Churches* no better then then the *streets* or *barnes* in *themselves*, and so say all the (Orthodox) *Protestants* against the *Papists* in Dr. *Willet's Synopsis contro. 9. Q. 6.* answering all the *Jewish objections* which the *Papists* produce for *proofe*, as that *Solomons Temple* was so &c. But our *Saviour* saith under the *Gospell*, there is no such *difference* of places to *worship* in, *Joh. 4. 21. The hour cometh when ye shall neither in this mountaine, nor in Jerusalem worship my Father*; but *v. 24 in spirit and in truth*: Therefore his *worship* is not now *tied* or limited to *places* or *Churches* (so cal'd). As for *Solomons Temple*, it was a *type* of Christ's *body*, *viz.* his *Church* and *Temple* more *holy* then all the *World* beside, *Saints* being the *living stones* thereof *1 Pet. 2. 5.* A *Jew*, saies *Origen* in *Matt. tract. 35. Nihil dubitat de hujusmodi*, &c. *does not doubt of this, that one place is more holy then another, but for one that is departed from Jewish fables to Christ's doctrine to say so, is strange.* Besides, if the *presence of God* makes holy; then marke the *promise* (which is not to the *place* but to the people) *Mat. 18. 20. Wheresoever it be that two or three are gathered together in my name, I am in the middest of them.* If *example* would adde any thing, we have all the *primitive practise* for us, both of *Christ* praying and preaching on the *mount*, and the *Apostles* in any place, in all places, from house to house. Now although we deny not, but that a *convenient* use may be made of those *Churches*, yet there is not a *necessary use* of them as to the places *holier* then any

We differ.

Dr. *Willet.*

Proofes.

☞

Origen.

☞

any others, or that *God* is more present there. For as *Origen* hath it, *Locum sanctum in corde requiro positum, &c.* I seek a *holy place* not in the *house* but in the *heart*: *My son give me thy heart. Et non putemus structuram lapidum, &c. Orig. Hom. 5. in Lev.* Let us not then think (saies he) that the building of dead senslesse *stones* is the *holy place*. Mr. *Tindall* hath seal'd to this *truth* with his bloud, *Fox p. 125. That Christ hath taken away the difference of places, and will be worshipped in every place, neither is there in his kingdome one place holy and another unholy, but all places are indifferent; neither canst thou more heartily and better believe, trust, & love God in the Temple, at the Altar, in the Church yard &c.* saies he, *then in the barn, kitchen, vineyard, bed, &c.* And to be short, *the Martyrs of Christ have honour'd & worshipped him in prisons and dark dungeons.* Thus he: And so we.

Origen.

Witnessed by Martyrs. *Tindall.*

2. The *Papists* appointed these *Churches* to be *dedicated* to Saints, and *Bell. c. 4.* brings an *argument* to urge *Temples* to be built to *Saints*. Now although the *Priests* and *Presbyters* can't for shame own these *Popish decrees*; yet what do they lesse then approve of their *Churches* so *consecrated* and *dedicated?* as to S. *Mary*, S. *John*, S. *James*, S. *Thomas Apostles, &c* when they *professe* them theirs, and call them by their names as *Sainted*, and *undertake* them as such: From which we *dissent* and do *declare* our *dissatisfaction* with *Parish-Churches* as such, we disown the *titles*, and them as *Temples* and *Churches*, and we abhor them as *consecrated* or *dedicated* as before, and affirm further that many *Ministers* approbations of those *Churches*, and *appropriation* of them to themselves, as theirs is not far from that manifest *impiety* and *idolatry* which appear'd at their first *consecration* and *Christning* (if I may so say) of them, and does lead *people* into too much *Popery* and *foppery* about them. It were to be wished that their *names* were left, and lost and *buryed* never more to rise among *Christians*, and that those places also were *detested* as to the use and end, for which, and *name* to which they were *consecrated*. When *superstition* began to grow big, this *idolizing of places* burgeon'd out also, though more anciently they were wont to *devote* them to *Christ*, as *Constantine* did his *Temple* at *Jerusalem* to the *Saviour of the world*; but afterwards they dedicated them to *Saints*, which saies holy *Lambert* Martyr, *Fox* 1108 the very *Angels* themselves would not that we should *dedicate* to the *honour* of them. And for this take the *confession of Wittenb. Harm. sect. 2. p. 46.* who say,

2. Too nigh one another about Churches as dedicated to Saints.

We differ.

Euseb. Lib. 4. de vit. Constant. Lambert.

 neither

neither do we consecrate Churches or Temples to any Saints or Martyrs seeing not they, but their God is our God. It will do wel (because many are and will be taught by the *precepts of men*, which is a *sad passage*, *Hos.* 5. 11.) therefore it would do well that our *States* would declare against those *Churches* as no *Churches*, that they might never be eyed or owned more then any other places, further then for conveniencie's sake: so that as hot violent Ministers might not *approve*, so not *appropriate* them as they do. But that they might be left to the liberty of the *godly people*, that when the *Minister* of the *parish* preaches not, any other *godly Minister* or *brother* might *preach* there, as having liberty and allowance as well as the other. For indeed some proud self-conceited, hot spirited *Presbyterians* I know, (that account these *Churches* their own *inheritance*) will keep (or solely command) the *keyes*, and suffer none to preach but themselves or of their own feather, gang, and fancy with them; and on the week-daies keep the door so close that a *mouse* may hardly get in, for fear of too much *preaching*, which they account dangerous, unlesse on their Rounds on *Sunday*: So that they threaten to *arrest* such as dare preach in their *Pulpits* or *Churches* (as they say) without their consent. Oh sad! such doings we have in Countreys yet! and are forced to preach under *hedges* or on *mountains* (which I have done my self when we have not had a *twig* to shelter us from the *rain*) *But woe be to them*; for *they have taken away the key of knowledge, and have not entred in themselves, and them that were entring in they have hindred*, *Luk.* 11. 52. I hope in time, this will be reformed too, which though it seem a trifle, yet will signifie much whilest people have a Popish fancy of finding God there more then in other houses, & that the *word preached* there is better then in private poor souls they can seek no further. But if these places must be *dedicated* to *Saints*, let them be *dedicated* to the use of *Saints living*, and for the *Churches* (that are so indeed) to *meet together*. Now to the last thing I shal name (though I might many) more.

Lastly, The *practise* of *Presbyterians* is *too alike* the *Papists*, in their accurate *Scrutiny* which they have of us, to observe what differences they can finde amongst us, to make their advantage and outcry against us: this is an *old popish* trick, *Bell. lib.* 4. *eccles. cap.* 9. *Doway-bible*, *p.* 50. of the *Jesuites inventions*, which

as

☞ Presbyterians shut truth out of doors.

Gospel-propagation by this means.

Churches how to be dedicated to Saints.

☞ 6. Agree against us. They alike do take advantages at our rents, differences, schismes, &c.

as the *Papists* had to render the *Protestants* odious; so the *rigid brethren* the *Presbyterians* do all they can to make us a *reproach*, and by *publishing* our *weaknesses* which they get up from the *differences* and *divisions* that are among the *Saints*, & *Churches*. So *Edwards Gangrena*: *Baily in's Dissuasive*: Dr. *Bastwick* in's *Rout*: Mr. *Prin* in 12 *Queries*; *Cum multis aliis*, &c. But we with the good old *Protestants* and *Martyrs* must acknowledge too many *differences* among us, and that about *forms* too; but we say that *unity* is no *infallible note* or necessary *mark* of the *Church* of *Christ*; for as Mr. *Bradford* said, *Fox* 1622. the *Idolatrous Israelites then might have produced and pretended this argument for them.* And then, *Bradford.*

2. There may be *unity* where is not *uniformity*; and where be *differences* about some outward rites, yet all may agree in the thing and the end, Old *Latimer* (*Fox* 1750.) proves and alledges *Hierome*, whose *Translation of the Bible caused dissensions in a Christian congregation*, yet saies *Hierome*, *Ego in tali opere nec eorum invidentiam pertimesco, nec scripturæ veritatem poscentibus denegabo.* In such a work as this is, I will neither much fear this envie or fury, nor yet will I imprison the *truth* of the Scriptures, or withhold it from them that do earnestly desire it. But as *Bell.* did not blush to say in *lib.* 4 *de eccles. cap.* 10. that an hundred severall sects were sprung up among Protestants, but that they (of the *Roman Church*) were one: so say our hot Antagonists the same thing for the same end against us; saies Mr. *Baily* in's *Dissuasive from the errors of the times*. In the third shamefull absurdity (as he saies) is found in our way of *Independency*; that there be multitudes of *errors*, dissensions, and such like things and persons; whose *Bellarmine*-like language is arrested and brought to a triall by Mr. *Cotton* in's *answer* to him, *Part.* 1. *p.* 82. where Mr. *Cotton* proves, such reports of the way rather to justifie then condemn it: But with all the Protestants against this charge of the Papists, we affirm as the Apostle does, 1 *Cor.* 11. 18, 19. *I hear that there be divisions among ye, and I beleeve it. For it is necessary that there should be also Heresies among you; that they which are approved may be made manifest.* It is a sign we are in the true way, when the *Devill* does take on so, and *Latimer in epist. ad D. Baynton.* *Hierome.* *Cotton.*

storm, and studies all he can to set us together by the ears, & so to break us, who united *are terrible as an army with banners*. This makes an argument for us and not against us. We
Austin. say as *Augustine* once to the *Pagans*: *Non proferant nobis quasi concordiam suam, &c.* *Let them not lay before us with boasting their concord and agreement, nor cast in our teeth (or fling on our faces) the foul discords and dissensions of Christians*; for *Satan assaults not them as he doth us*, for *quid ibi lucri est, quia litigant, vel damni si non litigant?* What doth the *Devil* get by it if they do
☞ disagree? or lose by it if they do agree? but by *sowing discords* among true *Christians* he helps to hinder the *truth*, raise ill reports upon the good land, break professors apieces, make way for persecutions, and draw off people from the practise of *Gospel-order*, and from obedience to *Christs Lawes*. This is the *Devils* cunning to cause contentions, and throw fire brands about our ears, on purpose to puzzle others and to fright them from the *true way* into
Sim. his *snares*: as a Fowler that hath laid nets, lets those birds or prey alone that go on of their own accord to wards his *gins* and *snares*; but such as are going from them and in the way to escape, he meets and frights and scares to make them turn back, and drive them another way. But furthermore, though we have too too many divisions and differences amongst us (God knowes, which is our daily grief) yet they are not so many nor dangerous as the bitter brethren would have all beleeve by looking into their multiplying glasses: but those few that are, are not about *points of faith*, but for the most part formes which are by some too hotly and hastily pressed and pursued. Yet as *Helvetia* saies, *Ch. 17. harm. sect. 10. p. 310. We can't deny but the Churches planted by the Apostles were true Churches, and God was in them and with them, yet there were great strifes and dissensions in them.*

Exhortation to unity to all the Churches.

Lastly, Let all the *Saints* and *Churches* take warning, there be such as watch for their *haltings*; and will have at them when they finde them in fractions, for then they think they can deal with them! O would to God we were more *one*! in *one*! This *unity* is the form and face of *Christs Church*; and when the face hath flawes and scratches, what a blemish is it to the whole body? In what this *unity* consists I hope

to

to handle in the next Book, and to lay before you divers rules of walking all as one in the *fellowship of the Gospell: Et veritate & varietate.* But for the present, I present you with *Eph.* 4 3, 4, 5. *Endeavouring to keep unity.* Churches united (like a Faggot) cannot be easily broken. And the usefulness of this appears in the severall denominations of the *true Church*, as his *sheepfold*, which is *one*, of which *Christ* alone is *Pastor*, *Joh.* 10. his *vineyard one*, *Mat.* 20. though many *vines* in it: and *one mother*, *Gal.* 4. 26. whence many *children* are brought forth, and are *legitimate* when they come from the *Churches conjunction* with Christ, and the word; that *incorruptible seed*, 1 *Pet.* 1. 23. begets to the *faith* being *preached* and *propagated.* So in *Cant.* 6. 8, 9. though there be *threescore Queens* or *particular Churches* that are *Christs* (the *Kings*) *wives* who are taken into *fellowship* with their *royall husband* by *solemn stipulation*, and with consent of all friends on both sides, *Hos.* 2. 18. and such as do bring *dowries* of *praises* to Christ their *husband*, 1 *Pet.* 2. 9. yea and such have the *keys* given them to *open* and to *shut*, and to *order* in the *government* of the *family*, whilest *Christ* (their *royall husband*) is about more *publick affairs* now in the *world*, in *heaven* and *earth*: and such *Queens* too as bring forth their children true heirs to the Crown, *Kings* and *Princes*, *Rev.* 1. 6. yet there be more, *viz. fourscore Concubines*, or *false Churches*; that have not such *intimate fellowship* with *Christ*, but only the *name* without *Wedlock* or *espousals* to *Christ*; so are all *Popish*, *Prelaticall*, *Parochiall*, *Presbyteriall*, (as now they are) *nationall* and meer *nominall Churches*, though they have the ordinary *ordinances*, yet few of them have a *dowry* of *praises* for *Christ*, all of whom are (to speak truth) without the *keyes*, and cannot *order* in the *affairs* of *Christs family*, and their *children* though born to *gifts*, *parts*, or the like, yet very rarely have to do with the *inheritance*; Besides these, those that *reject Christ*, and too too coily cast him off, and will not *marry* him, or *espouse* him, of the vulgar sort, they are without number, exceeding many, *Et nullius numeri*, of *no account*, not worth *numbring*; yet of the worst Churches there are most, of the best fewest; and for all this, saies *Christ*, *My Dove*, *my undefiled is but one*, that is *all* at *unity*, and *one*, 2 *Cor.* 1. 12. and

Expos. Note.

his house is one, 1 Pet. 2. though there be *many stones*, wals, *chambers*, and parts, and (differing in form) yet all make but *one house*: all these things instruct us to *unity*; But what kinde of *unity* is this? and wherein does it consist? mark, it is the *unity of the Spirit*, wherein all Churches may bear, for this is not kept and preserved by forms and orders, as other *false Churches* have, & the *Kingdomes of the world* are; no! but by *intrinsicall life* and *spirit*, and *inward principles*, not by being together, in *one body*, Churches, *City*, or society; but by being of *one spirit*, and of *one spirituall body*, which is *Christs*. The heads are these which are offered for *unity* by the Apostle. First, there is but *one body*, *i.e.* not *naturall*, nor *politicall*, but *spirituall*, *viz.* the *Church* compared to a *naturall body*, Rom. 12.4,5. 1 Cor. 12.12. which takes in the *Saints of all ages* under *all forms*, and statures; seeing none could be left out to compleat the body, but that there is need of *Saints* under *lower* as well as under *higher forms* to make up the *body*. Whence unity is urged, for that there is need of all to make up the *body*, *viz.* of the *weak* as well as the *strong*, of the *lower* as well as the *higher*, 1 Cor. 12. 18,20,23.

How all Churches differing in forms, are to be one, *vide chap* 5.

Unity urged.

1. Because all one body.

2. One Head which is first in ordine.

2. *Unity* is pressed here, for that this *oneness of body* flowes from the *oneness* of the *Head* which *in corpore primas tenet*, &c. (saies *Bullinger de unit. eccles. Dec.* 5. *Serm.* 2. is the first of the *body*; and is *first*, and then the *body*, (of right), for *members* do not unite first, and then choose a *Head* (saies Mr. *Dell* in's *way of peace*, *p.* 20. 21. &c.) but first they are (if true *Churches*) united to *Christ* their *head*, *by faith*, (*Uniuntur primo capiti Christo per fidem*) & *ipsum caput conjungitur membris per gratiam & spiritum*, *Bull. in loc. ibid.*) and then *one to another* by *love*. Therefore all that have but *one Head*, *viz. Christ*, I say all *Independents*, *Anabaptists*, or whoever they be, should be one.

Dell.

Bullinger.

3. Unity can stand well with variety.

3. *Unity* is urged in this word *one body*, because *unity of body* stands well with *variety* of *forms*, distinction of *parts* and differences of *members*, 1 Cor. 12. 23. which do not hinder but help to make up the *body*, by a *sweet symmetry* & *harmony*, Rom. 12.6. *Licet sint membra plurima, omnium tamen est inter ipsa consensio pulcherrima, &c. Bull.* because what one *member* can't doe another can for the *use* and *service* of the *Head*.

4. Unity in equality.

4. *Unity* is called for; for that in *one body* there is an *equality*

lity of *members* all *alike*, making up one *body*: Not one more then another; *omnes authoritate & dignitate pares sunt*, (saies *Zanchy de unit. eccles. cap.* 3.) *etsi alter altero sit ditior, &c.* So are all *Churches* equall in *dignity* and *authority* though some may be *richer*, or *bigger* then others (as was prov'd, *ch lib.* 8.)

Zanchy.

5 *Unity* is urged, for that as *each member* is contented with its *own place* and office in the *body*, so ought each particular society to be, 1 *Cor.* 12. 18.

5. Each contented with their place.

6. *Unity* is called for, from the *sympathy* and *fellow-feeling* which *one member* hath with *another* in the *body*, 1 *Cor.* 12. 26. and all for and with the *whole*: *mourning* with them that *mourn*, and *rejoycing* with them that *rejoyce* (*Congruunt & conspirant inter se omnia, condolent sibi invicem, juvant se mutuo.*) Ergo, afflict not one another.

6. Sympathy.

7 *Unity* is urged from the *Law of love*, (and therefore of *peace*) that is among the *members*; one *member* doth not *force* another, or *compell* another, nor doth *one member*, *beat*, *bite*, *quarrel*, or *fight* with *another*; neither doth *one Church* with *another* that is *one* in the *spirit*. And then,

7. By the strings of love which one is drawn by to another.

Lastly, *Unity* is urged for, that *every member*, is to serve *another*, and to serve *all* (and not *himself* only (the *eye* is to see (not for its self only) but for the *hand*, and for the *foot*, and for the *whole*, *&c.* so the *ear* to hear, *&c.* and in serving the *whole* serves its self. Thus it is among particular Churches, there is no one meerly to serve himself, but one lives to serve another, and then all, therefore the *Apostle* so earnestly presses *unity*, for that they are *one body*, and are to serve *one another*; and all the *body* of Christ. Let no *Church* break this *bond* of *love* and *peace* then, seeing all make but *one body*.

8 Unity is urg'd from the duty of one to another and to the whole.

The 2. *Head* is *one Spirit*. Hence *unity* is urged, for that as *one soul*, 1. *quickens*, *comprehends*, *moves*, *governs*, and *acts* every *member* of the *body*, *eye*, *hand*, *foot*, *&c.* (*sicut per eandem animam multa membra unita sunt, &c. Zanch. de eccles. c.* 3.) So *one spirit* all the *members*; and every *particular Church* that makes up the *body*; *one Spirit quickens*, *moves*, *governs* the *Independent* as well as the *baptized ones*, *&c.* Ergo *unity*. 2. For that as *one soul* vivificates and *unites* many and divers kindes of *members*, so one and the same *spirit* puts life into *Churches* under *diversity* and *difference* of *forms* and *appearances*, and *administrations*. One and the same *Spirit of Christ*, *unites* those in *earth*, and those in

Unity urged. 1. That one spirit acts all

2. One spirit unites all things under different forms.

heaven

☞ *heaven*, those in the *east*, and those in the *west*: and though about *severall works*, yet all by *one* and the *same Spirit*, *Rom.* 12. 6 7. *Hos.* 10. 11. This then is an *argument* for *unity*. And,

3. Acts severallyin all and yet but one and the same.

3. Lastly, as *one* and the *same soul* acts severally in every member; and so as if every *member* had a *soul* to give it *life*, &c. yet 'tis but one and the same *soul* in all: So the *Spirit* is *upon*, and *in every* particular *Church* of *Christ*, as if every *Church* had the *spirit* solely in, and to her *self*; the 7. *Spirits*, *Rev.* 5. 6. for the 7. *Churches of Asia*, and yet *all* but *one* and the *same spirit*, though living in *every one*. This should *engage* every *particular Church* to *unity in the spirit*, *not in the form*: that *uniformity* will never hold nor abide *the day of his coming*, *Mal.* 3. 2. 'tis *diversity of spirits* that breaks the *peace*, not the *diversity of formes*: for as *Zanchy* observes, *Non externarum ceremoniarum diversitas*, *impedit verum & essentialem unitatem ecclesiæ*: it is not the *difference* of *outward rites* and *forms*, that hinders the *Churches unity*, for God hath left them to *liberty*, for every *Church* to use, or not use, as it is most for *order* and *edification*, as to *time*, *place*, *number*, manner of *meeting*, *reading*, *singing*, *praying*, *administring* Sacraments and such like: In *Augustines* time some *broke bread* every day, some each of the day, some thrice a week, some twice, some every first day, some of the first day; that as to *time*. Then as to *place*, sometimes in *private*, sometimes in *publick* places, sometimes from *house to house*, yea as to *number* in *Augustines* time, they *broke bread* sometimes twice a day, *morning* and *evening*, sometimes once only. See *Aug. Tom.* 2. *Epist.* 118. *ad Januar.* As to the *manner*, sometimes without *prayer*, sometimes with *prayer*, sometimes with *many prayers*. *Bucer contra Latomum*, 133. So there were many *ceremonies* and much *difference* about *baptisme*, about *prayers*, about *Ministers* and their *ordination*, &c. and yet was there *unitas veritate*, (saies *Aug. Tom.* 2. *epist.* 86. *ad Casulanum*) though *ceremoniarum varietate*: *unity* in *verity*, though in *variety* of *formes* and *ceremonies*; yet *true unity* stood well with the *differences* and *varieties* of *formes*, &c. because it was *in the Spirit*, *Psal.* 45. 13. the *Church was all glorious within*, though without *her* outward *cloathing was wrought with variety and diversity of needle-work*.

What breaks the peace of the Church and what not. *Zanchy*.

Differing in circumstances in *Austin's* time.

Bucer. For this *vide ch.* 5. *lib.* 2. at large.

Thirdly,

Thirdly, *One Faith*, in *all*, therefore *Unity* is urged, ſeeing *all Saints* in all ages *Moſes*, *David*, *Daniel*, *Apoſtles*, and *We* now, and *all* that were, are, and are *to come*, under *all formes*, live in *one* and the *ſame myſtery*, and truth of *Faith*, 2. *Cor.* 4. 13. apprehending the *ſame* Chriſt, applying the *ſame* Salvation: ſo are all the *Churches Independent*, *Baptized* &c. in *one Faith*, though not in one *Forme*: they live not by *forme*, whether you call it a *Conformity* with the *Prelates*, or *Uniformity* with the *Rhemiſts*, or either with the *Presbyterians*, or *neither* with us; but they live *by faith*. Not on this or that *forme* or *worſhip*, ſo, as to think our *ſelves* therefore *good*, and others *evill*, this is *contrary* to our *life of faith*, which is all on *Chriſt*. This *oneneſſe* of faith (*eſt una & eadem totius Eccleſiæ. Zanch.*) which is *one* and the *ſame* in every *particular Church*, and throughout the *whole*, agrees very well with the *diverſity* of *gifts*, *parts*, *formes*, &c. ſo in and through all *one* and the *ſame Chriſt* be *apprehended*, Therefore *Unity* may well ſtand with it in *all* the *Churches*.

3. *Unity urg'd for all that are in one faith.*

Zanch.

Fourthly, he calls for *Unity* from all *that are called into one hope of their calling*: all that are *called* by the *inward* and *effectuall voice* of *God* into *one* and the *ſame hope*. All *hope* for the *ſame thing*, none for *better* or *greater* then another. *Unitas conſiſtit in hoc, quod una eadémq; ſit omnibus ſpes, una eadémq; omnibus, propoſita hæreditas cœleſtis. Zanch.* For 1. *Cor.* 1. 9. *God is faithfull by whom ye were* (all alike) *called into the fellowſhip of his ſon Jeſus Chriſt our Lord. All* the *Churches* doe alike expect the *appearances* of Chriſt; the *day* of his *comming* the *effuſion* of his *ſpirit*, the *reſtauration* of *Zion* the *reigne* of *Chriſt*, and the *inheritance* of the *Saints*. *Ergo*, *Unity*: for it is for ſuch as *differ* in their *hopes* to *differ* in their *love* and *waies*.

4. *Unity, becauſe all alike in hope.*

Zanch.

Fifthly, *One Lord*: no more *Lords* but *Jeſus Chriſt*, nor no *other Lawgiver*, in and to *all* the *Churches*; therfore all ſhould come under *one Lord*. For 'tis *divers Lords* and maſters that make *divers Lawes*, and minds, and wills and ends. Hence ariſe *diviſions* indeed: but one *Lord*, and one *Law*, one *maſter*, and one *mind* ſhould be in *all* the *Churches*. Beſides he is *Lord* to all *alike*, as much to *one*, as to *another*. Ergo, *Unity*

5. *Becauſe but one Lord*

Sixthly, *One Baptiſme*: with which *all Churches* are Bap-

6. One Baptisme, idest, of the spirit.

tized, 1. *Cor.* 12. 13. *For by one spirit wee are all baptized into one body.* This is not the *signe* which hath beene often altered, but the *substance* which will never be altered: not the *powring* on of water, but the *powring* on of the *Holy Ghost* in gifts and *graces*; which is in *all Christs Churches*; and the *Baptisme of Christ* indeed. All that are thus *Baptized with the spirit*, are Baptized into *Unity*, into one *Body*: wherefore the *Welsh Curat* (with his *Welsh Crue*) would doe well to learne better *English* (seeing he would *insinuate* that he is a *Welshman* of *Cardiff*, yet is the *Apostle* of the *English*, as he saith, as *Paul* a *Jew* of *Tarsus* was, yet the *Apostle* of the Gentiles) then to *asperse* and despise those *Churches* of *Christ* that are under the *administration* and *baptisme* of the *spirit*. He professes openly and in *Print* proclaims himselfe to have *Pauls spirit*, (he might have sayd *Sauls* spirit) not to *build* up, but to *destroy* (so I thought) the *Churches*. For many of them are (indeed) such *seducing* dangerous *spirits* which cause *division*, (which I *confesse* I feare are many of them crept into some *Churches*.) Now as *fire* with *fire*, and *water* with *water* agrees well enough, so will all the *Saints*, till there come in an *Antipathy* of *spirit* amongst them; and as *fire* with *water* cannot agree together, but make a huge *noyse*, *quarrell* and *fight* together, and *oppose* one another violently, with *thundring* threatnings till one *destroy* another, unlesse one be *thrown* from the other. So is it with such *contrary spirits* as are crept into the *Churches*, till they be *out* againe; *fire* with *fire* agrees, because being of *one* and the *same principle* and *spirit*, it addes to and *edifies* one another; so the *Saints* with *Saints* &c. but *water* and *fire* cannot, because the *water* is of *another principle* and *spirit*, and seeks to *destroy* the *fire*; so it seems the *Ranters spirits* are *Christ-Crucifying* and *Church destroying* spirits (by their owne *confessions*) and in *Antipathy* to the *Churches* and *Saints* in *fellowship*, that seek to *build* up and *edifie one another*, and *all* in Christ: but when this *spirit* comes, the *Welsh Curate* tells us, 'twill doe *all* that may be to *destroy* us. O that the *Churches* would then have a care in the *admission*! Of such! who (as in *Rev.* 2. 2.) *say they are Apostles, but are not!* (for they are *Apostats*)! And the *Church* of *Ephesus* was highly *commended* for their *strict triall* of them, and for finding

The Welsh Curate his Rantisme in his Booke so stiled.

Him.

Caution to the Churches, of that Church-destroying Spirits: for so they say of themselves.

finding them *liars*, seducers, and *false Teachers*; so let us doe, and let us all march on to the *Land of Promise*, under *one* and the *same hope of our calling whereunto we are called*, and as *baptized by one spirit into one body*.

Seventhly, *Unity* is urged among *all* the *Churches*, for that they have *one God and Father of all*. One *Father* without respect of *one* more then *another*, *God* and *Father* to *all alike*, all alike *deare* to him, 2. *Cor.* 6. 17. 18. who delights in *all alike*, and walks in the *midst of the seven golden Candlesticks*, without respect more to *one* then to *another*, as that *one* is better *mettall* then *another*; seeing *all* are *alike* borne of *God*, and *all* alike in *one Covenant*, and in *one Jesus Christ*, Mediator and *Head* of the *Covenant*; therefore he calls for *Unity*, for that we are *all* a *Kingdome* of *Brethren*, *Mal.* 2. 10. one God *and Father of us all*. *7 Unity, for that all have one God and Father above of all.*

2. *Above all!* We are not *one* above *another*; but one *equall* with another: but only our *God* and *Father* in Christ is *above us all*, Mat. 23. 8. 9. we are *all* his *children*, and *all alike* live in his *Will*; he alone commands, and blesseth us *all alike*, therefore we should be *all* in *unity*, Psal. 133. 1. *O sweet for Brethren to live together in unity!* *Above all.*

3. *Through all.* All alike *professe* him, *possesse* of his nature, and he, *through all* the *Churches*, and *Ordinances* appeares *abroad* too, *Isay* 2. 3. *Micah* 4. 2. *Ergo unity* amongst all. *Through all.*

4. And *in you all.* He *dwels* in *all* the *Churches* (ἐνοικήσω ἐν ὑμῖν.) 2. Cor. 6. 16. Jo. 14. 23. his *presence* is in *this body of Christ mysticall*, as it was, it was in *Christs body* when cloathed with *flesh*, Col. 2. 9. 10. Eph. 3. 17. 19. the same for *quality* though not (yet) for *equality*. *Ergo*, *unity* amongst *all*. *In all.*

These are the bonds of *unity*, to tye all the *Churches* together in *one*; *Sathan* hath no better sport then to see them *spit fire* at one another, and is never in more *hopes* then *then*. When *Cyrus* came neare *Babylon* with his mighty Army, and found the River about it, over which he was to *march* with his *huge Hoste* impassable and unpossible (it being so deep) to *transport* his *Army* that *way*, he was at a losse, till he thought of a *likely way*, which he as suddenly set upon; he caused it to be *divided* many *wayes*, into many *Channels*, and severall *Currents*, whereby *The Churches not in unity, is a great advantage to Satan.*

Sim.

Vt imperet Dividat, is his Motto.

by the *main River* ſunk, and ſo on a *ſudden*, and with great *facility* he got over the *River* with his *Army* and tooke the City with eaſe. Thus *Sathan* doth when he hath any *deſigne* againſt the *Saints* & *Churches*; he ſets them into *Diviſions* many wayes. Therefore my *Councell*, as from the *Lord*, is to *love one another*, as *Chriſts Diſciples*, & be ſtedfaſt in one *ſpirit*, Phil. 1. 27. 28. and then be in nothing *terrified* by your *adverſaries*: All the *powers of Hell* cannot hurt thee then. It was the *Councell Severus* gave to his *Souldiers*, *in vobis pacem & cæteros diſpicite*: be *one* among your *ſelves*, and a *Fig* for your *Enemies*; ſo ye will then be *terrible* to all *Chriſts Enemies* in the *world*, for they ſhall know, that out of *Sion* ſhall the *deſtroyer come*, and they ſhall finde *Jeruſalem a burdenſome ſtone*. *Vis unita fortior*, as *Mathematitians* ſay of *figures*, the ſtrait *figure* or *line* is *weakeſt*, but the *circle* is ſtrongeſt of all others and the *beſt*, and uſefulleſt, becauſe *one part* hath *fellowſhip* with another, and *meets* another, and *holds up* one another; ſo ſhould *Churches* help to hold up one another; and as *one line* runs into another, ſo ſhould they, and ſuch are *ſtrongeſt* and beſt that are ſo *united*; the *Lord* delights in them moſt too: *O my Dove! my undefiled is one!* this *unity* delights his *heart*. People ſeem much to eye the *Churches* now; now they appear in *publick*, and prepoſterous *ſpirits* are ready to *judge* the laſt *news* of the *Fleet beaten*, and the *Foraigne Nations*, preparing and *threatning*, to be *prodigious ſignes*, preſaging *ruine* to the *Churches*, which puts me in minde of *Cicero's Oration*, and *anſwer* to the Southſaiers, who upon newes of *Earthquakes*, and ſuch terrible ſignes foretold great *calamities* ready to come upon the *State*, (as our *ſtar gazers*, and *ſign-obſervers* do now) but ſaies the *Orator*, fear not; *for the Gods will eaſily be reconciled to us, if We be but reconciled one to another*: ſo I ſay to ſuch, our *God* will eaſily be at *peace* with us, ſo we be but at *peace* one with another; and then let them (all the *world* if they will) *aſſociate themſelves together, and they ſhall be broken a pieces*: yea, in order to their *breaking* a pieces they muſt *aſſociate themſelves together*, *Iſai.* 8. 9. and *Gog* and *Magog* from *all parts* of the *world*, muſt be gathered together in *battell*, in *number like the ſand of the ſea*, and *beſiedge the Saints*, *and circumviron* the beloved *City of God*; but *fire ſhall come from God* (the *ſpirit* of

In unity, the greateſt terror that can be to Chriſts enemies.

Sim.

☞

God) *out of Heaven* (the *Churches* and *Saints*) and *shall devoure them and eat them up*; as in Rev. 20. 8. 9. *Out of their mouths shall come fire and devoure their enemies*, Rev. 11. 5. and *whosoever hurts them must in this manner be killed*; so that there is no *fear* of all the *foes* in the *world*, though they be as many as the *sand* of the *sea*. But if any thing hurt us, it will be *want* of *Love*; if any thing will *nothing* us, it will be want of *unity*. *Unities* severed make no *number*, *Letters* divided make no *syllable*, *syllables* divided make no *word*, *words* divided make no *speech*, *members* divided make no *body*, *stones* divided make no *wall*; so that without *unity*, all stands for *nothing*, as a *Cypher*. I feare nothing so much as *want* of *unity* and *love* among *Churches* and *Members*: for as *Shepheards* observe, when *sheep* fall a butting one another, a *storme* is nigh; so may the *Pastors*, that *Christians* contending, and butting one against another, and *Churches justling* one against another presages a sad day, without mercy prevent; wherefore to *ease* my heart, and *unburthen* my *spirit*, I am heartily possessed with *three things* that will produce *unity* indeed. Which I shall hint to the *Churches*, and so wipe my pen.

No feares if we want not in *Unity*

Sim.

Sim.

1. A *short* but sharp *time* to try the *Churches*, that those that are *approved* may remaine; which *day* shall be short for the *Elects sake*, and is called but *three dayes and a halfe*, Rev. 11 9 though in *former years*, the time of persecution was long and *hotter*, for now their *bodies* shall be *above ground* all this *time* of *persecution* in the sight of all *Peoples*, and *Nations*, till the *spirit* of *life* enter in afresh, and in a *fuller measure* then ever before, and the *witnesses* stand upon their *feet* again, v. 11. Then woe, woe be to the *Nations* to the purpose: And this *time* will be so *short* that it is called the *houre* of *temptation*, Rev. 3. 10. and the *hour* of *Judgement*, Rev 14. 7. and for a *little moment* his *indignation*, Isa. 26. 20. 1. Pet. 4. 17 and then wil the *Lord* arise to *punish* the *inhabitants* of the earth: they must begin at *Gods house*, 1 Pet. 4 17. but *end* in & with the *world*. Then *sinners* in *Sion* shalbe *afraid*, Isa. 33 14 & *terror* & *trembling* shal *surprize* the *Hypocrites* that are in the *Churches*; for they shall not be able to *abide* his comming like a refiners fire, Mal. 3. 2 3. *nor can they indure to dwel with those devouring fires, & everlasting*

Three things expected. 1. *an houre of Tryall short, but sharpe to the Churches.*

1 *Proph.*

ing burnings, which the upright in heart shall live in. Yet this *triall* will be well for the *faithfull* ones, for *though two parts* will be found drosse and *left behinde* in the *houre* of *triall*, yet *a third part shall remaine and be purified, and shall call upon the Name of the Lord, and he will heare them and will say, this is my people, and they shall say, the Lord is my God,* Zach. 13. 8. 9. this *houre* will scatter *Shepheards* as well as *sheep*, or *Pastors* as well as *People*. But then shall the *Churches* be more in *unity* then ever, and like *gold* run melting together out of the *refiners fire*: for as a *flock* of *sheep* are loose about, and scattered, and every *one* for himselfe feeding, and divided one from another, till comes a *dog* amongst them, and then they *run* together and keep *close* one to *another*: and so are the *Churches* too much at a *distance* one from another, and each one *minding* her selfe too much and her *companions* too little, and too much *divided*, and (doubtless) wilbe till this *time* of *triall* comes, and makes them keep together and closer in *love* and *unity*; so in the *Prelates times*, Oh what a sweet *unity! love!* and *harmony* was among the *Puritans!* and *Professors!* when they were under persecution! how they priz'd one another! and so it will be again and much more.

The Churches more one then ever.

Sim.

☞

2. *Proph.*

The Spirit poured out upon all.

Secondly, This *Unity* of the *Churches* will be *honoured* from *Heaven* with a large *effusion* and *powring out of the Spirit* upon them; for in that day they shall know the Lord to be their *God*, and as *one people* they shall *acknowledge* and *never be ashamed*, and then shall *it come to passe, that he wil powr out of his Spirit upon all, Joel* 2. 27. 28. And by this they will bee yet more *one* then ever before, as appears *Act.* 2. 17. and 4. 31. 32. when *those that were filled with the holy Ghost, were of one heart and one mind, and of one soule, neither sayd any of them that ought of the things which he possessed was his own, and then great Grace was upon them all. Great grace* then indeed! *Having favour with all people, Act.* 2. 47. This *blessed day* is hard by us; when *Jerusalem shall be a praise in the whole Earth*, round about us; but we must be *purged* first. In *Ezek.* 37. 7. *as the bones there came together by the shaking, bone to bone*, so will the *Churches* by the *shaking* before mentioned, in the *time of triall*, cling and come up *closer* together then ever before, *Church* to *Church*, and

Then unity most of all.

Expos.

Sim.

and *all* as *one*. Though they were before (as the *bones*) *ſcattered*, ſo in their *affections*, and far aſunder, they ſhall bee *ſhaked together*, beleeve it; and then they ſhall *receive* life, and *breath* from God more then ever before, *v.* 9. 10. Yea they ſhall not only be *ſhaked* together, but *tied* together with *ſinewes* and *cords* and *lawes* of *Love* that ſhall never *break*: and this is to be before the *full winde* from all 4. *parts* blow upon them and *fill* them with *breath* and *life*; So I am *aſſured* from the *Lord*, and the *Churches* ſhall find it, that they muſt be *united together* with *ſtrong ties* and *lawes* of *Love*, even with the liveliеſt *ſinews* and *ſtrength* of *affections*, before they ſhall *enjoy* that great and *notable effuſion of the ſpirit* (which *is the winde that blowes where it liſts*) in ſuch a *meaſure* as from *all parts*, in *all gifts*, graces, and *admirable adminiſtrations* as from *all quarters*, to *enliven* them, and *multiply* them; for in that *day* they will be as an *exceeding* great *army*, *Ezek.* 37. 10.

Whom?

Laſtly, conſider the great and notable *day* of the *Lord* is then (the next) that comes upon us, *Joel* 2. 31. and *Zion* ſhall be *glorious*. In the mean time as the *lines* of a *circumference*, the *nigher* they come to the *center*, the more they are *united*, and the *nigher* they are *one* to *another*. So for certain, *Sirs*, the nigher we are to that *time*, the more we are *united*, and the *nigher* we are *one to another*; So that we ſhall ſee every yeare the *Churches* more and more *united* and that in the *ſpirit*, untill the *diſpenſation* of the fulneſſe of times, when *all things* ſhall be in *one*. *Epheſ.* 1 10.

3. *Proph.*

3. *The great daye of the Lord the nigher it is, the more Churches will be united in every yeare*

The Lord haſten theſe happy *daies*: I was *preſſed* in my *ſpirit* to acquaint the *Churches* thus much, and to *call* upon them to *unity*, that the *enemies* might not have ſuch *advantages* againſt us, as they doe take for our *defect* in this *duty*; and that our *unity* conſiſt not in *formes* but in the *ſpirit*; as for *practicall rules* heerto, I ſhall refer the Reader to the *following book*. But thus I have ſhewn wherein the *Preſbyterians* and *Papiſts* agree and are alike in *Diſcipline*, *Doctrine*, *Ordinances*, and *Practiſes*. In *Diſcipline*, for the Church *Catholike*, *Head* of the Church, *matter* of it, *force* of it, *foundation* of it, and in laying their *foundation*, and about the *Keyes*, and *Synods*, and in *Officers*, to all which we have declared our *diſſent* and *abhorrance*,

rance, and so for *Doctrine*, and *Practises* in all, in neere fifty particulars, wherein I have clearly instanced; the Lord make his people in *England* wise enough to avoyd such *Popish tenets* and *doctrines*, and give our Brethren that *power* and *will* to cry *Down with Antichrist, Down with Babylon*, as we do that *hear* the *voice*; lest *pertaking* of her *sins* they *pertake of her plagues*, *Rev* 18.4. And let them not think me their enemy for telling them the *Truth*. *Gal*.4.16. But to the 3. Consid.

3. *Consid.*

The 3 *Consideration* (to come to a Conclusion) is, that the *Gospel Order* in the *Congregationall Church way* (which wee have treated of) restored to its primitive purity and beauty, is one of the *great promises of these latter dayes*; and the spirituall *glory of it sparkles in sight of the saints, out of many promises, prophesies, and varietie of the richest types; and is to stand apparently distinct by its selfe, from all other orders, wayes, worships, or Churches whatsoever*, as the *visible Kingdome of Jesus Christ*, for his *subjects to walk in*.

This Gospel way is.

חצני ארץ

1. *The great promise of these later dayes.*

That it is *one* of the *great promises* to bee accomplished in these latter *dayes*, appears, *Isa*. 2. 2. 3. *Micah*. 4. 1. *Isa*. 35. 1. 8 9.10. *Isa*. 30. 21. *Psal*.110.3. *Ps*. 46.2.3.4.5. and 48. *P*. 3. *Malach*. 3. 17. 18. *Isa*. 51. 3. 4. *Dan*. 2. 32.33.34. *Act*.3.21. *Dan*. 8. 3. The *higher* is *last*; the best *wine* at last, and the *glory of the latter house shall be greater then the former*. *Hag*.2.6. 7. 9.21.22.23. For further *Explication* (though I have beene full in former Chapters, yet to conclude this) I shall name these *6. Speciall Heads* which ensue, to prove this *Generall Assertion* without exception.

2. *Christ shal reign over all in these latter dayes.*

The *Propheſies* and *mproises* are full for *Christs* reigne, as *Head* and alone *Ruler* in his *Church*, especially and *most visibly* in these *latter dayes*. *He alone shall reign over them in Zion and for ever*. *Micah* 2 17. *Psal*.99.1.2. *Isai* 9. 2.7. and 22.23. *Psa*. 2. 6. And is *set up King in Sion*. He will *be greatest in Zion*. *Rev*.2.26. Yea and *rule the nations to*, *Rev*.11.15.17.18. *Zach*. 14.9. Therefore all *power is given him in heaven and earth*, Church and State, *Mat*. 28. 18. to *rule all*, as being more excellent then the *mountains of prey*, *Ps*. 76. 4. till all be *under him*, 1. *Cor*. 15. 25. Thus he *rides* in our dayes *conquering*, and to *conquer*. But to speak to his *Headship*; In his *Zion*, his most

speciall

speciall habitation and *Kingdome.* Hee is the alone *Head*, of whom all *members* aptly *joyned*, receive *life* and *growth.* And this *he* is to us, as he is *one* with the *Father*, *Jo.* 17. 21. From whom we *have life* and *grace.* In *especiall maner* hee is to bee manifested such a *Head* in these *dayes* of *restauration*, *Hosea* 1. 11. the *children of Judah and Israel* (though they differ as to *form*, as *Independents* and *Anabaptists* &c.) *shall be gathered together, and appoint to themselves one* Head, *and come up out of the Land, for great shall be the day of Jezreel.* So the Churches of Christ shall be all *one*, as we said before in *Unity*, under one Head, *viz.* Jesus Christ. For although the *Churches* have *stood off* hitherto *one* from *another*, as the 10. *Tribes* did from *Judah*, and so *were divided* into two parts, as *Independents* and *Anabaptists*, God hath promised to *unite* them, under *one* Head, (*when as circumcision and uncircumcision shall be nothing, but a new creature*) though for a time by reason of our too much *Idolworship*, God suffered them to *divide*, 1. *King.* 11. 33. Yet God hath *promised* the *elect* of them shall be all *one* under one Head, i. e. *Christ* whom they shall appoint, choose, proclaime, cry up with one *suffrage*; he saith not *a King* for so he shall bee to the *Nations*, and rule them with *a rod of iron*, but a Head, & so he shall be to the *Churches*, to *testifie* the *firme*, sweet and inseparable *union* they have *With Christ*, as a *Head* to give *vitall spirits* power, *nourishment*, life, wisedome, *influence*, and *all* to them, as the *members*; *i. e.* a more *admirable*, usefull happifying *excellent union*, beyond *comparison*, then can be betweene a *King* and *people.* And *then they shall come up out of the Land*, the *Churches* shall arise out of that of *Babylon* which held them *captive*; out of those *forms* which made them *differ*, and from those *Idols* that caused their *divisions*, then shal they *come out* of that *Land* that they were in *bondage* in, and bee no more *intangled* with those *yokes.* *Gal.* 5. 1. and *all* this in the *spirit*, as *Zanchy* observes on *Hosea* *because great shall bee the day of Jezreel.* That is *seminis Dei*, of the holy *seed*, the *elect of God*, that is, of *Christ*, as *Psal.* 118. 24. the great and *glorious day* of *Christs reigne*, and *great shall be the day of his Churches*; *i. e.* the *saints* thus *congregated*, that have (as before is declared) suffered *affliction* (for a short time) in the *valley Jezreel*, *v.* 4. wherefore

Especially as Head in his Church or Churches.

Expos.

Christ a King, how, and to whom.

And a Head, how.

Zanch.

Expos. fore in a word: *Exhort* all the *Churches* (as *Hosea* 2. 1.) *say to your brethren Ammi*, and *to your sisters Ruhamah*, say one to another *Ammi my people*. The Lord saith *Ye are my people*, the *people* that all these things *concern*, and this *great day* will come upon. O preach this *doctrine*! and say to them, *Ye are my brethren and sisters*: O that we would *begin* this! to *stir* up one another, and to provoke *one another to love and good workes*, *Heb.* 10. 24. 25. and so much the more *the nigher this day is*, yea to call abroad to such of *Israel* and *Judah* that are not yet *gathered with you* under this one Head, that they may make haste to *come up out of the land*, wherein they are *captive* to the *King* of *Babylon*, the Beast! saying to them *without*, there is *mercy*, and they may be *received*; for though by nature they are *Loruchamah*, and *aliens* to the *Common-wealth of Israel*, without *grace*, without *God*, without *mercy*, or *love*; yet by *grace* they are *Ruhamah*, *i. e.* a *people* that have found *mercy*, and *hope*, and may be *received* as we, for his bowels are not shut, but means are offered.

A word to the Churches.

2. The precious Saints, the matter of these latter dayes.

Secondly, the *Prophesies* and *promises* premonstrate the most *precious matter* which the *Church* shall be made up of in these *last ages*, as *jewels*, *Mal.* 3, 17. סגל his *peculium*, or *pick'd out* ones, in that day: So *Esa.* 54 11, 12. Behold, *I will lay thy stones with Saphires and fair colours*, upon *Christ* as the *Foundation* of his *Church*, (which is already laid, and from this *very day* of the *laying* (Christ to be our) *Foundation*, God stands *engaged* to *bless* us: *Haggai* 2. 18, 19. *From this day will I bless you*, saith the *Lord*, your *Churches* shall be *blessed*, upon this *foundation* shall be *laid* up the most excellent *stones*, *living stones*, yea the *liveliest*, 1 *Pet.* 2. 5. having the *fairest appearance*, and the fullest vertue and *efficacy*. The *Jaspers*, *viz.* are those that are *heav'nly minded*, meant by the *excellentest* Skie-colour'd *ones* that are, those whose *conversations* are in *heaven*, and *contemplations* about heaven. The *windows*, *viz.* those that *give light*, or rather, through whom *light* (as they receive from the Sun) comes to others, are to be of *Agates*, or rather as some read it, of *Chrystals* excelling all in *purity* and *saultity*, having of that *pure river*, cleare as *Chrystal* in *Rev.* 22. 1. yea and the gates by whom they enter into the

Expos.

Proph.

Jaspers who?

Agates who?

Churches,

Churches, are to be as *Carbuncles*, *Trem.* ſaith *red ſtones*, *Carbuncles* being of a red colour like fire: the word נֹפֶךְ ſignifies *fiery*, *burning*, as well as *red*, and ſeems to carry out the excellency of thoſe that do receive others (as *gates* to let in) into the *Church*, *viz.* being full of the *Word* and *Spirit*, like *fire* in the *bones*, by the ſearching *Doctrine* of the *Word* they make *trial* of thoſe that would *enter*, *Rev.* 2. 2. as *fire purges* and *tries*, and *proves*, ſo do they, being moſt *excellent* in divine and ſpiritual knowledge; yea, *all the borders of precious pleaſant ſtones*; all this ſhowes the excellency of the *Church*, for *matter*, which is fore-told by this *Prophet*, eſpecially relating to theſe *latter dayes*, all the *ſtones* (of which this building conſiſts) even from the *Foundation* to the *topſtone*, yea and to the very *borders*, are to be of the moſt *precious ſtones*, the *precious* from the *vile*, *Ier.* 15. not *good* and *bad* together, or *precious* and *common* together, as have been hitherto, but all of *precious ſtones*, (at leaſt ſo in *appearance*) as *Chryſtals*, *Agates*, *Saphires*, *Carbuncles*, and ſuch like holy and excellent Saints, ſhining ſeverall wayes for ſingular uſes, with *gifts* and *graces*, and what is ſpoken before *figuratively* follows *plainly*: *They ſhall be all taught of God*, i. e. by the *Unction from on high*, 1 Jo. 2. 20. 27. *and built up in righteouſneſſe*, i. e. in *grace*, *ſpirit*, *power*: &c. Such tranſcendent *matter* to make up the *Church* in the *latter daies*, lies *evident* for an *undeniable truth*, in Rev. 21. 17. 18. 19. 20. and *the foundations of the wall of this City were garniſhed with all manner of precious ſtones* &c. but that this is ſpoken of the *Church* here, appears in Rev. 21. 2. call'd *New Jeruſalem comming down to dwell amongſt men*: not that *Jeruſalem above*, Gal. 4. 26. as *Paul* ſpeaks of it; but the *Tabernacles* (i. e. every *particular Church*) *of God with men*, to whom the Lords preſence is ſweetly *promiſed*, v. 3. and all former *afflictions* and *perſecutions* are to be removed, v. 4 and times of reſtitution for *new things to be reſtored*, v. 5. Now let the *Churches* that live in the dayes when the ſeven *Vials* full of the ſeven *laſt plagues* are to be powr'd out, know; that the *particular deſcription* of their *glory* and *excellency* is obvious, and *view-able*, for though before (till thoſe days) they wilbe but as *poore tabernacles with men*; yet then they (in *unity* as before)

Tremel.

Carbuncles who?

Moſt precious Stones.

Expoſ.

A word to the Churches.

ſhall be the *Great City, having the glory of God,* v. 10. 11. *and light, like a ſtone moſt precious,* φωσφόρῳ, i. e. *Luminoſum Corpus, lumen ex ſe diffundens:* i. e. the preſence of God moſt gloriouſly in her, *viz.* ſuch a *preſence*, and ſuch a *light* ſhall the *Churches* then be filled with, as will give and *communicate* light to others round about; In this ſence *ſhall the glory of the latter houſe be greater then of the former*, for that in the former the *preſence* of the *Lord* was manifeſted, more according to *Gods old way* of *appearing* in the *Tabernacle* or *Temple*; that is the *Temple was then filled with ſmoak*; as Rev. 15. 8. his *preſence*, & *power*, & *glory*, &c. appear'd in *ſmoake*, and were *diſcernable* ſo far as might be in *ſmoake*; but then (it is ere long) there ſhall be *another manner* of *manifeſtation* of *God* in the *Churches* more *glorious*, and *excelling* in *power* and *preſence*, life and *light*, then ever before, *viz.* by *filling* the *Churches* with a *bodily light*, ſuch a *ſubſtantiall manifeſtation* of himſelfe, as ſhall give light to others, and no more in *ſmoake*, darke *veiles*, and *formes*, (which hurt the beſt ſight moſt) as before, but in *pure light*, cleare and *light diſcoveries* of himſelfe by his *ſpirit*, filling the *Churches* therewith. And further, *a* further and more ſpeciall *deſcription* of th ir *happineſſe* from the *excellency* of the *matter* which he ſheweth to be all precious, *v.* 18 *all the City of pure gold*, which *fires* or *flames* of *perſecution* can't *conſume*, but make more *illuſtrious* and pure, and will never weare away, but will be *perpetuall* for *ſubſtance*; yea the very outſides, and loweſt matter moſt *precious*, and like *precious ſtones*. Here are *twelve* named in number alluding to *Exod.* 28. 15. the 12. *Gems ſet on the breaſt plate*, for the *High Prieſts ornament*. *Hebr. Coſhen*, agreeing with *Caſhah*; for the Saints are ſo to *Chriſt* the *High-Prieſt* and in his breaſts; and will be abundantly unto his *praiſe*: As an *Oracle ſilent*, yet *ſeeing Chazah*. And there were to be *foure vowes*, foure-ſquare, doubtleſſe to ſignifie a comming in from *Eaſt*, *Weſt*, *North*, and *South*, but what kind of *matter* ſhall make up the *Church*, may ſomething appeare from the ſeverall *ſignifications* and *natures* of the *ſtones*; as firſt the *Jaſper*, of the Hebr. *Jaſhpeh*, growing in *Scythia* and *Perſia*, they be of ſeverall ſundry *colours*, but the beſt is the *azure-green*, or airy green, which hath a *heav'nly brightneſſe*, (which *Pliny*

When they ſhall excell.

1. Who are Jaſpers.

cals,

cals, *Ærizusa*) of *admirable beauty*, sparkled with many *blood colour'd drops*, and it is of *incomparable* use, and hath *variety* of *good* in it; hung about the *necke*, it easeth *pains*, in the *inwards*, & comforts them saies *Galen*, staies the violent current of *bloud* out of the *nose*, and *mulierum menses prohibet*; for it hath an *astringent faculty*: And some say it availes much against *libidine* and the *luxurious* lusts of the *flesh*. Such *excellent matter* must *Christ's Church*, the *new Jerusalem* in these *latter days* be begun with; And we find the *former* ended with it, Exod. 28. 20. and indeed we must begin where the *former* ended, and so go on to *exceed*; such are *Jaspers* then, that are (as we said before) most *heav'nly minded*, & enlightned, *sprinkled* with the *bloud* of the *Lamb*, and of *incomparable* use, being full of *divine* (though it may be occult) *qualities*, of a *strict conversation*, and having an *astringent power* to take people off of *luxurious*, libidinous, wicked lives, and from making *provision* for the *flesh to satisfie the lusts therof*.

In what properties they excell.

Secondly, The *Saphire* which is the *Hebrew* name, but in *Chaldee* is *Shabzz*, is very *pleasant* in the *eye*, which the *Medes* most account of; it is *hard* and *durable*, and delights and chears the *whole man*. It is good against *choler*, melancholy, and the *stings* of *Scorpions*, saith *Albertus Magnus*. It expels *Poyson*, and cures some *pestilent diseases*; such are *Saphirs* then, (and shall make *excellent matter* for the *Church*) who are precious in the eyes of all who have sweet, humble, *selfe denying*, amiable *cariages* (which were to bee wished were more among all *Church members* now) as they had *in primitive times* Act. 2. 47. to be praysed and highly accounted of, of all; such doe *refresh* and *delight* the souls of others, they are durable too, and will never fall away from the *Church*, or forsake the *truth*, nor be frighted away from *profession* but endure *fiery trials*; such are very vigilant over their own *Choler*, and doe much curbe and cast by their *passion*, and they serve the Lord merrily with gladnesse of heart, and *rejoyce* in the Lord *alwayes*, and are very usefull against many reigning, raging *pestilentiall* distempers, and venemous *lusts* to suppresse them, allay the *rage*, comfort the *heart*, and cure the *disease*. Such as these are in the second place very *precious matter*: and further

2. Who are Saphires.

In what properties they excell.

as some say, the *Saphire* will keep a man more *chast*, by abating the boyling and burning *heat* of the *flesh*, and that it is good to clear the *eye-sight*, to restrain sweat; and so (doubtlesse) such *Saints* are signified heereby that doe keep their hearts and affections most pure to *Christ*, & most chast and alone to the *Lord*, without running a whoring (as too many doe) to covetousnes, the world, flesh, pleasure, or the like, that will not suffer their hearts to be taken up with any thing but *Christ*; and therefore they curb and cool the heat of *carnall concupiscence* by the vertue and divine power which is in them. And thereby these have the quicker and clearer *sight* and *faculties* of *understanding*, and do much help others in their *sight*, especially such as have their *eyes oppressed* with *ill humours*; and they much restraine sweat and labours after things that will not *profit* them, and thereby do keep their *souls* and *bodies* in the *better temper*, and grow the *stronger* and *heartier* after things above; these are *precious matter*.

3. Who are the Chalcedonie's In what properties they excell.

Thirdly, A *Chalcedonie*, which is in Hebr. *Nophec*, a sort of *Carbuncle*, as *Pliny* saies, *lib.* 37. *chap.* 7. it is a plaine *simple stone* in appearance, yet it hath a *fiery brightnesse*, and grows in the *Northern parts*, and is found about the *Straits* of the sea of *Chalcedon*. Some say it is denominated from the Hebrew *Cadcod*, as is before mentioned in *Isay.* 54. 12. On this stone was *Judahs* name *engraven*, of whose Tribe came *Christ*. Heb. 7. 14. And this *stone* is of singular *use* against fooliſh phantasms and flying *illusions*, and doth very much strengthen the *constitution* of the *body* (*vide Zanch. de Ter. meteoris lib.* 3. 12.) The mystery of this is of such *Saints* that are *precious within*, though *simple* and *plain* and of no account *without*, and that promise but little by outward appearance, and yet are full of *fire*, and of the *Holy Ghost*, and such as have *Christ* (of the Tribe of *Judah*) deeply engraven in them, and on them, as *Ignatius* was said to have the very Letters JESUS written on his *heart*; such are found in the *faith*, and found in *judgement*, and of *great use*, and able to suppresse the *phantasticall* flying *conceits* of unsound empty professors, pretenders, and buste brains; as in *every age* many will bee about to spread their *sprights*, and whine out their *whimsits* and *delusions*; and such precious matter will bee of *much use* to *strengthen* whereto they belong.

Zanch.

In what properties they excell.

Ignatius.

Fourthly,

Fourthly, the *Emerauld, Smaragd.* or in Hebr. *Bareketh*, of *Barak*, which is *Lightning*, Ezek. 1. 13. is of a moſt pleaſant, lovely, lively freſh *green colour*; on this ſtone *Levi* was *ingraved*: it grows in *Scithia*; it is a very ſoft *ſtone*, and ſoon broke, and is not to be forced: It is ſaid of a certain King of *Hungaria*, that once when he lay with his Wife, having this *ſtone* on his finger, it flew in three pieces, which may eaſily be by overheating it; therefore but few weare them: It is a great enemy to *Bacchus* and *Venus*, and cures many *Diſeaſes*, helps the *Memory*, and is good for the *ſight*, and much expels *dreams* and *fancies* from men when they would ſleep; and certainly ſuch *Emeralds* are thoſe *Saints* that lively repreſent the Green Spring, that is come; the flowering and bloſſoming dayes that doe come, that are *fat and green Olives in the houſe of the Lord*, *ye green figs that give a good ſmell*, and ſuch as are *Prieſts* and *Levites* in *Chriſt*, that are very tender-hearted; a little *paſſion*, or *pride*, or carnall *heat*, of *fleſh*, &c. makes them *humble* and ſoone breaks their *hearts*; they can't endure ſin, no not *appearances of evill*, or the leaſt occaſions to ſin; though there be but few of them, they comfort many a ſoul, cure many a *diſeaſe*, help many a bad *memory*, enlighten many a *dark underſtanding*, and do much enable againſt doating dreams, and fooliſh fancies that have no good bottomes.

4. Who are the Emeralds.

In what properties they excell.

Theſe are *excellent matter* indeed, but they will not endure to be *forc'd*, but eaſily yield, and are *willing in the day of his power*.

Fifthly, the *Sardonix*: the word ſeems to bee made up out of the *Sardine* and *Onix* ſtone, named in Hebr. *Jahalom*, (ſays *Ainſworth*) of *ſmiting*; for it is a very hard ſtone, and will bear banging blowes: it is (as *Pliny* notes *lib.* 37. *c.* 6.) of a fleſhly ruddy *colour*, to be found among the *Indians* and *Arabians*, and is excellent to make one *modeſt*; and may mean ſuch ſort of *Saints* as are ſound and will ſuffer all ſorts, yea the violenceſt knocks, ſtrokes, ſtripes and calamities for *Chriſts* ſake, the *Churches* and *Goſpels* ſake, and yet will hold out and nothing fear at all, and yet ſuch as are *innocent as Doves*, very modeſt men, full of humanity and curteſie to all, ſtoutly diſpoſed and very gratious.

5. Who are the Sardonyx.

Ainſw.

Sixthly,

6. Who are the Sardius.

Sixthly, the *Sardius*, called in Hebr. *Odem*, of *Adam*, *red*. For it is a *Bloud coloured ſtone*; the *Chaldee* calls it *Samkan*, and *Thargum Jeruſalemi*, *Sanketha*, it is found among the *Sardians*, whence it hath it's name: it is of excellent uſe to cheare up the heart, and as *Paræus* further notes, to drive away *fears*, to cauſe *boldneſſe*, to ſtay the iſſue of *bloud*, to put an edge upon the *ingennity* &c. It hath an attractive power over *wood*, and drawes it to it ſelfe, as the *Loadſtone* drawes *iron*, and it is excellent to receive a *Seale* or *Image*, neither is it dull'd by the often uſing it: ſuch *precious matter* are meant by this, who are of the ſecond *Adam*, the image of him who is of the *heaven heavenly*, 1. Cor. 15. waſh'd with his *bloud*, and ſo preſented to the *Church*; ſuch can *comfort* poor *ſoules* as they have been *comforted*, 2. Cor. *l.* 4. and then cheer drooping hearts by declaring their own *experiences*: theſe *Chriſtians* (and *precious ſtones*) will not ſuffer *feares* to poſſeſſe them, but by *faith* are above *feares*, full of *fortitude* and *courage* for *Chriſt* and the truth, and evermore *emboldning* others to ſtand to it, to *fight* a good *fight of faith*, being *clothed* with *the whole armour of God*, and to be *ſtrong in the Lord*, and *in the power of his might*, putting an *edge* upon them to *act* and ſtir for the truth, and never to be *idle*; yea ſuch as are attractive to draw the wood of *Lebanon*, the Cedars of the Forreſt, and *fit matter* for the *builders uſe* into fellowſhip with them; and ſuch as have the *image* of God, the *likeneſſe* of Chriſt *admirably* on them, and the *plaine ſeale* of the *ſpirit* in them, and ſuch as are never *weary with well doing*, nor dull'd with uſing, theſe are *precious ones* indeed that ſhall bee found (ere long in more plenty) *fit matter* for the *Church*; although as yet but *few* of them are *gathered*, for they are ſomewhat *obſcure* in *outward appearance*.

Paræus.

In what properties they excell.

7. Who are Chryſolites.

Seventhly, the *Chryſolite*, which in Hebr. is *Tharſhiſh*, the name of the *Sea* in *Pſa.* 48. 8. for it hath the name of a *golden ſtone*, and is called in Chaldee *Crum-jamma*, of the *Seaſole*, becauſe that the *glorious ſplendor* of it is moſt *ſplendent*, ſhining golden *ſea green*; it growes among the *Indians* and *Arabians*, and fetched out of *black earth* oftentimes. It is of excellent *uſe* to refrain from *Venery* and *luſt*, and layd under the *tongue* it doth admirably abate the *thirſts* of *feavers*, or *violent deſires*,

and

and it ſhines lovelieſt early, *horâ matutinâ*, by *morning light*; ſuch precious *ſouls* ſhalbe found out too, that ſhalbe filled with the knowledge of the Lord, which is to be as a mighty floud; and as the *Sea* covers the *Earth*, (*Sea-green*) i.e. having their colour and properties from this Sea and theſe waters. Such as were fetched from the *Blacks*, of *darkneſſe* into *light*; out of the *black Earth* of the *firſt man*, by the *power* of *God*, (although they will with the *Chryſolite* retaine ſome ſignes of that place from whence they are fetch'd, by ſom *black ſpots* which wil appear *viz.* in their *infirmities*) they are great enemies to the *luſts* of the *fleſh*, & to *carnall concupiſcence*, having in them a *reſtringent faculty* to curb and keep back themſelves from running out; and they find a vertue in them, that allayes all *paſſionate* and *exceſſive thirſtings* after the *world*, or things below; and are means to *coole* this in others that have violent Feavoriſh *humours*, and call and cry for thoſe things to ſatisfie them and to *quench* their *thirſt*, which will but increaſe their *thirſt*; but theſe *Saints* have vertue from *Chriſt* (the *Sun* that ſhines on them and makes them *precious*) that they ſhall never *thirſt* (ſo) *more*, Jo. 4.14. and theſe *precious ones* will ſeek the Lord early, as *Mary Magdalen* did *early ſeek Chriſt*, Jo. 20. 1. ev'n while *it was yet dark*; they will loſe no opportunity, but take it betimes, and they *ſhine* beſt *earlieſt*. Such are the *precious matter* promiſed to make up the *Church* in theſe *laſt ages*.

In what properties they excell.

Eighthly, *Beryll*, in Hebr. *Shoham*, in Gr. *Beryll*, the Chaldee is *Burla*; *Pliny* ſaies it is an *Indian-ſtone*, but *Dionyſius* that it is found in *Babylon* alſo, of a watriſh, ſky-colour, for the moſt part, and ſomewhat dull to look on (although they be of divers ſorts, and they having divers colours.) This is alſo of exceeding good Uſe, againſt the *humours* of the *Eyes*, and to ſuppreſſe *ſighes*, and to help the ill *liver*, and (ſet to the *Sun*) to *kindle* a *fire*, &c. Such *Saints* are *precious matter* indeed who excell in theſe properties, that are not onely *ſky-colour'd*, and *heavenly*, but (watriſh) *humble* and *lowly*, and willing to be of *no account* for Chriſts ſake; they are little or nothing in appearance, but full of vigour and vertue to comfort *ſouls*, to ſuppreſſe *ſighes*, and cauſe *ſorrows* to fly away, to help their *ſight*, to remove *humouriſh obſtructions*, and to work upon *ill livers*,

8. Who are the Berylls.

In what properties they excell.

and to restore them to soundnesse; and having the power of *Christ*, the influences of this *sun of righteousnesse* with them, they wonderfully inflame soul's, and kindle a fire in their *hearts* to embrace and emboſome the *things of God*, to long after communion with *Christ*, to bee in love with him and his *wayes*, and to set souls a burning after *grace* and *glory*; such as these are indeed *precious matter*.

9. Who are the Topaz.

Ninethly, a *Topaz*, of the Gr. *Topazion*, in Hebr. *Pitdah*, whereunto *Topad* or *Topaz* is taken, found among the *Æthiopians*, Job. 28. 19. *Pliny* sayes it growes among the *Troglodites*, as *Dionysius* sayes it is an *Indian Gemme*, in *Chaldee Jarkam* and *Jarkatha*, that is *green*; it is of a rich golden green *colour*, it is of excellent use against the *Emrods*, it affords (sometimes) a milky liquor, cures a wound, helps the Lunatick, and keeps much from *mutability*. Surely such Saints are *precious matter*, and usefull Gemmes, that the *latter dayes* shall finde out, for curing of many sharp humorsome diseases, that would obstruct the passages of the *excrements*, which would be to the hurt of the *body*, such as would hinder the casting out of *traditions*, and *excrementall doctrines* which will hurt the *Church*: Such *Saints* shall say, as *Isay* 30. 22. *Get thee hence*: Oh fie upon't! out with them (as the word bears it) as with *excrements*. Such *Saints* shall afford sweet milky consolations for *Babes, out of their bellies shall flow Rivers of Water of life*, they shall be *weak to the weak*, as well as *strong to the strong*; they shall bind up many a wounded and *broken Reed*, and poure Wine and Oyle into the sad *gasbes* of *wounded spirits*, applying seasonable promises and *Balsomes*, yea the *lunatick* ones, that fall sometimes into the waters (of drunkennesse and iniquity) wherein without mercy they will be drowned, and sometimes into the *fire* (of their lusts, fitting them for the flames of Hell, if they be not help'd by grace:) Such as these may be means of recovering, and of confirming many in the *Faith*, and keeping them from changing with every wind of Doctrine; and they do themselves, and endeavour to make others hold fast their profession, and that without wavering. Oh these wilbe *precious matter* too!

In what properties they excell.

Tenthly, A *Chrysopr*æ*sus*, in Hebr. *Shebo*, in Gr. *Achate*, in Eng.

Eng. *Agate*, the name ſignifies a *golden green*, and indeed the beſt of them are *green* ſparkling with *golden guttulis*; it is of excellent uſe to revive the ſpirits, to help the *Eye-ſight* too, and to ſhine moſt excellently in *darkneſſe*: Oh! ſuch *Saints* will be *precious matter* indeed! that ſhine beſt and moſt in *afflictions!* troubles! nights! in a time of darkneſs! when they ſee no light! theſe will be *ſtrong in faith*, and are beſt in worſt times, and therefore muſt needs revive the ſpirits of others, and quicken them, which be of great uſe to helpe the *weak-ſighted*.

10. Who are the Chryſopraſus.

In what properties they excell.

Eleventhly, the *Hyacinth*, or *Jacinth*, in Hebr. *Leſhem*; it is but little, but excellent, of a bright *purple* colour, or ſomewhat *violet-like*, found among the *Indians*, and *Æthiopians*, (and ſo is the following:) this is of admirable vertue to preſerve from the blaſt of *lightnings*, the danger of *Plagues* and *Peſtilence* in corrupt and infected ayres; and as *Albertus* teſtifies, it cauſes ſweet reſt and ſleep, defends the *animall ſpirits*, and makes men rich: Oh the unſpeakable excellent uſe of the precious *gems* the Saints of the *laſt dayes!* ſuch *Saints* are ſurely meant here, as are *violet-like*, humble, with their *heads* low, but *hearts* high; ſweet and ſavory, the firſt *flowers* (as it were) of the time, the witneſſes of the *Churches ſpring*, and of the Sunnes approach; theſe will be able by the *divine vertue* in them, to keep themſelves and others too from *hurt* by *tempeſts* ſtormes or *flaſhing perſecutions* or troubles; yea, from the contagion of ſin, and *peſtilentiall diſeaſes*, and corruptions which reigne in others, and make them rage; theſe keep up their ſpirits for *God* and the *Truth*, and doe defend the life of God in them from all that would *offend* thoſe *vitall* and *ſoul-ſpirits*; yea ſuch will be a means to make themſelves and others to reſt in Chriſt (their beloved,) and to finde their bed green too, yea ſuch do make *ſoules* (their own and others) *Rich* in Grace, and to abound in wealth, and to fetch in apace of thoſe Treaſures of *Wiſedome* and *Knowledge*, which are layd up in *Ieſus Chriſt* for the Saints.

11. Who are the Hyacinths, or Jacinths.

In what properties they excell.

Twelfthly, An *Amethyſt*, in Hebr. *Achlama*, is a *Stone* to be found among the *Indians*, *Arabians*, *Armenians*, *Galatians*, *Ægyptians*, &c. this is of a ruddy colour, and is of *ex-*

12. Who are Amethiſts.

In what properties they excell.

cellent use to cause and keep *temperance*, to restrain all *excesse* and *drunkennesse*, it takes away from *night-feares*, and provokes sweet rest: So the *Saints* in these *latter dayes* that excel in these vertues, are meant to be the Mystery of this *Precious stone*, such as are exceeding *temperate*, and cause others so to be, that will not abide *excesse*, and they are not afraid of *evill tidings*, *Ps.* 112.7. nor of *terrours* by *night*, nor of those *terrours* which attend *times* of *darknesse* and *afflictions*, they live above all *fears* and *fancies*, by an *Heroick faith*, being resolved, *come life*, *come death*, nothing shall separate them; And they provoke to that sweet *soule-rest*, and holy *recumbency* of Spirit which they have in Christ. These are the *Precious stones*, the excellent *Church-matter* promised in *these dayes* to come: And these being under a promise, O what happy dayes are comming! *great shall be the day of Jezreel* indeed; *blessed daies* then are approching for the *Churches*: O let us wait for them! and begin them, by bringing forth the properties of these *Precious stones*, which are a mystery of the excellency of *Church-members*, and *matter*, consisting of excellent *gems* and *jewels*, which shall be gather'd up in these *latter dayes* from all parts of the world; *East*, *West*, *North*, and *South*; *Jewes* and *Gentiles*, *Indians*, *Arabians*, *Medes*, *Persians*, *Scythians*, *Sardians*, as well as *English*, *French*, *Spaniards*, *Italians*, &c. These *Precious stones*, *viz.* such *Saints* are exceeding rare, as yet; but ere long the *appearances* of *Christ* will be higher, and the *shining approaches* of this *Sunne* will be hotter, and the *Gospel* shall go further, ev'n beyond Seas to find them out, and to gather them up. And after the houres of triall (which shall come upon the *Churches* of *Europe*) will the Spirit be pour'd out amply, for such an ample employment, *viz.* to gather *Jewels* and *Precious stones* for *Church-matter* in all parts of the World; As the *excellency* of the *matter*, so the *variety* of that *excellency* is also under promise, as appears by the various properties of the *Precious stones*; and certainly *Zion* will be a *beautifull scituation*, and the *joy of the whole Earth*: And who will not in those dayes desire to have a right in them? and highly prize them that are *members* of the *Churches* (which make up this great and holy City the *Jerusalem*,) as *Precious stones*, though now they are contemned

A mystery of the excellency of Church-members in the latter dies.

Precious-stones Gathered out of all parts of the world.

Proph.

☞ Variety in their excellency.

ned and curſed by many, and thought fit for the moſt furious and ſpurious foote of diſdaine to trample upon. Oh alas! be they poore to look upon? plaine ſimple, in appearance (many of them,) yet their worth is not known to men as yet; but *dogs* do rent them, and *ſwine* would trample them into the *mire*. But then, when the *ſeven Vials* are poured out; they ſhall be no more *reviled*, or *vilipended*, there ſhall be no more *death*, or *ſorrow*, or *trouble*, or *paine* upon the *Churches*, but they of a *little one ſhall become a thouſand*: and as *Iſay* 60. 5. 6. and *Iſay* 49. 18. 19. *their deſtroyers, and thoſe that made them waſt muſt be gone packing*, v. 7. and then ſaith the Lord, *lift up your eyes round about and behold; all theſe gather themſelves together, and come to thee* (to be joyn'd) and he ſayes, *they ſhall be ornaments* to the *Church*, and all her *waſte deſolate places* ſhall be *re-edified*, and yet too little to hold ſuch a company of *Zion-Citizens*, and *Inhabitants*, inſomuch as the *Church* ſhall ſay, *the place is too ſtrait, give me roome*; make way yee Kings, Nobles, Nations, I muſt have more, and more roome every year, till this (now) very *little ſtone* grow greater and greater, till it fill the whole earth; looke for this haſtily, and be aſſured the *Jewes* will be admirable *ornaments*, and excellent *Church matter* by 1666. and many before; but of all the Tribes the *Church* muſt have *matter*, as appears by the *twelve ſtones* which had the names of the *twelve Tribes* engraven; though ſome apply them particularly one by one to the *twelve Apoſtles*: Oh! that in the mean time, every *Church* and every *member* would make one or other of theſe *Precious ſtones!* and let them but ſtudy by the properties and excellencies of every *ſtone*, how far the following Ages will exceed ours, and *Saints* exceed us, and *Churches* exceed ours, who ſhall be more (and more to be accounted of) for their inward excellencies, ſpirituall and divine *vertues*, with varieties of them, then they ſhall be for their *outward appearances*, or *profeſſions* or *formes*, &c. But thus for the *matter* fore-told, which I choſe to demonſtrate from the ſignification of theſe *Precious ſtones*, that I might not *labour* in *vaine*.

When high-priz'd.

Propos.

When Jewes expected to be moſt precious Church matter

A word to Churches and members.

Thirdly, The *Prophecyes* and *Promiſes* to be made good in the *latter dayes*, are very full for the *forme* of the *Church*, which

3. The forme of the Church promised in these last dayes.

☞

How all enter in.

we have sufficiently proved in many Chapters before, and which appears, *Ezek.* 37. 19. 21. 22. *Zeph.* 3. 9. so in *Hosea* 1. 13. *Isaiah* 35. 8. 9. 2 *Cor.* 6. 17. 18. and in a word, all *Churches* shall admit her *members* one way; therefore all the *Gates* (through which men enter into this *City*) are *Pearles*, all the *Gates* of one *Pearle*; i. e. *Christ*, the *Pearle of price*, in and by whom alone shall be entrance into all *Churches* and *Pallaces* of *Sion*. Rev. 21. 21. and no other way, *Act.* 4. 12. but something to this afterwards; only this, know that *his fanne is in his hand* now, *Mat.* 3. 12. to make separation betweene *Wheat* and *Chaffe*, *Saints* and *Hypocrites*, to the purpose ere long.

4. The end of it largely promised. *Zanch.* Two-fold.

Fourthly, the *finall cause* of the *Church* is also promised in the *latter dayes*, at large; what this *finall cause* is, we have showne in 1 *lib.* which some make two-fold, (so *Zanch. lib.* 4. *cap.* 10. S. 39.) 1. the glory of Christ to be thereby known, as *Jo.* 17. 10. *I am glorified in them*, saith Christ: now this is foretold, *Mat.* 16. 26. *Act.* 3. 13. with 21. *Mat.* 24. 30. *Rev.* 5. 12. *thou art worthy of all glory.* 2. the *latitude* of Gods *love* even to *East*, *West*, *North*, and *South*, (as before *Jer.* 31. 3.) *to gather the Elect from all corners of the Earth*, *Mat.* 24. 31. Oh how this doth commend his love! *Rev.* 5. 8. *Ezek.* 16. 6. *Hosea* 14. 4. *Rev.* 1. 5. *Jer.* 31. 3. But in a word, the general end promised and propheſied in the *latter days*, is to set forth his glory and praise, as *Ephes.* 2. 21. so is it in *Isay* 65. 17. as if he should say (saies *Brightman*,) I *will make to me a new people*, *in whose Assemblies I will be praised*, and *glorified*, so is it in *Ier.* 31. 7. *Rev.* 21. 11. *Isay* 66. 18. to *Isay* 49. 3. *in whom* (in whose *Churches* of *Israel*) *I will be glorified*, Isay 43. 21. so 1 *Pet.* 1. 7. 1 *Pet.* 2. 9. *Rev.* 15. 2. 3. this is especially a worke that will lye upon the *latter dayes*, let the *Churches* look after it. But the *finall cause* with reference to us, is that *God may dwell with us*, 2 *cor* 6. 16. *Rev.* 21. 3. let the *Churches* make these their *end.*

Brightman.

☞

5. Spiritual unity, and order of Churches promised in last daies.

Fifthly, the *Unity* and *Order* of the *Churches*, is propheſied and promised two, to be excellent and spirituall in the *latter dayes*, Jer. 24. 7. Isay 54. 13. Isay 56. 6. 7. 8. Isay 60. 21. worshipping him in *spirit*, and in *truth*, Jo. 4. 23. 24. 25. Eph. 2. 19. 22.

2.19.22. and 1 Pet.2.5. then ſhall there be *gold* for *braſſe*, *ſilver* for *iron*, *braſſe* for *wood*, &c. Iſay 60.17. *ſpirit* for *forme*, *truth* for *tradition*, *life* for *letter*, *power* for *appearance*, both in *unity* and *order*, 1 *cor.* 13.9. and that which is more perfect ſhall do away that which is more imperfect; but I have ſpoke to this alſo at large before: I ſhall conclude with Chriſts prayer, *John* 17.21.22. which as appears in v. 20. does include us in theſe dayes as much concerned; that the *Saints* (and *Churches*) *may all be one, as the Father is in Chriſt, and Chriſt in the Father*,; that is *ſpiritually*, and in *power*, *myſtery*, and in *truth*: And for that end (ſayes Chriſt) *the glory which thou haſt given me, I have given them*: (thoſe *Saints* & *Churches* that I pray for) what *glory* is that ſee *v.* 5. i. e. *with thine own ſelfe*, (not with the worlds earthly pomp, jollities, or terrene enjoyments, but with thine owne preſence and divine being) *this glory* (ſaith Chriſt) *that thou haſt given me, I have given them*; that is, of this *divine pheſence, power, grace*, and *being*, communicated to them by the *holy ſpirit*; why ſo? *that they may be one* (there is *unity* and *order* meant ſpiritually) *as we are one: one* with us, *one* one with another, by *one* and the ſame ſpirit: this will be eſpecially in theſe *latter dayes*, becauſe,

Expoſ.

Chriſts prayer

Sixthly, the *Promiſes* and *Propheſies* are very pregnant and big-belly'd for the *breaking out of his ſpirit upon his Saints*, and *Churches* in theſe *latter dayes*, Ioel 2. ſo Iſay 59.20. *the Redeemer ſhall come to Zion*, and then *v.* 21. *my ſpirit ſhall be upon thee, and my words which I put in thy mouth ſhall never depart out of thy mouth, nor out of the mouth of thy ſeed, nor of thy ſeeds ſeed, ſaith the Lord from henceforth and for evir*, Iſay, 11. 9. Hibak. 2.14. Zech. 12.18.

6. The Spirit poured out on the Churches and Saints, in a larger meaſure.

Thus if we ſeriouſly perpend and weigh with the word of God theſe ſix Heads, it will lye obvious to our underſtanding, that the Church of Chriſt reſtored into *Goſpel-Primitive purity*, is the *great promiſe* of theſe *later dayes*, as appears alſo in ſeverall Propheſies, wherein the Lord hath promiſed the repaire of *Sion*, and to build up the deſolate and waſte places, and *Ieruſalem* that is broken down, and ſuch like Scriptures, *Pſ.* 102.15.16. that concern us in theſe *latter dayes*, ſo is it in Ier.31.4. *I will build thee up again, O Virgin of Iſrael!*

By ſix Heads appeare the Goſpel-Order in Churches, is a great promiſe.

(ye

Expos.

(ye that are *holy* and *pure* ſanctified in Chriſt Ieſus! this Promiſe is made to you,) ſo in Ier. 33. 7. I *will build them as at firſt*, ſaith the Lord; in order to this work, is all the noiſe in the world; for all the obſtructions muſt be removed, and the *old muſt paſſe away*, as in the 2 *Pet.* 3. 10. *with a great noiſe*; ſee in *Zach.* 4. 6. 7. where the Propheſie (which is for our dayes, and from hence forward) promiſes the removall of all lets to this work of the Lord; though they be mountains that hinder, yet he'le make them all plains: And alſo the Lord promiſes the progreſſe of his Houſe and Temple, (*viz.* in theſe *later dayes*) which he hath put into the hands of Chriſt (the typified *Zerubbabel*) v. 9. (who hath (already, even in our dayes) layd the foundation of it) untill he hath finiſhed it. So that in order to this *Church-worke*, and building up of *Sion*, it will eaſily appeare, that Gods deſigne in theſe *latter daies*, is to throw downe mountains, *viz.* the mightieſt powers, Princes, Armies, Monarchies, or Kingdomes that oppoſe the Kingdome of Chriſt and hinder this work of the Lord in *Zerubbabel's* hands, *Job* 9. 45. *Job* 28. 9. *Iſay*, 10. 32. 33 *Iſay* 14 4. 5. 9. 10. & 41. 15. 16. & 24. 19 21. 23. *Hag.* 2. 6 7. 21. 22. 23. he will throw them all into the duſt that dare to appeare againſt *Sion*, or the King of *Sion*, *Pſal.* 2. 9. wo be to all the Powers! Princes! Nations, on the Earth! that take part with the Dragon! or the Beaſt! or Turk, or Pope! *Rev.* 19. 19. God will make all theſe mounts (be they never ſo great) plaines, by ſcattring them as duſt, *Iſay* 41. 16. *Dan.* 2. 35. ſcourging them, *Iſay* 10. 24. 25. 26. with furious blows, *Ezek.* 25. 16. 17. by ſtilling them, *Exod.* 15. 16. *Iſay* 11. 6. *Pſ.* 8. 2. by ruining them, *Jer.* 49. 38. & 51. 20 to the 27. *Hag.* 2. 22. or elſe by converting of them, *Pſal.* 102. 13. 15. *Iſay* 49. 11. 12. & 60. 3. 4. *Rev.* 21. 24. O then let us not be afraid! *Luke* 21. 25. 27. 28. but liſt up our heads for our *day* is nigh! *Pſal.* 46. 2. 3. 4. but let all that would have *Zion* repaired, rejoyce that the Mountains God is making Plaines, the great work then of his *Church* is hard by: for the head-ſtone, (*i. e.* the firſt Plantation ſtone, according to the Primitive patterne, and practiſe, which Chriſt himſelfe, and after him his Apoſtles brought forth) is already in ſome meaſure (bleſſed be the Lord) brought forth with ſhoutings, crying *grace, grace,*

The foundation of all this is layd.

Comfort to us our day is coming.

unto it: wherefore let us blesse God for that voyce of *Rev.* 19. 17. 18. which we have heard in our Land, and thinke it not strange the world is an uproare, for all this must be to make for *Zion*, to make for the *Gospel-order* in *Church-state*, before the *Apostolicall* primitive *Church* and *order* can be restored, which is now hard by us: and then the *Churches* shall flourish and rejoyce, *Isay* 35. 10. *Joel* 3. 16. 17. and remaine, *Heb.* 12. 27. 28. *Zach.* 14. 11. and their name shalbe *the Lord is there*; wherefore read in the Book of God when all this shalbe, *Isay* 34. 16.

Et redire in principium.

The next part of this *Consid.* is that the glory of the *Gospel Church* is promised by many excellent *Types* & ful *Figures*, as the wise know the *Old Test.* testifies, and not only the glory of *Christs Church*, but the shame, confusion, and downfal or Antichrists *Church* in these *latter dayes*, is by Types layd before us. I might instance for the fall of false *Churches*, under the Type of *Ægypt*, *Ezek.* 31. 18. *Rev.* 11. 8. that kept Gods people in bondage, and therefore must be plagued again and again, *Isay* 10. 26. after the manner of *Ægypt* and of *Sodom* too, *Rev.* 11. 8. whence the *Lot's* are cal'd out (even into a little *Zoar* or handfull at first) that they may be burnt up with brimstone, *Rev.* 19. 20. in the furious anger of the Lord, *Psal.* 83. 11. 14 *Isay* 34. 2. 3. for their spirituall Whoredomes and Adulteries: So also of *Babylon*, whence all that can heare are called (in our dayes, for the *voyce is now*) *Rev.* 18. 4. to make haste out, for Judgements are comming upon her; the mother of Harlots, *Rev.* 17. 5. yea of a sudden, in one houre, *Rev.* 18. 8. 9. 10. within these three years the smoake of her burning will begin to appeare, and smell in the nostrils of the *Churches*, and soon after *Anno* 1655. All that see it shall stand as far from her as they can, for feare of her torments, *Rev.* 18. 10. though thousands that see it not will fall into it, and feele it to their cost. yet all the *Saints*, *Apostles*, *Churches*, *Prophets* shall rejoyce, for that *Babylon shall be throwne downe with a mighty violence, never to rise more*, *Rev.* 18. 20. 21. but to speak no more to this; in a word, *he shall come to his end, and none shall help him*, *Dan.* 11. 45. and that this his ruine is nigh, appears in the 44. verse; because the tidings which he heares does already trouble him, as the Expositors upon this place have foretold it, to be fatally

2. The Types promise, the fall of false worship, and the glorious rising of the true Gospell spirituall worship.

Antichrist typified by Ægypt.

Expos.

Sodome.

Babylon.

Expos.

Pro-

1. Antiochus Epiphanes, a figure of the Pope.

minous, and to foretell his eminent fall. 1. For the signs are the falling away from him, (which will be more apparent within these three yeares) as the Iewes did from *Antiochus Epiphanes* (a picture of the *Pope.*)

2.

2. His feare at the tydings of rumours abroad, *Dan.* 11. 44. the Iesuits, Cardinals, Pope, yea, Rome it selfe trembles to heare of England, and at the troubles that are arising in all Europe.

3. *Polanus. Brightman.*

3. His passionate desire to do mischiefe, and to Romanize as of old, were he able: all these fore-run his ruine; as *Polanus*, *Brightman*, with many others noted; now they tremble already, as *Antiochus* (the Type) did a little before his end, which End was with the *plagues* and *judgements* of God; and after which neither he nor his Kingdome, nor any of his posterity and temper did ever more rise, but were extinct for ever; and so will it be with the *Pope*, *Rome*, and all that take part with the *beast*, *Rev.* 19. 20.

Types of the Churches Palaces of Sion; Tabernacles.

But to the Types that foretell the glory of Christs Church, which are many, and of long standing; I might instance in the hill of *Sion*; in *Davids* Tabernacles, as they were Gods habitacles, which were to be made after Gods appointment, *Exod.* 25. 9. and all that was brought to make them was to be Free-gift, *v.* 2. and there was to be the Mercy-seat, Arke, and Testimony, *v.* 21. and the Table with Shew-bread, *v.* 30. none were to become there that were uncleane, lest they defiled the Tabernacle, but if they did, they were to be cast out, *Numb.* 19. 13. and the Tabernacle and all therein was annoynted, *Lev.* 8. and all loop'd and tach'd together; that break one, break all; and the Lords presence was in one Tabernacle as well as in the other, 1 *Chron.* 17. 5. and Feasts of Tabernacles were kept, *Deut.* 16. 13. and the Tabernacle the Lord kept, and encamped about, and fill'd it with his glory, *Exodus* 40. 34. now that these Tabernacles doe by Types foretell the felicity of Christs *Churches*, i.e. the particular Churches in these *last days*, will easily appeare, *Rev.* 21. 3. *the Tabernacle of God is with us*, and *Ps.* 43. 3. *O let thy light lead me, & thy truth bring me into thy holy hill, and to thy Tabernacles!* so *Psal.* 46. 4. *there is a River, and there be streames which make glad the Tabernacles of the most high.*

Particular Churches.

high. (i. e. the particular Churches:) ſo ſayes Doctor *Sibs* on *Pſa.* 84. 1. *O how amiable are thy Tabernacles!* Theſe in theſe *latter dayes* are to be built according to the primitive pattern; all that are taken in, are to be *Free-will Offrings* too, in the day of his power, *Pſa.* 110. 3. In theſe Churches are the *Seat of mercy* to be found in eſpeciall manner, and the Ark, *viz. Chriſt*, (out of whom no ſalvation) and the Teſtimony within the Ark, (*i. e.* the ſecret of his Tabernacle, *Pſal.* 275.) *viz.* the ſpirit, which is the witneſſe; ſo the Tabernacle of witneſſe is the Tabernacle of the ſpirit, *Exod.* 31, 21. *Numb.* 17. 7. 8. and there are the *ſpeciall Ordinances* in order fixed, and left; there is the Lords Table, and breaking of bread, and prayers eſpecially and orderly *in the Churches*, *Act.* 2. 42. not *out* of them; None that are wicked, dead in ſin, unclean Carkaſſes, or defiled perſons are to enter in, *Pſal.* 15. 1. and to abide there, but to be kept out and caſt out, 1 *Cor.* 5. 4. Theſe *Churches* of *Saints* and all in them muſt receive the annoynting, 1 *John* 2. 20. 27. in a *large meaſure* ere long, and all be link'd together in love, and loop'd in one; ſo as that to hurt one, will be to hurt all, &c. The preſence of the moſt high muſt be in one Church as well as in another, to preſerve them all, to protect them all, to fill all with his glory, *Rev.* 21. 11. and to feed all with fat things, Corne, and Wine, and Oyle, the feaſt of Tabernacles, *Iſay* 25. *Zach.* 14. 16. *Skenopegia*, of which the world ſhall not ſo much as taſte of, *Iſay* 65. 13. this is promiſed by the Type, and much more. Dr. *Sibs.*

I might mention *Jeruſalem* the holy City ſet as a Type, *Rev.* 21. as it ſtood high upon hills, was the viſion of peace and ſafety, the habitation of Kings, the place of the Temple, and worſhip of God; the City Compact, and the glory of the Earth. So wil the *Church* (which the congregational ones make up as *membra cauſalia*) be upon the top of all mountains, above all in theſe *latter dayes*, *Iſay* 2. 2. 3. and be the only place of ſweet Peace and ſure ſafety for poore ſoules, for *Salvation ſhall be Walls and Bulworkes*, and *Zach.* 2. 5. they ſhall not feare the Judgements that will be round about them. So ſhall the *Churches* be the Pallaces of Chriſt, the habitations of the King of *Sion*, *Pſal.* 48. 3 *Joel* 3. 17. in them the Lord will be worſhipped Jeruſalem a Type.

shipped above all, and he will be there a Temple and Light himselfe, *Rev.* 21. 22. 23. and they shall be all *united* as a City Compact, and be the glory and praise of the whole Earth, *Isay* 62. 7. & 60. 18 *Zeph.* 3. 19. 20. I might also instance in the *Temple* of *Solomon* as a Type of the Church universall, not particular, (for I have handled that before) but universall in three things. 1. In the *holy* of *holies*. 2. The *holy place*. 3. The *Porch*. 1. The *holy* of *holies*, as a Figure of the *triumphant part* of the *Church*. The 2. a Figure of the *militant part* of the *Church* as it is visible here, consisting of such as are indeed *holy*, and sanctified in Christ Jesus. And 3. the *Porch* (which as yet I account no part of the *holy Temple*) for all to enter, *viz.* mixt Congregations; where all may heare, till they be called into the holy place.

The Sun (Christ) must rule the Day (that comes) though the Moon hath ruled the Night (till now) Solomons Temple a type of the whole Church when all Tabernacles shall be joyn'd.

This *Porch* hath mixt company in it, good and bad, *Saints* and *Hypocrites*, till they come to be call'd into the *holy house*, and then they are separated. In our dayes, we are but in *Tabernacles*, as we sayd before, but the *Temple* is a *building*, *Solomons* dayes are comming; in the meane time matter must be fetch'd from far (as we shew in the *Precious stones* before) as *Solomon* sent far about to find matter in all Countries for this *building*; And at the last all our *Tabernacles* or particular Congregationall *Churches* shall be turned into this one *Temple*, there shall be no more particular *Churches* as now, but all shall be one *Temple* to the Lord; all, all *Saints*, *Churches*, past, present, and to come, Jews and Gentiles, gathered from farre, East, West, North, and South, all shall make one *Sheep-fold*. But before I conclude, I shall bring in one Type more for all, that is a fulfilling in our dayes, and so will untill our compleat *restauration*, and it is of *Eden* or *Paradise*; and that it is a Type will appeare, *Isay* 51. 3. so *Ezek.* 31. 16. 18. *Ezek.* 36. 35. 36. he will make her like *Eden*. So it appeares in *Rev.* 21. and 22. 1. 2. where there is also the *Promise* of the *clear Rivers*, and the *Tree of life* againe. So the Lord hath *promised* to make his *Church* a *Paradise*, that is in Hebr. *Paradse*, an *Orchard* or *Garden* full of *trees* of *Righteousnesse*, *Cant.* 4. 12. 13. *Eccles.* 2. 5. a *water'd Garden*, as *Isay* 58. 11. &c. See to this, in *Ch.* 3. of 1. *lib.* the *promise* is too to make her an *Eden*. Gr. of *Hedone*,

Vid. 5 Zanch. lib. 1. de Hom. creatione, v. 15

Paradise and Eden excellent full types of the Church of Christ in these last dayes.

פרדס

ne, עדן, *pleaſure,* where the *Saints* ſhall be fill'd with joyes, *Iſay* 35. *ult.* &c. But let us heare in what particulars the Type tells us of the *ſpirituall happineſſe* and *glory* of *Chriſt* and his *Churches* in theſe *latter dayes.* See *Gen.* 2 8. 9. 10. to 18. firſt, from the *Deſcription* of the *Garden* it ſelfe. 2 Of *Man* plac'd therein. Firſt, the *Garden, v.* 8. is ſayd to be of the Lords own *planting,* (*& plantavit* (*aut plantaverat*) *Jehova Elohim hortum ab oriente*) ſo ſhall theſe *Churches* (or *Gardens incloſed, Cant.* 4 12.) in theſe *latter dayes,* wherein you have theſe five particulars.

The Churches typified.

The Garden was Gods own plantation.

1. That the Lord himſelfe hath provided and prepared this place; the word נטע *plantavit* implies the excellency of the place above all others. which the Lord himſelfe by his own hands (as it were,) and with ſpeciall wiſdome, power, and induſtry had made, for in *Gen.* 1. 12. the earth is ſaid to bring forth other fruits, herbs, trees, &c. But *Paradiſe* the Lord made, *i. e.* to ſhew how far it excell'd all other places of the Earth, ſo in *Gen.* 1. 27. is God ſaid to take Councell as it were & to create man; whileſt for other things he ſaid *let them be,* & they *were ſo, i. e.* to ſhew that *Man* was the excellency of all his worke and Creation. So will God himſelf plant his *Churches,* as in *Iſay* 5. 2. *he fenced it, and gathered out the ſtones, and planted it, &c.* ſo *Mat.* 21 33 *he planted the Vineyard, hedg'd it about, dig'd the Wine-preſſe, built the towre:* So he promiſes in theſe *dayes;* as *Ezek.* 36. 34 35. *the deſolate Land ſhall be tilled, and ſhall become as Eden, the Garden of the Lord;* for know, *v.* 36. *it is I the Lord that will build the ruined, and plant the deſolate; I have ſpoken it, and I will do it, ſaith the Lord.* All this is to ſhew the Excellency of his *Church* in the *latter dayes,* which ſhall be of his planting, above all others of mens planting, when we ſhall be the Lords own Husbandry, 1 *cor.* 3. 9. and workmanſhip in Chriſt Jeſus, *Epheſ* 2. 10.

The excellency of it, being his work.

2. It is not called a *Houſe* or *Palace;* but a *Garden,* לגן *hortus,* which comes of גנן a word which ſignifies to *protect* and keep; that is a place which the Lord in eſpeciall manner hedges to keep out beaſts, and ſuch as would hurt it. Now, this is a *latter dayes promiſe,* and tends much to the happineſs of the *Churches,* that the Lord will *protect them, Iſay* 27. 3. *Zach.* 2. 5. *Jer.*

2. His protection of them.

Jer. 32. 40. 41. *Ezek.* 28. 26. *Isay* 35. 8. 9. that they ſhall be for ever in one, *Joel* 3. 17. 20. and no ſtrangers ſhalbe there; ſo that Mr. *Everies* ſpirit, & the Ranters ſpight to the *Churches* muſt, and live and die in their own breaſts.

☞ 3. The name of them which takes in of all languages. *Zanch.*

3. The name of this *Garden* is *Paradiſe*, ſo it is in Hebrew, ſo in the ſeptuagint, παράδεισος, ſo ſayes *Zanchy*, it is in the *Perſian* language one and the ſame, and in the *Germane Luſtgarten*, and in the *Latine* call'd *Paradiſus*, and in ſeverall other languages one and the ſame, *viz.* a moſt pleaſant place, ἐν ἡδονῇ, בעדן *in voluptate*; and to me it ſignifies much, that ſo many languages have one and the ſame name; for ſurely the *latter dayes* promiſe muſt reach to all Nations, and this *Paradiſe* ſhall take in of all languages and tongues, *Zach.* 8. 22. 23. *Many peoples, and ſtrong Nations in that day ſhall ſeek the Lord in Jeruſalem, (i. e.* his *Churches) and in theſe dayes it ſhall come to paſſe, that men out of all languages of the Nations, ſhall take hold of him, that is a* (ſpirituall) *Jew*; *ſaying, We will go with you, for we have heard that God is with you*: ſo Rev. 7. 4. *four Angels at the foure corners of the Earth ſtood there in their Offices*, whileſt another Angell was ſent to *ſeals* (in the ſealing day of the ſpirit) ſome of all the *tribes*, Rev. 21. 24. *and Nations ſhall bring their glory to Zion, and ſhall walke in the light thereof*, or in the *light of the Lambe, who is the light thereof.* It is certaine, that as the name takes in of all languages, ſo the thing will, and *Jewes* and *Gentiles*, and *Hebrews*, and *Grecians*, *Italians*, and *French*, and *Latines*, and *Germans*, and all muſt be brought in to the *Church* of *Chriſt*, or this *earthly Paradiſe reſtor'd* in theſe *latter dayes*, according to *Promiſe* & *Propheſie.*

☞ 4. The Seat of them in all the World where the Rivers run. *Parens.*

4. From the *Seat* of it; the *Queſtioniſts* have been very buſie to know whe eabouts in the world this *Eden* was; ſome ſay in *Meſopotamia*, a part of *Syria*, others about *Babylon*, (*vid. Plin. lib.* 8. *c.* 17.) others in one part of *Syria*, and others in another: others in the upper part of *Chaldea*; others take in *Syria*, *Arabia* and *Meſopotamia*, others take in *Armenia*, *Aſſyria*, and all *Ægypt*; others ſay, it was in the *torrid Zone* under the *Æquinoctiall* line, and others make it to comprehend the whole world; but as *Parans* obſerves, theſe diſcrepant opinions, and perplexable differences ariſe from the ignorance

ignorance of the Rivers, the *Head* and *Branches* of *Euphrates*; ſo among the Fathers and Schoole-men, and Academians, with Miniſters, and many others, are there different mindes and judgements of the Seat and place of the *New Jeruſalem*, *Rev.* 21. but what need ſuch *Conteſtations? Præſtat enim dubitare de occultis quam litigare de incertis:* but this is cleare as *Chryſtall*) that makes them queſtion where *Paradiſe* will be found in the world (I ſay not of the world;) therefore let none ſay, *lo here*, or *lo there*; but when the *ſpirit* is pour'd out, they'le know and underſtand.

5. *Eaſtward.* קדמה the word קדם is properly from *before*, which is here in Text, *Eaſtward*, or from the *Eaſt*, *ab Oriente*, and in the *Septuagint*, κατὰ ἀνατολάς, which is very conſiderable; for *Eden* was *Orientall*, or *Eaſtern*, ſayes *Lactant. lib.* 2. *Paradiſe* was then a part of the *Eaſt*: So is the *latter dayes Paradiſe* to be; but by the *Eaſt* I intend *Chriſt*, for where the *Sun* riſes, there we ſay is the *Eaſt*, and where it goes down, there we ſay is the *Weſt* or *Occidentall*, both *Eaſt* & *Weſt*, *Orientall*, and *Occidentall*, ſo call'd from the riſing and the ſetting of the Sun; for there is not really a place or point of Earth at the bottome of the Horiſon, or Hemiſphere, as far as you can ſee Eaſtward, that is the Eaſt; no, for when you are there, you are as farre off as before, and ſo you may goe round the world and never come at it, but where the Sun riſes I account the *Eaſt*. Now the *Paradiſe* promis'd, *viz.* the *Churches* are to be all *Eaſt-ward*, *Zion-ward*, *Chriſt-ward*; yea all *ab Oriente*, from *Chriſt*; yea ἐν τῇ ἀνατολῇ, all in *Chriſt*, the *Eaſt*, from whence the *Sun* riſes, the *Goſpel-light* burgeons and breaks out in golden brightneſſe, and light muſt go forth (as from you the *Churches*) in the ſight of others, and gild the Ayre all about, and ſhine abroad to the world. Thus the *Churches*

5. The Eaſt of them, ἐν τῇ ἀνατολῇ. Suidas. *Lactantius.*

The later days promiſe in the Eaſt, whence the Sun ſhall riſe to all the world. Jo. 1. 1. 2.

Churches in the *latter dayes*, being all from *Chriſt* the *Eaſt*, all in *Chriſt* the *Eaſt*, all for *Chriſt* the *Eaſt*, are the *Paradiſe* in the *Eaſt*, and are of *Chriſt* as the firſt of all, whence the *Sun of righteouſneſſe* ſhall ariſe and ſhine to all the World. Thus far for the thing in generall, now to the ſpeciall Priviledges that appertain to this *Paradiſe*, which are under theſe two Heads. 1. From the Trees. 2. The Rivers.

2. The members and ordinances typified by trees of Paradiſe.

Firſt, in that *Paradiſe* was full of Trees, it did ſignifie the *Saints*, and *Members*, and *Ordinances* of the *Churches* of Chriſt in the *latter dayes*, which lies to me open out of Iſay. 61. 3. *That they* (in *Zion* the *Churches*) *may be called trees of righteouſneſſe, the planting of the Lord.* So in Cant. 2. 3. *As the Apple tree among the trees of the Forreſt, ſo is my beloved* (Chriſt) *among the Sons* (of God, the Saints in fellowſhip.) So Ezek. 47. 7. 12. So Rev. 7. 1. and 8. 7. with Rev. 9. 4. So Matt. 3. 10. and 7. 17. and 12. 33. So in Pſal. 92. 12. 13. *Thoſe trees that be planted in the houſe of the Lord ſhall flouriſh*, and Pſal. 52. 8. *I am a green Olive-tree in the houſe of the Lord*, and in Pſal. 1 3. *Trees planted by rivers of water bringing forth fruits in due ſeaſon.* Many other Scriptures prove this, beſides the enſuing Parallels, but to the Particulars.

Ordinances & Church members trees how

1. Rooted.

1. That as every *Tree* in *Paradiſe*, ſo ſhall every *Member* and *Ordinance* of the *Church* be *grounded and rooted in Jeſus Chriſt*, Epheſ. 3. 17. 18. Col. 2. 6. Job. 8. 17. and folded into and wrapped about Jeſus Chriſt.

2. of the Lord's making.

2. Every Tree in *Paradiſe* was of the Lords making, ſo ſhould every Ordinance, and ſo ſhould every Member of a *Church of Chriſt*, being *created* a new thereto, as the *Lords Workmanſhip in Chriſt Jeſus*, Epheſ. 2. 10.

3. The Lord cauſes them to grow and flouriſh.

3. The Trees in *Paradiſe* the Lord *cauſed to grow*, v. 9 Gen. 2. So the Lord by his Grace and giving of ſpirituall Sap, and Life to the Members of the *Churches* makes them *growing Chriſtians*, ſpreading and flouriſhing Members of, and Ornaments to his *Garden incloſed*, 2 Pet. 3. 18. and 2. 2. Job 8. 16. 17. Pſal. 80. 9. 10. and this is an eſpeciall promiſe of ours for the *Churches* in *Hoſea* 14. 5. 6. *I* (ſayes the Lord) *I* (by my Doctrine dropping as the rain, *Deut.* 32. 2. and by my *ſpirit* as the neather Springs and Streams from *Lebanon*, Cant. 4. 13.) *I will*

be as the dew unto Israell, and he shall grow as the Lilly, and cast forth his roots, (thick and threefold) *as Lebanon, his branches shall spread.*

4. Most *fruitfull trees* of all the *earth* besides; and this is *expected* of the *Churches*; and their *members* to bring forth *fruits*; not *common fruits*, but *Garden fruits*; not *ordinary Gauden fruits* neither, but *Eden Garden fruits*, i. e. the *fruits* of the Lords own *planting*, grafting, growing, the *choysest fruits*, *Jehovahs* fruits of the *spirit*, *spirituall* faith, *spirituall* love, *spirituall* holinesse, *spirituall* obedience, *spirituall* knowledge, *spirituall* prayers, preachings, &c. all of the *spirits* putting forth, and *blooming*, and *setting*, *increasing*, and *ripening*, Jer. 17. 8. *then they'le bring forth in a time of drought, when all other trees are withered and burnt up*, as Rev. 8. 7. and when *the third part of the trees must be burnt up*: And why? because they are so well rooted; and the *Lord causes them to grow*. Prov. 12. 12. *these bring forth the fruits of holinesse and righteousnesse which are in Christ*, Phil. 1. 11. so that ye shall know them by their *fruits*; for,

4. They are to bee the most fruitful of all the Earth.

5. *They are pleasant for sight*. Gen. 2. 9. so must the *Saints* and all *Church-members*, even to the world, and in the eies of them without, and *shine* as *lights*, and by their *conversations attract them*, Acts 2. 47. Zeph. 3. 20. *I will make you a name and praise among all people of the Earth*: this will be, as I have said before, when the *Saints* shall be a *sweet savour to all*, 2 Cor. 2. 14 15. and *amiable in the eyes of all*.

5. Lovely to the sight. *Colloquia & congregationes gratiam spirent. Bernard de Ett. cap. 41 2.*

6. And their *fruits good for food*, Gen. 2. 9. So will it be again, they shall *feed* the *strong* and the *weake*, with such *fruits* of *love*, *faith*, *holinesse*, *obedience*, *graces*, *gifts*, *prayers*, *prophesies*, *interpretations*, and *exhortations*, and such like, day by day, as shal administer grace to the hearers, *Ephes.* 4. 29 *Col.* 4. 6. and be full of *refreshings*, and *juice*, and *sap*, and *sweetnesse*; yea, (as Apples) both *meat* and *drinke* to many poor hungry *soules*: O sweet *dayes*! when these *fruits* shall be ripe, and gathered, and given out in *due season*. So that it appears the Lord hath promised us in these restitution of times the most *precious fruits* of imparadised Saints; *suaves ad visum & ad vescendum*: so excellent, as shall satisfie all the *senses*, delight-

6. Excellent to feed upon.

For all sorts and Senses.

full to *beare* of, ſweet to *ſmell* of, moſt admirable to *feele* of, moſt pleaſant to the *ſight*, and exceedingly ſweet, ſavory, and ſoule-ſatisfying to the *taſte*. Lord haſten theſe *happy dayes*! Then the *day of Jezreel will be great* indeed, then the *Churches* ſhall be *Paradiſe*, when their members bring forth, ſuch dainty and diverſity of *fruits*, and that for all ſorts of people; that ſuch as will not *taſte* them, may *touch* them; or ſuch as will not *touch* them; may *ſcent* them; or ſuch as will not *ſcent*, *reſent*, nor *ſmell*, (the Spices they bring forth, Cant. 4. 16.) may *ſee* them amiable in their *eyes*; as ſuch as will not *ſee* them, may (and ſo they ſhall) *heare* of them. O precious! precious *dayes*! Come *running* Lord! like the Roe!

7. All ſorts of trees that the Lord makes fruitfull muſt grow there.

7. In *Gen.* 2. 9. the Lord made every ſort of good *trees* to *grow* in *Paradiſe*, and ſo will he in theſe *latter dayes*; for there ſhall not be a confining of a *Garden*, or *Church* to one ſort of *trees* onely, and no more, unleſſe here and there one by chance; ſo to one ſort of *Judgements*, or *Opinions*, or *People*; O no! but of every ſort of *trees* and *fruits*, of *Perſons*, *Profeſſions*, and *Opinions* that the Lord makes to *grow*, and to *bring forth*, ſhall be in *Paradiſe*: Oh then will there be a *glorious day* for *Sion* indeed! and *Eden* ſhall be the *Garden* of the *Lord*; and the *Saints* ſhall *feed* upon all thoſe ſorts of *fruits judgements*, *gifts*, *graces*, or whatever they be.

8. There is the tree of life in the midſt of them.

8. The *tree of life* ſhall ſtand *in the midſt of other trees*. Gen. 2. 9. as ſo the *tree of knowledge*, in every *Church* or *Garden of the Lord*.

Tree of life two wayes.

The *tree of life* may be underſtood two wayes: 1. as *living*, and then, 2. as *life giving*; and in this ſence I take it, חיים for that it was to give *life*; but what kinde of *life*? I conceive that in *Gen.* it may bee *life* to the *body*, as our food does by maintaining the *naturall heat*, radicall *moyſture*, and *animall ſpirits*, &c. but I thinke it moſt of all intends ſome *quickning power*, and *vital ſtrength* (if I may ſo ſay) which was given by this *fruit* to the Eater, (above all other) that he could not be *ſicke*, nor *waxe old*, nor *weake*, nor *infirme*, nor *dye*; but ſhould *live* in perpetuall health and ſtrength, and vigor of ſpirit. But however, as that *tree of life* ſtood *in the midſt of the reſt*, בתוך and was more worth then all the reſt, Cant. 2. 3. So

does

does Christ in the *midst of his Saints*; in the midst (Rev. 1. 13. and 2. 1.) of the *seven golden Candlesticks*, in the *midst of his Brethren*, Hebr. 2. 12. his *fellow trees*, in the *midst of the Brethren*, in the *midst of the Church will I give praises*, sayes Christ, so is his Promise to be *in the midst of them* Mat. 18. 20. so Psal. 46 5. Hosea 11. 9. Joel 2. 27. So Zeph. 3. 5. 15. *the King of Israel in the midst of thee*. So hath the Lord promised us in *Zach.* 2 5. he will be our *glory* in the *midst* of us: and so v. 10. 11. *sing, rejoyce, O daughters of Sion* (every particular Church and Assembly of *Sion*) *for lo! I come, and I will dwell in the midst of thee*; *and many Nations shalbe joyn'd to the Lord in that day and shall be my* (Joyn'd or gather'd) *people, and I will dwell in the midst of thee*: Oh this is a singular happinesse! for then *one* member, and *one* Church, and *one* tree, and *one* Ordinance will be as neare to him as another, and receive from him as well as another, and all alike will fetch power and glory, and grace, and spirit, and light, and life, and whatsoever elfe is communicable from him. Some there be that make this *tree* a *Symbole*, and the *two trees*, the *two Sacraments*; so far I agree with them, as to say, these *specially Ordinances* are in the *midst of the Churches*, and must not be dispensed without neither *Baptisme*, nor the *Lords Supper*, (so call'd) or breaking bread, and they break the Command that dare to give them, or receive them without, for they are to be *in the midst of the Churches*, and will be so ere long, and kept there by the flaming sword, from the sons of *Adam*, that run greedily (according to the Serpents insinuations, 2 Cor. 11. 3.) to *eat* of the *forbidden fruits*. But this *tree of life* which shal stand in the *midst* of the gatherd *Churches* in the restored *Paradise*, is meant Christ, and so hee shall stand, as Rev. 22. 2. *and in the midst of the street of the holy City*, (every *Church* that helps to make up the great City) *the tree of life which bare twelve manner of fruits*, &c. Christ will be in the midst not onely to give *fruits* (both meat and drinke) for other trees (the *Saints* and *members*) will doe so too; but he is there *living* and *giving life*, 1 Cor. 15. 45. a *quickening*, i.e. *life-giving spirit*, having *twelve manner of fruits* for *twelve months*, of divers sorts, for all sorts and conditions of souls, and for as often as you will have of him; and those that eat of him

Diodate. The two Sacraments within the Church kept

And not to be carried out.

shall never dye, *Jo. 6. 50.* but grow livelier, and lustier, and stronger, and healthfullier every day: So that *Christ* hath promised *to be a tree of life in the midst of the Churches* to *make them* up an *earthly Paradise*, which else *cant be.*

9. The tree of life, and other trees alike.

9. *Other trees*, and this *tree of life* were much alike, for every *tree* hath the same *wood* ξύλον *lignum*, and this foretels me how much the *Saints* (the true *Members* of the *Churches*) shall look like Christ, and bring forth *fruits* like *Saints*, and *walk* as he *walked*, 1 John 4. 17. And *represent him as partaking of divine and humane nature, and being filled with the same Spirit*, and we *know when he shall appear we shall appear like him*, 1 Jo. 3. 2.

3. The Spirit and Word typified by Rivers & streams

The second *speciall priviledges* of *Paradise*, were in the *River* which watered the *Garden*; and that this was also very significant, as to these *latter dayes*, will easily appear by the *Spirit* which is promised to the *Saints* and *Churches* in these *latter dayes*, as a River, and the Graces as Streams, and the Ordinances as Brooks &c. Isay. 30. 25. Isay. 33. 21. Isay. 32. 2. and Isay. 41. 18. *I will open rivers in high places, and in the dry land springs of water*, and Isay. 43. 19. 20. *Behold I will do a new thing, and ye shall know it, I will even make a Way in the Wilderness and Rivers in the Desart: I will give Rivers in the Desart to give drink to my people, my chosen*: So Ezek 34. 13. 14. *I will feed you upon the Mountains of Israel by the Rivers, in fat pastures*: So Psal. 46. 4. *There is a River the streams whereof make glad the City of God*: So Psal. 65. 9. *Thou enrichest it with the River of God which is full of water*, Psal. 1. 3. and besides many other Scriptures that in Rev. 22. 1. *He shewed me a pure River of water of life, clear as Christall, proceeding out of the Throne of God, and of the Lamb*, i. e. the *spirit* powred out in the *latter dayes* flowing from the Father and the Son: but to some Particulars: 1. Whence and whither the River flowed: and 2. for what end? See v. 10. *A River went out of Eden to water the Garden, and from thence it parted into four Heads.*

1. From whence the Rivers came aboriginè, viz. from the East.

1. The *River* ran out of *Eden*; *Eden* that lay in the East; so that *River* ran from the East; נהר, the word is a *currere perpetuo cursu*, the River ran continually. Some say the Fountain

tain was in the midst of *Paradise*, but the Text sayes, *non Fontem sed Fluvium*, it came out of *Eden* from the *East*; the *East* we sayd before was *Christ*, and from him out of God, this *River* (of the *spirit*) continnally runs, *Rev.* 22 1. and shall *flow* ere long with *mighty streams in midst of the streets or Churches*. The *East* was sayd to have two parts (as *Zanchy* notes) the first is clear in the Scriptures which we read much off, as of *Arabia*, *Babylonica*, *Persia*, *Chaldea*, *&c.* in this part was *Mesopotamia*, and the Garden of *Paradise*; but secondly the other part of the *East* lay obscure, and hidden to us, unknown and unshown in the Scriptures; and from that part some say the *River* ran; whether it be so or no in the Letter, yet this is certain that so much of the Will of God in Christ as is revealed, declares to us *Eden*, (the Garden of the Lord) the *Churches* of *Christ* in the *latter dayes*, will be large, and the Scriptures speak much of it, and show it clearly; but that part of the Will of God which is secret and in mystery; hidden and obscure this *River runs* from also, into the *Churches*; by which *River* the secret and hidden mysteries may and must be found out, and that which is not yet discovered of God and Christ must be revealed, and the whole Book of Revelation; and whatsoever is as yet sealed up must be layd open, and made common to the *Churches*. This *River* it ran into *Paradise*, partly by secret, close occult conveyances, and partly by open ordinary courses and flowings (sayes *Pliny lib.* 5. *c.* 24.) So does the *spirit*, and so it will come flowing into the *Churches* to water them, & fill them as Waters fill the Sea, *Isay.* 11. partly by Meanes, Ordinances, Promises, Providences, and such ordinary Passages and Currents of the *spirit*; and partly by secret wayes, under ground, mysterious occult conveyances; but what with one way, and what with another, the Gardens of the Lord the *Churches* will be well refreshed and filled with this *River* which arises out of the *East*: And to finish this Particular, this *River* ran (as with one stream) into the Garden, but from thence divided severall wayes abroad; so will the *spirit* as with one mighty rushing Sea into the *Churches*; and from them be divided about, and spread abroad. But,

Two parts of the East.

1. Knowne.
2. Hidden, but only the River runs from it.

2. For Churches, to what end?

Secondly, for what end? to *water the Garden*: So the *Churches* will be abundantly more *fruitifying* and *freſh*, when this *ſpirit* is poured out, than now they are, Cant. 4. 15. *And they ſhall be like a watered Garden, whoſe Waters faile not*, Iſay. 58. 11. they can't faile, *Heb.* 2. 14. they are already green and growing, and ſhall no more be like a parched Wilderneſſe.

3 The River divided into foure heads.

Thirdly, a word more about the Diviſion of this River, v. 10. *From thence it parted into four* Heads. *From thence*, *inde*, Hebr. מִשָּׁם, *de ibi*; it is a queſtion among ſome, where this Diviſion is made; whether before it came into the Garden, and after it went out, or in *Paradiſe*; now it appears to me, although it came into the Garden, *uno influxo*, as by one ſtream, yet it went out *by four*, in v. 10. 11. 12. 13. &c. So that the Diviſion was within the *Garden*, and by this Diviſion every part of the *Garden* was *watered*: So the *ſpirit* though it is one and the ſame (as from Chriſt) yet in the *Church* it flows ſeverall wayes, in ſeverall *Gifts*, Graces, and *Adminiſtrations*, 1 Cor. 12. 4. So that every part of the *Church* may be *watered*, and every one have according to his *meaſure*, ſome *more*, and ſome *leſſe*: And from the *Church* it *flows abroad* to the *World*; and this foretels us the *ſpirit* ſhall come *flowing* in ſuch an ample manner into the *Churches* in theſe *laſt dayes*; and that it ſhall *flow from* them and *out* of them, *run* out to others ſeveral wayes in ſeverall ſtreams; yea *four Heads* into the *four Parts of the World*, *Eaſt*, *Weſt*, *North*, and *South*; and as the *foure Heads* encompaſſed and took in many Lands v. 11. 12. 13. 14. as *Arabia*, *Syria*, *Chaldea* (*Chus*) *Æthiopia*, *Ægypt*, &c. So ſhall the *ſpirit* that goes out of the *Churches* (in that *Great Day* of the *flowing* of it in, and *pouring* of it on them) I ſay, that *ſpirit* ſhall go out of the *Churches*, round about *ſeverall wayes*, into *all Parts* of the *World* to fetch in, and to *compaſſe* about, and to gather up of many *Nations*, and *Tongues*, and *Languages*, and *Lands*, to the *Lord*, and his *Chriſt*, who is the *Eaſt*. Yea, and many *pretious ſtones* and *gold of Havilah* ſhall be fetched in too, as *fit matter* for the *Lords houſe*, in thoſe his latter *Golden Dayes*: So that the *great* and glorious *Work* that God hath to do by his *ſpirit*, in theſe *dayes*, is in the *Churches*, and then by the *Churches* abroad many wayes in the world;

Diodate.

Habet Paradiſum concluſũ & Paradiſum e ſſum. Beru. de Serm. Cant. 35.

To take in many Nations.

Where Gods great worke firſt begins, as in the pouring out of the ſpirit.

but

but thus far for the second speciall Priviledges of the *Churches* (typified by *Paradise*) in the *Rivers* that shall run in the midst of their streets, and run from them to others: See *Zach.* 14. 8. And in that day shall *living water* go out of *Jerusalem*, the *halfe* of them one way, and the *halfe* another, *&c.*

Now we come to the last Description of the Type, which is so full for these *latter dayes*, and which relates so eminently and evidently to the *Churches*; and that is in ver. 15. 16. 17. *The Lord God tooke the Man and put him into the Garden, &c.*

The last discovery of the Type.

1. *The Man*, to shew that it was *no place* for *Beasts*; the *Lord* hath promised no *ravenous beasts* shall *enter into this* earthly *Paradise*, that is to *come* in these *last Ages*, Isay. 35 9. 10.

1. No place for Beasts.

2. The *Lord tooke him* (*& tulit Jehovah Elohim*) to shew that he *came* not thither by *nature*, and was not *born* to it, or *created* in it, but *translated* into it, by *the spirit of the Lord*; the *Lord put him in*; so none are to be in the *Churches*, as *Members* that be in their meer naturall Condition; or as if *born* to it, or *born* in it; O no! only such as are *brought* in by *Grace*, whom *the Lord hath brought* in and *fitted* for *Church-Communion*, by his *spirit*, that must be *Members*; such as the *Lord adds*, and he *adds* none but *such as shall be saved*, Acts 2. 47. Too too many naturall carnall men have crept into the *Churches*, and have *added themselves*; or else *others* have *added* them; but the *Lord* will *out* them, and *vomit* them ere long; he hath not added them: And therefore the *fiery tryall* will *purge* them off, and *over* with a powder; And that *Day* will *burn up* the *third part of the trees*, Rev. 8. 7. with Zach. 13. 9. and after that, *there shall be no more the Cananite in the Lords house*, Zach. 14. 21.

2. It is not for meer naturall men.

For none but whom the Lord addes & brings in.

These Churches must be purged.

3. The *Paradise* was of *use* in *mans innocency*, as an *Academy*, or the *University* (sayes *Pareus*) to which *men* from *all Parts* might resort *to praise the Lord*, and to *learn* of him, and to *behold* his most *excellent* workes, and to *feed* of the best *fruits*; And from thence others might be sent abroad (as the *Rivers* went) to give *knowledge* to the *people*; and of such excellent use will the *Churches* of Christ be in these *latter dayes*; for all sorts of *Saints* to *resort* to them; to *praise* the Lord in them;

3. Of the greatest use, as Universities for others to resort unto, and to learn in, and to goe from to teach others.

to

to be *instructed* by him; to be *acquainted* with his *most gracious workings* in us, and for us, and to *feed* upon the best *priviledges*, and choisest *fruits* of *restored Paradise*; and to be *sent out* thence to *go abroad* all along with the *Rivers*, I mean with the *rich measures* of the *Spirit*, to teach the World; & to instruct them without, that are *ignorant* of the *truth* & *mysteries* of the *Gospel*, as they are revealed to the *Saints* in *fellowship*. Such *Churches* wil prove the usefullest *Universities* in the *World* to stock and store, the *Nation* with able *Spiritual Teachers*; and such as shall speake the *things* they *heare* and *see*, being all *taught* of the *Lord* by the *Anointing from on high* so to doe; and this is *promised* at large in these *latter Dayes*. *Jerem.* 32. 40. *Isay.* 46. 13. and 54. 13. 14. For his *Law* shall go forth from *Zion*, *Isay.* 2 2. *Micha.* 4. 8.

Universities; of what sort in the latter days.

4. God would not have *man* (no not in his *innocency*) to *live* (no not in *Paradise*) without *Law*; but he kept him under *strict Law*, v. 16. the Lord God *commanded* the *man* (*præcepto singulari obstrinxit*, the *Hebrew* notes the Word צוה with the Proposition or Particle על to signifie more then (simply) to *command*, *viz.* to command with an Interdiction and Prohibition as follows in *v.* 17. thus is the Word ויצו *vajesau* read in Scripture, and this is very significant; for God doth not *promise* us a *lawlesse liberty*, or *licentious dayes* in these *latter dayes*; but that we shall be under his *Lawes* and *Ordinances*, which he hath appoynted in the *Church*: The *Saints* shall be *exact walkers* up to the rule of *perfect righteousnesse* in *Christ Jesus*; not *destroying* but *fulfilling* the *Law*, and that in *Love* which is the *bond of perfection*, only this *obedience* shal be more in and by the *Spirit* of the Lord, *John* 4. 23. 24. But God is very exact (as appears by the strictnesse of the word) to have his *Saints*, the *Churches* and *Members* thereof subject to his Laws (even in *Paradise*) even in the best reformed & restored *dayes*, Heb. 8. 10. Ezek. 43. 11. and 44. 5. 24. Yea, the *Royal Law*, James 2. 8 And *Law of truth*, Mal. 2. 6. Yea, *the Law to go forth out of Zion* to others, Mich. 4. 2. And *seale the Law among my Disciples*, Isay. 8. 16. So that God especially looks for it from them, for they have more reason to live under the *Order* and *Law* of God then any others; for they are to be

4. Such as are placed in this restored Paradise, are under the strictest Lawes of the Spirit.

The Law in love.

The Churches have their law from the Lord

Others from the Churches.

C) *Examples*

Examples to others as *lights on a hill*, and as the Salt to season others that are without; They have it first that are in *Churches* (most excellently as from the Lord) and others as from them; *Micah* 4. 2. *Adam* had the Law first in *Paradise* as from the Lord (most excellently of all) and *Eve* afterwards as from him: Besides the Majesty & Authority of God is promised (hereby) especially in the *Churches*; as *Paul* said 1 *Cor.* 11. 23. For I have *received* of the *Lord* that which I *delivered unto you*, *&c.* so it shalbe especially in the *last days*, as Micah 5, 4. *He* (Christ) *shall stand and feed* (and rule) *in the strength of the Lord, in the majesty of the name of the Lord his God, and they* (the *Churches*) *shall abide*: For now (after this) shall he (*Christ*) be *great* unto the *end of the Earth*: But yet marke this, that the Man was first made, and then commanded; he had first a Principle, and then a Precept; the first is to the *adesse*, and then the other to the *benesse*: So that to the singular Comfort of *Saints*, and all *Church Members*, here is much promised; that he will first create, and then command; that he will first give them a power to do it, and then give them a Precept to do it; And then they shall be upon the Chariots of *Aminadab*. First, he'l write his Law in them, and then receive his Law of them (*i. e.* that which is written in them) in these *latter days*; so that the *Churches* & *Saints* shal not be, yea cānot be without Law, nor without liberty, nor without the perfect Law of liberty, *Jam.* 1. 25.

We have first Life and then Law, first a Principle, and then a Precept

5. *Man*, though in *Paradise* must not be *idle*, therefore v. 15. *God put him in to dresse it and to keep it*, *viz.* it, Garden; for the word is *hortus*, which is ה of the Feminine Gender, with this ה affixed, and it is not without signification to all the *Churches* and *Saints*; for as *Zanchy* sayes, *Paradisus illa, typus fuit Ecclesia, ergo, qui in Ecclesiam positi sunt, discant se non esse hîc positos ut otiosi vivant, sed ut pro suâ quisq; virili colat Ecclesiam, eamq; custodiat &c. Paradise* was a Type of the *Church*, and it concerns every Member of the *Church*, to remember he must not be idle; but up and about, to *work in the Vineyard*, to *dresse* and *keep it*; for the *manifestation of the spirit is given to every one to profit withall*, 1 Cor. 12. 7. To doe something or other to *the edifying of the Church*, 1 Cor. 14. 12. Rom. 14. 19. to *instruct*, exhort, *build up*, and *dresse it*, Ephes. 4. 29. 1 Thes. 5. 11. Jude 20. Heb. 10. 24. 25. Yea, and to keep it

5. Those therein are never to be idle, but every day dressing and keeping it.

Zanch.

it too, from the Foxes of the Field, and the Wild Bores of the Wood; yea, to keep out all Beaſts and ſuch as would hurt this *Paradiſe*, and to keep in good Orders, the Fences and Hedges, the Lawes and Liberties of the *Church*, Jude 3. Gal. 5. 1. Heb. 12. 3. 4. Epheſ. 4. 3. 4. Phil. 2. 1. 2. 3. 1 Cor. 1. 10. 2 Cor. 13. 11. This Care lies upon all the *Churches* and Members thereof; the Lord make them good Husband-men, carefull, and watchfull, and painfull as he hath promiſed for the benefit of the *Church*, and the good keeping of this (Typified) *Paradiſe*, as Hoſea 10. 11. 12.

Obj. But Labour and Worke was (*pœna peccati*) a Curſe, *Gen.* 3. 17. and a Bondage.

What labours are accurſed, what not.

Anſ. Not every Labour and Worke, but anxious, vexatious, grievous pains and labours; but not to labour in *Paradiſe*, in the Lords Garden or Vineyard; to ſuch as the Lord hath ſet therein, his Yoke is eaſie; and his Service is ſweet to them, Prov. 3. 17. *The Wayes of wiſdome are pleaſantneſſe to their Souls*; they delight to be doing for the Lord, for Chriſt, for the edifying of his *Church*, *Pſal.* 1. 2. and 16. 3. and 40. 8. *Pſal.* 119. 16. 24. 35. 47. 70. 77. 174. Duties are a Delight, and Ordinances a Delight to them, *Cant.* 2. 3. *Iſay.* 58. 13. 14.

6 Such as are ſinners, though in the Church, muſt be caſt out.

6. *Man* though in *Paradiſe*, yet upon open Breach of Gods Law he was caſt out and excommunicated, Gen. 3. 23. 24. *Therfore the Lord ſent him out from the Garden of Eden, to till the ground, from whence he was taken, and he drove out the man*, or expelled, caſt, and ſhut him out; which is גירש a hard word, and a clear Excommunication; whilſt the former word he ſent out, שלחהו, is but a kind of command to him to pack away; but now he's thruſt out and baniſh'd *Paradiſe*; for indeed his offence was the greater, that it was in *Paradiſe* after he was ſo bleſſed, and had taſted the fruits of it, *&c.* So muſt Offenders (though Members of the *Church*, 1 Cor. 5. 45.) be dealt with, & their ſins are of the greater aggravation, by how much the longer they have been Members, and by how much the more they have taſted of the Fruits, and found of the Benefits of being incloſed, and in the Garden of the Lord, *viz.* Church-fellowſhip; wherefore let Members beware of the forbidden Fruits; and they may live (*diu & die*) long and happily

happily in the *Churches* of *Christ* in these *last dayes.*

7. *Man* in *Paradise* might *eat* of *every tree*, v. 16. of *every tree of the Garden thou mayest freely eat*, that is of the Fruit of every Tree, מכל עץ, *ex quavis arbore* (except as v. 17. of the *tree of knowledge*) thou must eat freely, is an excellent Hebraisme, אכל תאכל, eat and eat again, ye a *comedendo comedes*, you may eat by eating; there be some that say under these words lye a Command upon the Man, עליהאדם, that he must eat of the Fruits of every Tree, without making difference of clean and unclean, *&c.* This shows the great advantage and priviledges of *Saints* and Members of the *Churches* in these *last dayes*; they feed upon the Fruits of every Tree in the Garden (not out of the Garden) of every Ordinance, of every Administration, of every Gift, Grace, of every *Saint* or Member; not putting of Differences, making Distinctions, or having of the Faith with respect of Persons or Opinions, Micah 4. 5. And *they shall sit every one under his own Vine, and they shall walke every one in the name of his God, &c.* Yea then as every Tree shall be fruitfull, *Col.* 1. 10. *Hosea* 14. 8. So every *Saint* and Member must eat of the Fruits of all, out of all, *i. e.* that grows out of every one; yea of the least, lowest, darkest (and most undershadow) and meanest Member or Brother of the *Church*; for every one shall bring in of his Fruits (and none be hindred) and every ones Fruits shall be in *due season*, Ps. 1. 2. 3. and none before the time, *Mal.* 3. 11. but all ripened by the Sun; and then every one will be desirous of them, Micah 7. 1. *My soul desired the ripe fruits*, sayes the Prophet himself.

7. Such as are therein may eat freely, yea must of every tree.

Ripe fruits.

8. *Man* in *Paradise* was forbidden the Tree of Knowledge, v. 17. *But of the tree of Knowledge thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely dye*; which words are full in Hebr. you shall not eat of it, that is, not eat out of it, ממנו, as if the Lord should (מאמאנוס) poynt out with his finger the Tree he forbad; if thou eatest thereof thou shalt not faile to dye; thou shalt surely dye, which is in *Hebraismo* too מות תמות, *moriendo morieris*, שנא מנפש אנפש, thou shalt dye with dying, thou shalt dye the death; that is necessarily, and unavoydably, and most miserably, thou shalt know 'tis a fearfull thing to sin in *Paradise* (so in *Church-Fellowship*)

8. Such forbid the Tree of Knowledge before the tree of Life.

lowship) therefore the command is interdicting, and prohibiting the *tree of Knowledg*. So are the Saints & Members in the *Churches*, forbid the *tree of Knowledg*, that is humane Wisdom, carnal Reason and Policy, affectation of Words, Gifts, habituall Parts or Learning; subtile Sophistry, and all such forbidden fruits (in *Paradise*, so) in the *Churches*, Col. 2. 8. *That none spoyle you through Philosophy*, Arts and *Sciences*, nor *corrupt* you with *humane Wisdome*, 1 Cor. 1. 20. 21. 2 Cor. 1. 12. which *Ægypt* and *Babylon* did, and yet do abound in; but the Lord hath *promised* to *destroy* and bring *this Wisdome to nought*, Isay. 29 14. *And that the deafe shall hear, and the blind see*, Isay. 29. 18. The *things and visions of the booke* which the *learned can't read*, in v. 11. *Because 'tis sealed to him*; but the *spirit* of the Lord *shall reveale them to Babes*; And those *that see not shall see*, *whilst those that see shall be made blind*: Therefore let the *Saints* take heed of that Tree whose Fruits (if they live upon them, and prefer them (for so Man did) will be accursed to them, Jer. 17. 5. 6. For *cursed is the man that makes flesh his arm*, *whose heart departeth from the Lord*; *for he shall be like the heath in the desart, and not see when good commeth*: This is a Curse indeed, as full as the Fig-tree had, and this dreadfull Curse is full of wrath for, and to them that prefer and feed (altogether) on humane Parts, habitual Gifts, Wisdome, Learning, or the like; for by these the Old Man (who must fall) gets to be enthroned, and Christ and Truth justled out of doors; not that we deny an use (yea and sometimes a great use too) that may be made of Parts, Learning, humane Knowledge, habituall Gifts, *&c.* For if there were no use at all to be made of them, then they were not to be there; then this Tree of Knowledge should not have been set in *Paradise* at all, much lesse in the midst of the Garden; but this we say, that though they may be suffered, yea seen, heard, handled; yet they must not be eaten, fed on before the Tree of Life, to live on, or to be nourished by them: O no! but feed on the Tree of Life! Eate down the Fruits of the *spirit*! the Graces! Learning! Wisdome of the *spirit*! to live on! to be quickned, nourished! comforted by, and to have them consubstantiated into you! So that the other fruits are not first to be feed on! but to be looked on! and to be used as Servants to the Tree of

Expos.

An use of humane Wisdome, Learning, and knowledge in the Churches.

But not to be preferred first.

Life, and by the bye! therefore woe be to them! that prefer the *tree of knowledge before the tree of life!* it is that which is here forbid, and is accurſed with a moſt dreadfull ſentence and doome upon it! and they fall fowleſt and moſt irrecoverably, that fall by *eating* the *fruits* of the *tree of knowledge! viz.* ſelfe-wiſdome and parts, *&c!* in preferring of theſe (by Sathan's ſubtill inſinuations) before the *tree of life!* Let all *Churches* and Members look to it then! For they are under a *deſperate curſe* that do ſo! and when they do *Julian* like Apoſtatize, they are the moſt hurtfull! unholy! violent! and unexecrable Enemies to Chriſt and his Goſpel.

9. The *Serpent* got even into *Paradiſe* it's ſelfe, and preſently pitcht upon the *tree of knowledge*, to tempt the *Woman* (and ſo the man) with the *fruits* of that *tree*, and the *Woman ſeeing 'twas to be deſired to make one wiſe*, Gen. 3. 1 6. Sayes the Text, took it, *&c.* So *Sathan*, that ſubtill *Serpent*, creeps into the beſt *Churches* at ſome hole or other, and appears in their *Congregations*, as Job 1. 6. (where God ſees him when men can't) and ſo even in *Judas* in *Chriſts* little *fellowſhip* he crowded in, and ſo in *Jude* 4 *Gal.* 2. 4. and when they are at the *beſt* and *buſieſt duties*, he'l be ſure to tēpt them, & that *ſubtilly* with wonderous *art* and *cunning* winding himſelfe into the *heart* of one or other, to *tempt* them to *forbidden fruits*; and he uſually *gets* up into *the tree of knowledge, i. e.* by *carnall reaſon*, humane *Wiſdo me, &c.* to do it. He oftentimes preſents the faireſt ſide of the faireſt fruits of this Tree to tempt poor ſouls with: And he ſets upon the *weakeſt veſſels* to ſeduce them with a ſuppoſition of Gifts, Parts, humane Wiſdome, Learning, and the like; that theſe will *make them wiſe* and as *Gods*, *&c.* O ſad! miſerable ſad ſouls! that are ſo *deceived* by the fair *ſhows* of *Gifts*, as to prefer them before *graces*: Wherefore let all *Members* and *Churches* be warned hereby; For *Sathan* is got in to *tempt* ſome of the weakeſt of them: Therefore ſayd *Paul* to the *Church* of *Corinth*, 2 Epiſt. 11. 3. *I fear leaſt by any means as the Serpent beguiled Eve through his ſubtlety, ſo your mindes ſhould be corrupted* (by his cunning Acts πανουργία) *from the* (plain) *ſimplicity that is in Chriſt*; Wherefore let us all beware! and believe *graces* more then *gifts*; the *tree of life* is better for food then the

9. The Serpent got in and tempted by the fruits of the tree of knowledge.

He tempts the weakeſt with Gifts, Parts, &c.

the *tree of knowledge*; the *spirit* is better then the *flesh*; and *Christ* to be preferred before the *Creature*, or *creature-parts* and *appearances*: And know that none are wise but the *Saints*; the *Churches* and *Saints* are able to out-see all the *Universities* of the Earth, *in altissimis causis rerum*. Christ is their *Wisdome*, 1 Cor. 1. 30. *Et dignoscitiva & directiva* in him they are *wise*, 1 Cor. 4. 10. and *learned*; the *learned* of God are brought up in the Universities of Christ, the Schooles of the Prophets indeed *excelling* all in *Knowledge*, Phil. 3. 8. Jo. 7. 3. and *learning* as the *taught of God*, Isay. 29. 11. and Isay. 50. 4. John 6 45. Rev. 14 3. Rev. 5. 5. 6. and *excelling* all in the truest, purest, fullest, sweetest, and profitablest *originall tongues and languages*, Dan. 1. 17. Jo. 7. 15. *Viz.* the *language* of *Canaan*, the *tongue* of the *spirit*, the purest *originall*; Wherefore let not *Sathan* deceive us with his *fair sides* of *Gifts* and *Parts*, so as to make us *eat* of them, and chuse them before the *tree of life*: And yet God forbid but that we should have *gifts*, and *parts*, and *learning*, and *languages*, in the *Churches* too, for the *service* of the *Church*, and to be under the *spirit*; so that there is *great reason* that the *tree of Knowledge* should stand there, though the *Serpent* do make it his *Den*, and *Tree* of *Temptation*.

Churches beyond Universities.

Saints are the most and best learned ones.

10. It was the *sixth day* that *man* was put into *Paradise* by God; and now *a day is as a thousand years*, so that we live in the *sixth day* since the *Creation*; and now God is restoring *Paradise* apace, and he hath gathered some *Churches*, his *Garden* is enclosed, and he hath caused *trees to grow there*, and the *River to run there*; now it remaines, that he by his own *spirit* do put man in, we live in this day wherein he will do it, as *Ezek.* 36. 33. 35. 36 37. *Jer.* 32. 37. *And I will gather them, and I will bring them again into this place*, Micah 7. 9. *He will bring me forth to light, and I shall behold his righteousnesse*. Zach. 8. 8. *I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my People, and I will be their God in truth and righteousnesse*: the Lord undertakes it himselfe, by his *owne hand* to put *men* into his *Churches*, and to bring in the sons of strangers, and the *outcasts of Israel*, Isay 56 6. 7. 8. *and he will plant them*, Jerem. 32. 40 41. *and bring all the good that he hath promised in his word upon them*, Jer. 32. 42. and *cause them to walk*

10. Man put in on the sixth day.

By the Lords own hand.

by

by Rivers of waters, Jerem 31. 9. Ezek. 34. 13. &c.

11. But to conclude the Type, *Paradise* is the place wherein God did most *familiarly* appeare, and acquaint himselfe to Man, and manifest his love and glory. Three wayes we read of by which God spake to men, by *dreams*, by *visions*, or else *face to face*; and in this manner, whereby his Love, and wherin his Glory did most appeare, *viz. face to face* did the Lord manifest himselfe in *Paradise*, although his *face* was seen but as in a *Glasse*. 2 Cor. 3. 18. under the similitude of an Angel, or some other bodily appearance. This signifies the singular appearances and presence of God, which the *Churches* shall enjoy above all the world besides, in these *last dayes*; his presence is especially promised to appeare, and his Love, and Glory to be manifested in the Churches. ἐπόκεκαμ γὰρ ὡς πάλιν αὐτὸς ὁ ἰωσῆς, τὴν ἐπφανέντα τοῖς θεοφιλέσι, καὶ πόλλακις χρηματίσαντα αὐτοῖς τὰ ἀναγκαμμένα ποτὲ μὲν θεὸν καὶ κύριον· ποτὲ δὲ καὶ ἄγγελον θεῖα προφαγορεύοντα. θεὸς μὲ καὶ κύριος ἦν θεοφίλων ἀνδρῶν ἀναγραφόμενος· ἄγγελος δὲ τῶ ἀιωτάτω παρῆν. &c. Such a speciall manifestation as is mentioned in *John* 14. 21. which is promised in these last dayes shall be πολυμέρως καὶ πολυτρόπως, *by the brightnesse of his glory*, Heb. 1. 2. 3. Jo. 2. 11. Eph. 3. 3. 4. so is it in Psal. 102. 16. *when the Lord shall build up Zion*, then *he shall appeare in his glory*. So Habak. 2. 14. Then *shall they bee filled with the knowledge of the glory of the Lord*. So Zach. 2. 5. Rev. 21. 11. 23. *The glory of God shall lighten the New Jerusalem*, viz. the glorious presence of God in it. Then the Saints in the Churches shall have the most familiar presence of God, discourses with him, discoveries of him walking in the Garden, as Cant. 8. 13. and Cant. 7. 11. So Cant. 6. 2. *my beloved is gone down into his Garden, to the beds of spices*, (particular Churches) *to feed in the Gardens, to gather lillies*. There is Christ most and best to be found. So Cant. 4. 16. and 5. 1. &c. Psal. 63. 2. and Psal. 27. 4. yea the Angel of his presence shall be there, Isay 63. 9. and the name of them from that day, shall be *Jehovah Shammah, the Lord is there*. Ezek. 48. 35.

11. Gods speciall presence there.

Justin, Irenæus, Tertullian, Eusebius, Ambrose, & alii in loc.

Thus we have done with these Types that foretell the happy state of *Saints* in Gospel-fellowship, and the Glory of the Churches of Christ in these *latter dayes*, sparkling through many

ny more Types then I have mention'd, but these are sufficient for present proofe, though every day will bring forth more, and more excellent matter of praises and rejoycings; whilst *the Church comes out of the Wildernesse leaning on her beloved, perfumed with mirrh and frankinsence*: and the *Saints shal have beauty for ashes*, and be called *trees of righteousnesse, the Lords own planting, that he might be glorified*, Isay 61. 3.

3. The Churches of Christ distinct from all others.

But lastly, that the Churches of Christ are to stand apparantly distinct from all others; we have already prov'd it, Chap. 6. *lib.* 1. &c. besides severall Propheſies and Types we might bring forth, but that 'tis time to conclude and rest me, as Numb. 23 9. *Lo, they shall not be reckoned among the Nations*, and Rev. 18. 4. Johu 15. 19. Hosea 4. 15. and 14 8. *Ephraim shall say, what have I to do any more with Idols?* yea so, as an apparent difference shall bee known and own'd betwixt them and others, Mal. 3. 16. 17. Jer. 15. 16. for the Lord hath made the difference as from the first, as Gen. 1. 4. *God saw the light was good, and therefore divided the light from darknesse*, to be distinct. בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּבְדֵּל אֱלֹהִים in the Sept. καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ φωτὸς, καὶ ἀνὰ μέσον τοῦ σκότους, i. e. by an apparent difference to bee knowne by all; and so will he make the Churches of Light distinct from them of darknesse, so as it appeares in the Chaldee Paraphrase and tongue: בֵּין נְהוֹרָא אִתְבְּשַׁת וּבֵין חֲשׁוֹכָא and so in the Samaritan tongue, that

And shal be so apparently to all.

God made a manifest and bounded separation between them. And this distinct separation, or division of Gods make, must stand. It is then no new thing to be distinct from Parishes, and all false Antichristian Churches, wherein there is a mixture, 2 Cor. 6. 14. 15. and is not so distinct a separation as is and ought to be in all true Churches from false wayes and worships. We find this too typified by Israell separated from all others *Numb.* 16. 9. and they were not to joyn in Religion and worship with the other Nations, 1 *King.* 11. 3. *Joshua* 2. 3. *Exod* 23. 16. *Deut.* 10. 8. and 32. 8. but separated from the mixed multitude, *Nehem.* 13. 3. *Ezra* 10. 16. yea in *Deut.* 23. 1, 2, 3. &c. you will read who might, and who might not enter into the Church; which much concerns us now *v.* 1.

Expos.

not

not such as cannot retaine the seed of the word, as it is in Heb. *Shophcah*, which sheds and loses that precious seed; how can they beget others to the faith that lose the seed? such are not to be received into the *Congregation* of the *Lord*: O precious promises! which will produce and procreate a most *excellent distinction* in the *latter dayes!* when the Lord shall adde to his Churches such as have a fulnesse of his seed, 1 Pet. 1. 23. 1 Io. 3. 9. remaining in them; and then as *v.* 2. *Bastards* shal not be receiv'd, *i. e.* Hebr. *Mamzer*, one that is of an Whore, *viz.* the Whore in Rev. 17. 5. the fruit of uncleanneſſe. Too too many of them, it is to be feared enter in as yet, that have relation to the Whore, and that don't heartily hate her and all her trumperies and toyes; but then it shall be, that none but those that hate the Whore. and that shall labour to lay her open to all the World, and *burn her with fire*, Rev. 17. And such as shall be *glad* of the *day*, wherein they may *dash her little ones against the stones*, Psal 137. 8. 9. and may serve *Babylon* as *she hath served Sion*, that shall *enter* indeed, in *that day* (and not the *bastards* that are born of the *Whore*;) But such as have *gotten the victory over the beast, and over his image, and his marks, and over the number of his name*, Rev. 15. 2. Then will be the *great* and apparent *distinction* indeed. Yea then v. 3. *The Ammonite and Moabite must not enter in, &c.* yet the *Edomites* shall, v 7. being turned *Proselites*, and received into the *faith*; by *Idumea* or *Edom*, I would understand the *red people* (as the Word signifies) and as it relates to the *latter dayes*; I do believe it may *take* in the *bloody Jewes*, who have so long lay under the *guilt*, who will e're the *third generation* enter *apace* into the *Churches*, in the *mean time*; *Remember O Lord these children of Edom* (the Jewes) *in the day of Jerusalem* (the gathered Churches, in the day of *Jezreel*) *who sayd* (and so they shal say as zealously as any of *Babylon*) *raze it, raze it, even the foundation thereof: O Daughters of Babylon, who ought to be destroyed! happy shall he be that rewardeth thee as thou hast served us*, Psal. 137. 7. 8. In that *day* every *eye* shall *see*, and every *ear* shal *heare* that *Israel* is a *people distinct* from *all others*, and so *made* by the *instinct of the spirit*, which *leads* them out of *Babylon* into *Zion*, and into *all truths*. To *conclude*, all the *Propheſies*

Not Enemies. Who?

Nor Bastards Who?

Nor Ammon nor Moab shal enter in.

But the Edomits shall, or the Jews.

Exhort.

To ſtrive againſt National and parochiall Churches, and why?

Promiſes, *Precepts*, Practiſes of *Primitive Saints*, *Preachings*, and *Epiſtles*, and *Acts of the Apoſtles* (which is our *Directory*) yea all the *Types* and *Titles* of the *Church*, as *Mount Zion*, Jeruſalem, *Temple*, Tabernacle, *ſpirituall houſe*, peculiar *people*, royal *Prieſthood*, City, *Spouſe*, Vineyard, *Paradiſe*, and *Garden* of the *Lord*, and *golden Candleſticks*, and *Kingdome* of *Heaven*, and all other *titles* that belong to her, do call aloud in our *ears* to *come in* unto her, and *out of falſe* adulterine *wayes* of *worſhip*. Wherefore Hoſea 2. v. 2. 3. 4. *Say to the brethren, come my people*, and to the *Siſters* (we will joyn with you) ariſe, ſing, for there is *mercy offered us*: Wherefore let us all plead; *Plead with your mother, plead, for ſhe is not my wife, neither am I her husband* (ſaith the Lord) *wherefore let her put away her whoredomes out of her face, and her adulteries out of her breſts*. Plead, *ſtrive* againſt her. *Litigate. Et rixamini. Zanc. in loc. viz.* your *mother*, the *National Church* (ſo called) and her *children*. v. 4. *viz. parochiall Synagogues*, which are *full of whoredomes* and *adulteries*, and are not the *Lords Churches*, or his *Spouſe*, but *Adultereſſes* and (as *Churches*) the *Daughters* of the *whore*, the *Queen*, the *foul ſtrumpet*, *who ſhall be burnt up*: Therefore awake, *O ye people of England! Ireland!* and *Scotland!* and *plead* and *expoſtulate* in *good* earneſt with them! For their *Whoredomes* are in their *faces*, and their *adulteries* in their *breaſts*; in their *face*, that is their *externall worſhip* and *ordinances*, and *diſcipline*; And in their *breaſts*, that is in their *hearts*. For *Pariſh-Church Members* are ful of *whoredoms*, uncleanneſs, *idolatry*, ſuperſtitions, and *adulteries* in their *hearts*: They, love the *Whore* in their *hearts*. Yea furthermore moſt *impudently* and imprudently (like the moſt *brazen-faced Whores*) they will *commit ſin*, inceſt, *adultery* in *open ſights*, and without bluſhing for ſhame call for their *Lovers* in the *open congregations*, and will have their *Sacraments*, their *Services*, their *Idols*, and *wil-worſhip* in their *Synagogues*; yea and they have their *Prieſts* too, to *preach* up and paint out their *idolatry* (as *Whores* are painted) & to give them the *Sacraments* in their *ſins*. O ſad dayes! like *Sodomes!* *but the Lord will judge her!* I remember Mr. *Cawdrey in's ſtorehouſe and ſimilies*, ſayes to this, that 'tis *high felony*, as 'tis for a *ſubject* to *counterfeit* his *Kings Letters*

A word to England, Ireland, and Scotland about National and Parochiall Churches.

The ſtanding impudence of Pariſh Church Members!

☞ *Cawdrey*, p. 83. *Sim.*

ters or *Seales*; so for men to make *new Lawes* and *Orders*, and not to take *Christ's*; but to *alter* the *word*, to *counterfeit* the *Sacraments*, and most impudently *with the Whores forehead* to maintain *traditions*, Customes (though of long standing) which are not *Christ's*, but *Anti-Christ's*, and to *administer* the *Sacraments* and *Seales* otherwise then the Lord hath appointed, and then *Christ* hath *instituted* in his *Gospel*, yea and to *aggravate* their *wickednesse* too, to do it in the *Kings* (Christs) *name* too; and to *pretend* his *Commission* (which they have *counterfeited* and invented) is *horrible felony*, and *high treason*, and renders such as so receive them from their *Ministers*, an *Harlot of Anti-Christ*. What can the *Parish Ministers* and *Presbyterians* then say for themselves? or any that *receive* from them? Seeing it is *Felony*, Treason, and *Harlotry*. Her *whoredomes* and *adulteries* are so *open*, as makes a *modest* man to *blush* and detest her; whilst other *lewd ones* and her *Lovers* (that seem yet to carry a *fair face*) do defend and *professe* her to be *honest* and honorable: Aye, 'tis for their *credit* so to do! who trade with her, as long as they can keep it, which will not be long now. For the Lord sayes, v. 2. *Let her put away these her* (stinking) *whoredomes, lest I strip her naked, and set her as in the day that she was born, &c.* The Lord hath promised to *strip* these *Strumpet-Churches*, and *Temples of Dagon*; The *whore* and her *children*, the *Daughters* of *Babylon*, viz. *National* and *Parish-Churches* as *naked* as they were the *first day* they were *born*; they shall be as poore and miserable as ever they were; yea as in the *time of their nativity*, how is that? Why thus.

About the Sacraments.

They are guilty of Treason, Felony, and Whoredome.

How the Lord will strip them naked.

First, They shall be quite *stripp'd* of *cloaths* for covering and *ornaments*, and not have so much as men of *gifts*, (i. e. *Learning* that is graced) or *abilities* of the *spirit* that shall plead for them, but all against them, even those that are as yet the *Whores* Lovers, and *commit adultery* with her, they shall loath her when they see her *lowdnesse* and *nakednesse*; so that she shall be stripp'd of all, and bee as naked as ever she was borne.

1. Take away all their Ornaments, and leave them naked.

2. When these *Parishes* and *Synagogues*, and *false Churches* were *borne* as they were *naked*, so they were *besmear'd* in *blood*,

2. Show them in their blood and filth.

begun in *blood*, and *born* in *blood*; so the Lord will shew their *abominable filthinesse* in the very eyes and sight of all her *Lovers*, *v.* 10. and lay her *crimes* and *iniquities*, and *contamination* open to all the world.

3. In their imbecillity.

3. When they were born at first, why alas! they were poor feeble things, and not able to help themselves; and so it shall bee in these *latter dayes*, none shall bee able to deliver them, *Hosea* 2.10. or keep them up, *Dan.* 11. *ult.*

4. With a loud cry.

4. When *borne* at first they arose with a cry; they made the *poore Saints* to *cry*, and to *suffer death* and *martyrdome*; but they shall be stripp'd into that condition, that they shall fall with a *cry*, *Rev.* 6.16. *Rev.* 18.11.18. *Isay* 15.5.8. *Jer.* 48.5. 20. and *howling*.

5. Little.

5. When *borne* at first but *little*, and so shall they be *crowded* out and be no more; as the *Kingdome of Christ*, and true *Churches* grow greater and greater.

6. In utter darknesse.

6. When *borne* at first they were without *knowledge*, in *darknesse* (in themselves) and could not see, and thus shall they be *spoyled* and *stripp'd* again, and thrown down into *darknesse*, never more to rise: as *Mat.* 8. 12. *The Children of the Kingdom shalbe cast out into utter darknes:* So the children of the *national Churches*, viz. *Parish Churches*. Thus, *Hos.* 2.4. *I will not have mercy on her Children, for they are Children of Whoredoms*, i. e. Corrupt, *superstitious*, and Adulterated (even in sight of *all Saints*) like *Rome* the *mother*, whence they came, as wee proved fully in the first Book: They are not *legitimate Children*, borne of God, but of base *blood*, adulterine *seed*, whorish *Romish principles*, wherefore I *will have no mercy on them*, saith the Lord, but they must fall with *Babylon* that belong to *Babylon*, unlesse they put away their *Whoredomes*, Superstitions, & *unlawfull Worships*, & no longer, like *impudent* Strumpets, to *paint* themselves over with *Spanish*, yea *Romish Paintings*, and *alluring* outsides: Away with those *black patches*! and alluring *arguments* used to get people in to those *Idol-Worships*! of their *Sacraments*! Burials! *Baptizings*! or the like (as they are their *inventions*,) that are unwarrantable, and declared *Whoredomes*, and *Adulteries* in the *Word of God*! which the Lord will *judge* with *fire* from *heaven*!

Parish Churches, the Children of the Whore shall fall without mercy.

In

In the mean time, the *day* of *putting a difference* is upon us, happy are they that ſee it and do it: It is as yet in our Nation as it was in *Athens*, there were two ſorts of *Congregations*, viz. *Eccleſia & Agora*, *Churches* and *mixt Congregations*; in the *Churches* none but ſuch as *appeared Saints* had *communion* and *entrance*; but the other *Congregations* (ſayes *Flaccus Illiricus*) were made up of any conſiſting of a *confuſed* and *promiſcuous multitude*, which made a meer Politicall *meeting*. And ſuch are your *Pariſhes* and nationall *Churches*, which are far from being *Churches* (as is proved in all the Eſſentials that appertain thereto *lib.* 1.) thus *Churches* differd from *Synagogues* as they do from *Pariſhes*, *vide Urſin. de Eccleſ.* 1. *Queſt.* Pariſhes (at the beſt) are but like the *great Chamber*, whereinto all may come and walk that will; but the Churches of Chriſt are his *Chambers of preſence*, the *King* is there, his *Councell* there, and *thence* will come forth his *great Acts* and *Laws*, and *Declarations* to all the *World*. And although the *Ship* is toſſed, and the *Diſciples* that want faith *cry out for feare*, let the *ſtorms* riſe higher, as long as *Chriſt* is imbarqued with us in the ſame *Seas*, and in the ſame ſtormes. Wherefore as *Caſar* ſaid to the trembling Marriner, *Confide nauta, Caſarem vehis: feare not*, (honeſt friend!) *for ye carry Caſar!* So I ſay to the Churches, and to all the Members, friends! *feare not! for the Lord is with you*, you carry Chriſt; it is he that is in you, and holds the *ſtern* for you; Fear not! only be carefull of ſome corrupt boards and members of your *Churches* who will flye in a ſtorm, and ſo the ſhip may ſpring a leake, and thereby let in too much of the raging Sea; but bee ſo much the carefuller to ſtop the leaks, and every day to be pumping out the corrupt black and ſtinking waters which get in, and goe on with the faireſt gales and wind of the ſpirit; and as the waters abate, ſo the Ark, i. e. the *Church* (long and broad, and made of many pieces of Wood that will never rot, which) ſhal reſt on *Mount Ararat*, Gen. 7. 6. 7. till the waters be all dried up, and the Sea be no more, *Rev.* 21. 1. 2.

Churches and Pariſhes differ much, *Flaccus, Illiricus, vide Bernardus Cant. & Beda Serm.* 14.

Sim.

But out of the Churches are great things to be done theſe latter dayes.

Sim.

A good caution.

And thus I have done with this Chapter, and this *ſecond Booke*, wherein you have had the *totum homogeneum* of the true *Church* of Chriſt, according to the *Goſpel inſtitution*, and true

Primitive practise and *Christian constitution*. We have heard what is to be done *before*, and what *in* an orderly knitting and *imbodying* together. The *next Booke*, (the third) if the Lord will give incouragement, will be very large and profitable, to shew what is to be done *after* this orderly *imbodying* Wherin the *Church* will be considered, as the *totum organicum* in all her *Officers*; and *Offices*, and *Orders*, and *Ordinances*, (some of which we want in these days & *means maintenances*, and *even round about her very borders*. For as the *Body* is *blind* that wants *Eyes* to see, and deaf that wants *Ears* to hear, and lame that wants *Feet* to walk, and *Hands* to act, &c. but yet it is a *Body*: so the Church is a *Church* that wants *Organs* and *Officers*, but not so perfect and *intire* without a *Pastor*, as a *Mouth*; & *Tongue* i.e. *Teachers*; & *Overseers*, as *Eyes*; *Elders*, as *Ears*; *Deakons*, as *Hands* to distribute to the poor and needy, &c. *Messengers*, as *Feet*; and such like instruments as these. But yet much care must be had in *choosing*, and *calling*, and *confirming* them in their *services* and places to execute as by *Authority*, and *vertue* of the *whole*, from, and for the *whole*: but of that hereafter, and

Sion.

A Church is not so intire without Officers and Organs.

Thus far for the *Essentialia Ecclesiæ*. I purpose now to lay by my pen for a little while, *till I walke about* Sion, *and have gone round about her* (even her borders) *and told the Towers thereof, and mark'd well her Bulworks, and considered her Palaces*, (as they *are now*, and as they *have been of old*, and as they *will be* in these *later days*) & then *I will* (God willing) *arise again, in the Name of Jehovah Elohim*, *to tell* (what I have marked and met with in my rounds) *to the generation that is to come*:

Psal. 48. 12. 13.

The Authours resolve to go the rounds, and to make a further and fuller search of Sion.

Sic nunquam metuant Res Magna oblivia magni
Temporis, &c.

ἄγαν ἐς ὁμίχνεω ἄσχαν.

Fiat Finiat.

Τὸ Θεῖον τὸ τέλειον.

THE FIRST TABLE,

Of the Eminent *(Orthodox)* Writers, Councels, *and* Martyrs, *in all ages, that have bore* testimony *to the* truths *aſſerted in this* Tract, *and that are Quoted in the* Tract, 1. Lib.

A

AInſworths *Communion.*
Ainſw. *againſt* Bernard.
Alphoneus.
Ambroſe's *Epiſt.*
Ames Medull. Theol.
Aquinas.
Aretius.
Arias Montanus.
Askew, *(Martyr.)*
Auguſtinus.

B

BAines's *Dioceſan Triall.*
Baines *on* Coloſſ.
Bartlets *Modell.*
Benſon *on Hoſea.*
Bernard *in Cant.*
Bernard *to Pope* Eugenius.
Beza.
Bilſon, *(Martyr.)*
Bolton.
Brightman.
Bradford, *(Martyr.)*
Burton's *Vindication.*
Bullinger.
Burrough's *Heart Diviſions.*
Burrough's *againſt* Edwards.
Burrough's *excellency of a gracious ſpirit.*
Buxtorph.

C

CAlvin.
Cameron.
Cartwright *on Eccleſ. Policy.*
Cartwrights *Reply to* Whitgift
Chryſoſtome.
Chamier.
Cotton's *Keyes.*
Cotton's *holineſſe of Church-Members.*
Cyprian.

D

DAmport, *or* Davenport.
Dell's *Way of Peace.*
Dike.
Diodate.
Dixon.

E

ERaſmus.
Euſebius *Eccleſ. Hiſt.*
Euſeb's *Prepar. to the Goſpel.*

Feaner

F

Fennet.
Ferus.
Fox's *Martyrs.*
Fulke *against Rhemists, &c.*

G

Goodwin, I. *and* T.
Gregory *Epist.*
Grotius.
Gualther.

H

Hall.
Hart's *Char.*
Harris.
Hermes.
Hierome.
Hooker's *Policy.*
Hooker's *Survey of Discipline.*
Hobson.
Hooper, (*Martyr.*)
Hussie, (*Martyr*)

I

Iacob's *Attestation.*
Iarchi *Sol.*
Ieromo *in Hierome.*
Irenæus.
Iunius.
Iustinian.

K

Eckerman *Theol.*

L

Uther *Epist.*

M

Atlinus *Epist.*
Marlorat.
Peter Martyr.
Marsilius Patavinus.
Mayer.
Melanchton.
Montanus.
Methodius.
Moulin.
Muscalus.

N

Noyes Temple.

O

Ecolampad.
Owen's *Essay.*
Owen's *Theol.*

P

Pareus.
Parker.
Paul Baines.
Paul Hobson.
Patavinus.
Par.
Peter Martyr.
Peters.
Phillips *Answer to* Lamb.
Perkins.
Polidore Virgil.

R

Rawlinson.
Robinson's *Reasons discussed.*
Robinson's *Essayes.*
Rutherford.

S

Saltmarsh.
Sasbont.
Selden de decimis.
Smith *on the Creed.*
Sheindler.
Sibbs.

Sibbs.

T

Taylor.
Taylor, (*Martyr.*)
Tertullian.
Tilenus.
Trap.

V

Venning.
Ursin.

W

Whittaker,
Willets Synopsis.
Wilson's *Case.*
William's Elijah's *wife.*

Z

Zanch. de Eccles.
Zanch. in Hoka.
Zuinglius.

Finis 1. Libri.

The first Table, 2. Libri.

Adams on *Pet.*
Ainsworth *Communion of Saints.*
Ames Medul. Theol.
Ambrose in Rom.
Ambrose in Gen.
Ames *on* Peter.
Ames de Anti Bellarm.
Anselme.
Apology of N. Eng. men.
Aquinas.
Ardeus.
Augustin in Ioan.
Augustin in Rom.
Augustin Epist. 19. ad Hier.
Augustin in Psal.
Aurelianf. Concil.
Auspurge.

B

Baines in Col.
Ball.
Bartlet's *Model.*
Bayly.
Beda.
Bernard in Paschal.
Bernard in Cant.
Bernard in Ezek.
Bernard de Consid. cum multis aliis.
Beza in Mat.
Beza in Rom.
Beza's *Confessions.*
Beza's *Annotations.*
Bohemia *Confess.*
Bolton's *Bounds.*
Bolton's *to's'd ship.*
Bradford (*Martyr.*)
Brightman.
Brute, (*Martyr.*)
Bucan.
Bucer de Gubern. Eccles. inter alia.
Bullinger de Eccles. inter alia.
Budæus.

C

Calvin in Rom.
Calvins Instit. inter alia.
Cartwrights Eccles. Discip.
Cartwright *against* Whitgift.
Cawdrey's Sim.
Centurists.
Clement.

Chryſoſtome Hom. in Rom. inter alia.
Cooper.
Concil. Carthag.
Concil. Aurelianſ.
Concil. Tolet.
Cottons *Keyes.*
Cradock's *Goſpel-holineſſe, and Mount-Sion.*
Culverwells *White-ſtone.*
Cyprian Epiſt.
Cyprian. inter alia.

D

DAmaſcene.
Dell's *Way of Peace.*
Dike *on Sacrament.*
Diodate.
Dr. Donn.

E

NEngland's *Apologie.*
Epiphanius in Hæreſ.
Euſeb. in Gen.
Euſeb. Eccleſ Hiſt.

F

FArrar, (*Martyr.*)
Featly.
Fenner de Sac. Thol.
Fenners *Alarum.*
Feurus, (*French Martyr.*)
Flaccus Illiricus.
Fox Martyrs.
Fulke *againſt* Rhemiſts.

G

GAtaker.
Glover, (*Martyr.*)
Goodwin, I. *and* T.
Gregory Magn.
Gualther.

H

HAymo.
Hawkes, (*Martyr.*)
Hierome de Unit. Eccleſ. inter alia.
Helvetia. *Confeſſ.*
Dr. Homes.
Hooker's *Survey of Diſcipline.*
Hooker *againſt* Hudſon.
Hooper, (*Martyr.*)
Holland (*Martyr.*)
Hudſon.
Jo. Huſſe (*Martyr.*)

I

IEſſey, *alias* Jacie.
Irenæus in Gen. inter alia.
Junius.
Juſtin.

K

KEckerman. Theol.

L

LAmbert, (*Martyr.*)
Latimer, (*Martyr.*)
Luther in Joel. Epiſt's; inter alia.

M

MAgdeburgenſes.
Mayer.
Melanchton Com. Loc. inter alia.

N

NAzianzen.
Nilus de Primat.
Nelphilas.
Noyes *Temple.*
Novatus.

Olevian

O

OLevian in Rom.
Origen in Mat. inter alia.
Owen's Eshcol.

P

PAnormitane, *a Romane Lawyer.*
Par.
Parœus in Gen. Joel. Rom. inter alia.
Parisian Schoole.
Papismi Synopsis.
Perkins *Problem, Cases of Conscience.*
Perkins in Gal. Rev. inter alia.
Peters *Discourse of Covenant.*
Philpot, (*Martyr.*)
Pliny.
Polanus in Ezek. Dan. &c.
Preston *on N. Covenant.*
Prinn's *Quaries*, &c.
Prosper.

R

RAndall's *Star leading to Christ.*
Ridley, (*Martyr.*)
Rivetus.
Robinson *Justif.*
Robinsons *Essayes.*
Rogers *on good Samaritane Parable.*
Rogers's *Right way to be saved.*
Rogers (*Proto-Martyr.*)
Rutherford.

S

SAdeele.
Saltmarsh's *Flowings of Christs blood.*
Sibb's *Marriage Feast.*
Sibb's *Soule-Conflicts.*
Sibb's *Fountain sealed.*
Sibb's *Excellency of Gospel above Law.*
Sibrandus.
Dr. Peter Smith.
Robert Smith (*Martyr.*)
Socrates *Eccles. Hist.*
Sozomen.
P. Sterry.
Dr. Stroughton's *Right Plea.*
Synopsis Papismi.

T

Dr. TAyler in Psalm.
Taylor, (*Martyr.*)
Tertullian de velandis virginibus, inter alia.
Theodoret in Epist. inter alia.
Tichbourn on Jo. 13.
Tilenus.
Tindal (*Martyr.*)
Trap in Evang.
Trelcatius.
Dr. Troisse.

V

VIndiciæ Clavium.
Vines *Serm. before Parl. October* 22. 1644.
Ursinus Catechis. inter alia.

W

VVArr's Dispute 'twixt Form and Power.
Whittaker de Eccles. Concil. & Pontif. inter alia.
Willet.
Wilsons Cases.
Wittemberg. Confes.
Woodman (Martyr)

Z

ZAnchy de Eccles. de Hom. creat. in Gen. Hos. &c.

Finis 1. Tabuli.

THE SECOND TABLE.

Of those Choise Scriptures *which are* Expounded *rescued and* defended *from the* Adversaries *in this* Treatise.

GENESIS.

Chap.	Vers.	Pag.
2	8,9 to 18.	529 530 &c. ch. 9 l. 2

EXODUS.

Ch.	Vers.	Pag.
20	24	116 ch. 9. l. 1
23	1.2	112 ch. 8. l. 1
25	40	120 ch. 10. l. 1

1. *KINGS.*

Ch.	Vers.	Pag.
10	6.7	383 ch. 6. l. 2
10	9.10	242 ch. 1. l. 2

1. *CHRON.*

Chap.	Vers.	Pag.
13	9	173 ch. 13. l. 1
15	23	280 ch. 3. l. 2

JOB.

Chap.	Vers.	Pag.
31	14.24	161. 162. ch.
	26 27	13. l. 1
36	10	1 ch. 1. l. 1

PSALMS.

4	v. 3.	p. 267 ch. 2. l. 2
18	30.	356 ch. 6. l. 2
22	1.2.4 5.	367. ch. 6. l. 2
26	6.7.	356 ch. 6. l. 2

Ch.	Verſ.	Pag.
27	4	334 ch 5 l 2
36	9.	147 ch 9 l. 1.
44	10 11 14 17 18 &c.	266 ch. 2. l 2
45	10.	240 ch. 1 l. 2
51	12 13.	356 375. ch 6 l 2
55	6 8 11.	80 ch 6. l. 1
60	6.	119 ch 10. l. 1
63	1 2.	116 ch 9 l. 1
65	1.	133 ch 12. l 1
66	19	356 ch. 8. l. 2
74	19. 20.	34 35 ch. 3. l. 1
83	11. 12 13	171 ch. 13 l. 1
84	10	118 ch. 9. l. 1
87	2. 3. 4	209 ch 15. l. 1
110	3	3 ch. 1 & 124 ch. 11. l. 1
114	4	26 ch 3. l. 1
126	5. 6	365 ch. 6 l. 2
127	1. 2	140 ch 13 l. 1

PROVERBS.

Ch.	Verſ.	Pag.
1	8	1 ch 1. l. 1.
7	1	119 120 c 9 l. 1
9	1. 2. 3 4 32. 34 &c.	198 199 c. 15. l. 1

ECCLES.

Ch.	Verſ.	Pag.
5	1	239 ch. 1. l. 2
7	18	340 ch. 5. l. 2

CANT.

Ch.	Verſ.	Pag.
2	11 12.	28 ch. 3 l. 1
3	9	50 ch. 5 l. 1
4	1 2 3. 4 &c.	96. ch. 8 l 1 & 43 ch 4 l 1
	8	44 ch. 4. l. 1
5	9 &c.	285 ch 3 l. 2
	11	150 ch. 13. l. 1
6	1	285 ch 3. l 2
	9	337 ch. 5 l. 2
	10	282 ch. 3. l. 2
	12	253 ch 2 l. 2
8	2	132 ch. 12. l 1
	6	266 ch 2 l. 2
	5	376 ch 6. l. 2

ISAIAH.

Ch.	Verſ.	Pag.
1	3	241 ch. 1. l. 2
2	2. 3	4 ch. 1 l. 1.
5	2	43 ch. 4. l. 1
14	32	183 ch. 14. l. 1
22	21, 22	138 ch. 13. l. 1
27	6	44 ch 4. l. 1
28	15	63 ch. 5. l. 1
30	21, 22	33 ch. 3 l. 1
33	17, 20	117 ch. 9 l. 1 108 ch. 8. l. 1
	21	203 ch 15. l. 1
34	11	35 ch. 3. l. 1
40	11. 38	329 ch. 5. l. 2

Ch.	Verſ.	Pag.
42	11	46 ch. 4 l. 1
51	3 11	132 ch 12. l. 1
54	11.12.14	510 ch. 9. l. 2
60	5. 6	521 ch 9 l. 2
	13,14	51 ch 5 l 1
	17	181 ch. 13. l. 1

JEREMY.

Ch.	Verſ.	Pag.
7	9	52 ch. 5. l. 1
15	19	132,133 ch. 12 l. 1
30	17,19	133 ch. 12 l. 1
33	7	524 ch. 9 l. 2
50	5	84 ch. 7 l. 1 209 ch. 15 l. 1 124 ch. 11 l. 1

EZEKIEL

Ch.	Verſ.	Pag.
13	14	191 ch 14 l. 1
20	38	562 ch. 7 l. 2
36	37,38	29 ch. 5 l. 2
37	7	506 ch. 9 l. 2
43	10,11	82 ch. 7 119 ch. 10 l. 1
44	6,7	52 ch 5 l. 1

DANIEL.

Ch.	Verſ.	Pag.
2	32	154 ch. 13 l. 1
11	44,45	525, 526 ch. 9 l. 2
12	11,12,13	21 ch. 3 l. 1

HOSEA.

Ch.	Verſ.	Pag.
1	11	509 ch 9 l. 2
2	1	510 ch. 9 l. 2
14	5,6	44 ch. 4 l. 1
	8	146 ch. 13 l. 1

JOEL.

Ch.	Verſ.	Pag.
2	29	464 ch. 8 l. 2

AMOS.

Ch.	Verſ.	Pag.
3	2,3,4	303 ch. 4 l. 2
8	11,12	35 ch. 3 l. 1

MICAH.

Ch.	Verſ.	Pag.
4	2	199 ch. 15 l. 2
4	5	329 ch. 5 l. 2

ZEPHANY.

Ch.	Verſ.	Pag.
3	9	133 ch. 12 l. 1 330 ch. 5 l. 2.

HAGGAI.

Ch.	Verſ.	Pag.
1	2.4	194 ch. 14 l. 1
2	18	189 ch. 14 l. 1

ZACHARI

ZACHARY.

Ch.	Verſ.	Pag.
2	11.	124. ch. 11. l. 1 330 ch. 5. l. 2.
4	6.	193 ch. 14. l. 1 524. ch. 9. l. 2
6	13.	257. ch. 2. l. 2
8	23.	330. ch. 5. l. 2

MALACH.

Ch.	Verſ.	Pag.
3	16. 17.	70. ch. 6. l. 1. 273. ch. 3. l. 2

MATHEW.

Ch.	Verſ.	Pag.
4	33.	43. ch. 4. l. 1.
	20. 22.	125. ch. 11. l. 1
7	11. 12.	259. ch. 2. l. 2
	26. 27.	183. ch. 14. l. 1 190.
	6.	54. ch. 5. l. 1
10	27.	283. ch. 3. l. 2.
16	15. 20.	287. ch. 4. l. 2.
13	38. 39.	56. ch. 5. l. 1.
15	13.	109. ch. 8. l. 1
16	16.	53. ch. 5. l. 1
16	18. 19.	p. 4. ch. 1. p. 4. ch. 7. 138. ch. 13 284. ch. 14 lib. 1
18	17. 18.	p. 4. ch. 1. l. 1 & 465. ch. 8. l. 2
21	33	42. ch. 4. l. 1
22	9	129. ch. 11. l. 1
	12.	55. ch. 5. l. 1.
	21.	181. ch. 13. l. 1
	29.	374. ch. 6. l. 2.
24	45.	3. ch. 1. l. 1
25	37.	382. ch. 6. l. 2
28	18.	121. ch. 10. l. 1
	19. 20.	303. ch. 5. l. 2 331.

MARK.

Ch.	Verſ.	Pag.
12	1.	42. ch. 4. l. 1

LUKE.

Ch.	Verſ.	Pag.
9	4. 5. 6.	128. ch. 11. l. 1
	55. 56.	159. ch. 13. l. 1
	23.	124. ch. 11. l. 1
12	13. 14.	160. ch. 13. l. 1
14	23. &c.	128. 129. ch. 11. l. 1
	28. 29.	136. ch. 12. l. 1
21	25. 26.	26. ch. 3. l. 1.
22	15.	204. ch. 15. l. 1

JOHN.

Ch.	Verſ.	Pag.
3	19.	282 ch. 3. l. 2
4	28. 29.	367 ch. 6. l. 2
6	37	362 ch. 6. l. 2
	44	253 ch. 2. l. 2
14	17. 26	264 ch. 2. l. 2
15	2	109 ch. 8. l. 1
	45	44 ch. 4. l. 1
	27	357 ch. 6. l. 2

JOHN

JOHN.

Chap.	Verse	Pag.
16	13	264. ch. 2. l. 2.
17	21. 22.	523. ch. 9. l. 2.

ACTS.

Chap.	Vers.	Pag.
1	14	566. ch. 8. l. 2
2	37	53. ch. 5. l. 1 125. ch. 11. l. 1 365. ch. 6. l. 2
	41. 47.	67. ch. 5. l. 1 261. ch. 2. l. 2
	39. &c.	72 ch. 6. l. 1
3	22.	121. ch. 10. l. 1
5	13.	283. ch. 3. l. 2
	38. 39.	540. ch. 5. l. 2
6	2. 3.	465. ch. 8. l. 2
9	26.	84. ch. 7 l. 1
11	23.	124. ch. 11. l. 1 456. ch. 7. l. 2
14	23.	465. ch. 8. l. 2
15	1 2. 3. &c.	109 110. &c. ch.
	22.	8. l. 1
17	23.	241. ch. 1. l. 2
18	28.	281. ch. 3. l. 2

ROMANS.

Chap.	Vers.	Pag.
8	16.	372. ch. 6. l. 2
9	1.	ibid.
14	5. 6.	243. ch. 1. l. 2.
14	1. 2. 3. 5. 6 7 10. 13. 16. 18 19 20. 21 &c	329. 330. &c ch. 5. l. 2.

1. CORINTH.

Chap.	Vers.	Pag.
3	3.	43. ch. 4. l. 1
	8.	31. ch. 3. l. 1
	10.	142. ch. 13. l. 1
11	2. 23.	120 ch. 10. l. 1
12	6.	89. ch. 7. l. 1
	13.	307. ch. 4. l. 2
14	1. 2. 3. 31. 32. 34. 35. 37. 39.	475. ch. 8. l. 2
	33. 40	271. ch. 3. l. 2

2. CORINTH.

Ch.	Vers.	Pag.
5	11.	356. ch. 6. l. 2
6	16. 17.	72. ch. 6. l. 1 117. ch. 9. l. 1 403. ch. 9 l. 2
8	3. 5.	125. ch. 11. l. 1
10	4 5.	140. ch. 13. l. 1
12	9.	268 ch. 2. l. 2
12	5. 11.	381. ch 6. l. 2.

GALAT.

Ch.	Vers.	Pag.
3	1	39. ch. 3. l. 1
	28.	471. ch 8. l 2
4	6	337. ch. 5. l. 2
	9	77. ch 6. l. 1
6	1. 2.	83. ch. 8. l. 1.

EPHES.

EPHESIANS.

Chap. verſ. pag.
1. 10. 338,339 c. 5. l. 5
2. 21,22. { 84. ch. 7. l. 1 / 189. c. 14. l. 1
3. 17. 196. ch. 14. l. 1
4. 4,5. 307,308. c. 4. l. 2
5. 11. { 42. ch. 4. l. 1 / 72. ch. 6. l. 1

PHILIPPIANS.

Chap. verſ. pag.
2. 12. 187. ch. 14. l. 1
3. 15,16. 330. ch. 5. l. 2
4. 3. 566. ch. 8. l. 2

COLOSSIANS.

Chap. verſ. pag.
1. 18. 148. ch. 13. l. 1
2. 6,7. 144. ch. 13. l. 1
196. ch. 14. l. 1
9,19. { 148. / 150. / 182. } c. 13. l. 1
17. 337. ch. 5. l. 2
18. 317. ch. 6. l. 2

2 THESS.

Chap. verſ. pag.
2. 8. 154. ch. 13. l. 1

1 TIMOTHY.

Chap. verſ. pag.
6. 3,4,5. 120. ch. 10. l. 1

2 TIMOTHY.

Chap. verſ. pag.
2. 24,25. 128. ch. 11. l. 1
3. 3. 72. ch. 6. l. 1

HEBREWS.

Chap. verſ. pag.
1. 1,2. 366. ch. 6. l. 2
3. 10,11,13. 207. 208. ch. 15. l. 1.
4. 12. 257. ch. 2. l. 2
6. 8. 208. ch. 15. l. 1
11. 10. 189. ch. 14. l. 1
13. 7. 136. ch. 12. l. 1

1 PETER.

Chap. verſ. pag.
2. 3. 357. ch. 6. l. 2
9. 133. ch. 12. l. 1
4 14. 267. ch. 2. l. 2
5. 2. 255. ch. 2. l. 2

2 PETER.

Chap. verſ. pag.
2. 10. 187. ch. 14. l. 1

APOC. or REV.

Chap. verſ. pag.
2. { 2, 14, / 15,20. } { 101. c. 8. l. 1 / 207. c. 4. l. 2
5. 9. 134. ch. 12. l. 1
11. 5. 90. ch. 7. l. 1
6. 19. ch. 3. l. 1
8. 342. ch. 5. l. 2
16. 382. ch. 6. l. 2
12. 1,2,14,&c. 9. ch. 2. l. 1
14. 4. 134. ch. 12. l. 1
18. 4,8,9,10. 525. ch. 9. l. 2
20. 8,9. 90. ch. 7. l. 1.
21. 17,18,19,20. 511. ch. 9. l. 2.

The third Table:

Fully and Alphabetically declaring the chief things handled in the whole Treatise.

p. *is for* page, c. *for* chap. *and* l. *for* lib.

A.

ABimelechian destiny nigh them that usurp Christs Seat, pag. 172. chap. 13. lib. 1
Ablest, Embody first, and in publick, p. 278. c. 3. l. 2
Account of faith at Dublin, p. 350 c. 5. l. 2
Accusations against Saints and Gospel-discipline, p. 13 c. 2. l. 1
Acts of the Apostles, Churches Directory, p. 123. c. 10 l. 1
Acts of Providence oft read (Hebrew-like) backward, p. 47. c. 4. lib. 1. & epist. p. 6
Acts of the soul, reflex and direct, p. 376, 377. c. 6. l. 2
Adjunct to a true Church, is the word preached, and no more, p. 79. c. 6. l. 1
Admission of Members, of whom, by whom, how and when, p. 288, 289 c. 4. l. 2
Admission of the least and lowest Saints, p. 339, 340, 348. c. 5. l. 2
Admission of all opinions that differ in things doubtfull and indifferent, p. 311, 312. c. 5. l. 2
Advantage to Churches by experiences of Saints, p. 358 c. 6. l. 2
Advowsons and presentations wicked, and how, p. 7. & 29. of Epist.

A.

Adullamites are many, p. 93. c. 7 l. 1
Ægypt, Churches of Form, how? p. 342. c. 5. l. 2
Ægypt a type of Antichrist, p. 525. c. 9. l. 2
Ægyptian plagues on Parish Churches, p. 92, 93. c. 7. l. 1
Ægyptian Task-masters, who now? p. 342 c. 5. l. 2
Ægle-Saints nested in the Rock, p. 198. c. 14. l. 1
Affections held with difference of opinions at first, p. 333. c. 5. l. 2
Affections of women above mens, p. 474. 475. c. 8. l. 2
Afflictions, converting Ordinances, p. 403, 413. c. 6. l. 2
Afflictions of (spirituall) Israelites under hard task-masters, how? p. 342. c. 5. l. 2
Afflictions on the Author great, p. 432. c. 6. l. 2
Agates (precious stones) who? p. 510. c. 9. l. 2
Age in the last was to know Christ the Head, in this Christs body, but in the next, both, viz. whole Christ, p. 147. c. 13. l. 1
All ages Eminent Independents, p. 114. c. 8. l. 1

All

All Langnages and nations must make up one Church ere long, p. 530. c. 9. l. 2

Ambition, what it brought the Bishops to, p. 106, 156. c. 8, 13. l. 1

All of different opinions, &c. one, p. 329. c. 5. l. 2

All in one, the beauty of Sion, p. 337 c. 5. l. 2

Amethysts (precious stones) who? p. 519, 520. c. 9. l. 2

Ames left his Professorship for Church-fellowship, p. 118. c. 9. l. 1

Amiable Tabernacles are the congregational Churches, p. 87. c. 7. l. 1

Anabaptists in Ireland too bitter, unsound in judgement, wresters of the Scriptures, uncharitable and censorious. A lesson for them, p. 299, 302, 305, 307, 309, c. 4. l. 2. p. 453. c. 7. l. 2. p. 334. c. 5. l. 2

Angels can't teach so well as experiences do, p. 384. c. 6. l. 2

Anger of God against such as company with Christ's enemies, p. 76. c. 6. l. 1

Antichrist destroyed and tormented, how? p. 23 c. 3. l. 1.

Antichrists sawcinesse, whether in Episc. Presbyt. or Indep. to usurp Christ's power, p. 105. c. 8. l. 1

Antichrist sals the same way he rose, p. 156. c. 13. l. 1

Antichrist arrogates both powers, viz. Eccles. and Civill, p. 176. c. 13. l. 1

Antichrist the first that made difference of opinions, difference of affections, p. 333 c. 5. l. 2

Antichrist typified by Ægypt, Sodom, Babylon, &c. p. 525. c. 9. l. 2

Antichrist, how he resembles, or rather dissembles Christ. p. 25. epist.

Antichristian-Chur. parish-Churches, p. 61. c. 5. l. 1

Antichristian-Churches we must separate from, pag. 78. ch. 6. lib. 1

Antichristian to rob Sisters Right, p. 469. c. 8. l. 2

Antiochus Epiph. a figure of the Pope, p 526. c. 9. l. 2

Antiquity for the Independents, p. 62. epist.

in Apostles-daies Church-discipline was glorious, and how? p. 910. c. 2. l. 1

Apostles not Heads, but Helpers, p. 120. c. 10. l. 1. p. 107. c. 8. l. 1

Appeals never any to Jerusalem about Church government, p. 110. c. 8. l. 1

Appearance of Christ the ruine of Policy. p. 170. c. 13. l. 1

Archbishops (third) Head of Brasse, p 156, 157. c. 13. l. 1

Arke on the waters yet for forty years, p. 24. c. 3. l. 1

Arke overturned by Beasts carrying it, p. 36. c. 3 l. 1

Arke on which the Spirit rests, p. 268. c. 2 l. 2

Armes which the Lord draws with, are Spirit (his right hand) and Word (his left) p. 253. c. 2. l. 2

Army of Christ, who? p. 85 c. 7. l. 1

Armour of light for Saints of all judgements and opinions. p. 335. c. 5. l. 2

Armoury for swords for Saints, p. 99. c. 8 l. 1

Assembly of Divines a (fourth) Head of Brasse, p 158. c. 13. l. 1

Assemblies of Ministers must down: which are allowable, and which not, p. 109. c. 8. l. 1

in Assemblies of Sion, God is glorious, p. 118. c 9. l. 1

Assurance requisite before entrance, p. 248. c. 1. l. 2

Assurance brought to light, and how to know it, p 372, & 451. of exper. c 6. l. 2

Authors judgement of the Restauration

ration: 1 Gradually now; 2 Universally to come, p 201. c. 3. l. 1
Author prays he may be as a light to give others light, though he be spent for't, p. 50. c. 5. l. 1
Author abused at Dublin for Mr. Bartlet, p. 88. c. 7. l. 1
Author's warning to the Parliament, p. 172. c. 13. l. 2
Author expects a world of Antagonists, but he cals for reasons, not railings, p. 226. epist. l. 2
E. Avery, her Experience, p. 402, 403. c. 6. l. 2
Author's Experience, p. 419, 420, &c. ibid.
Author's assurance how attain'd, p. 431, 438. ibid.
Authors call to the Ministry how, p. 436, 437. ibid.
And his order in teaching School p. 438. ibid.
Author's Resolution and Motto, p. 3. His suffrings in Essex, p. 231, 232. epist. l. 1

B.

BAbes have full breasts, pag. 100. chap. 8. lib. 1.
Babes of Christ tenderly received, p. 331. c. 5. l. 2
Babylon a type of Antichrist, p. 525. c. 9. l. 2
Babel hath the hearts of millions, p. 40. c. 3. l. 1
Babylons fall bewailed by many, p. 37. c. 3. l. 1
Babylon in Parish Churches, p. 64. c. 5. l. 1
Babylon falling and all that traded with her, p. 94. c. 7. 1
the Baptist put by scandalous, p. 56. c. 5 l. 1.
Baptisme, how Presbyt. and Papists agree in it, p. 466. c. 9. l. 2
Baptizing again, unlawful, pag. 295. chap. 4. lib. 2
Baptisme of Christ, is with holy Ghost, p. 296, and how it differs from John's, p. 300. c. 4. l. 2
our Baptisme true for matter and form, p. 296. ibid.
Baptisme which signifies most is best, p. 298. ibid.
Baptisme of Anabaptists unlawfull, and why, p. 299. ibid.
Baptisme constitutes not a true Church, p. 308. ibid.
Bare profession not enough for Church fellowship, p. 56. c. 5. l. 1
Barren Clouds who and when? p. 203. c. 15. 1
M. Barkers Experience, p. 413. c. 6. l. 2
S. Barnwel's Experience, p. 415. c. 6. l. 2
Bastards, who? p. 549. c. 9. l. 2
Beast (seven-headed) politick in all ages, p. 10. c. 1. l. 1
Beasts made their Stie of the Church, p. 36, 37. c. 3. l. 1
Beasts carried the Arke till they overturn'd it, p. 36. c. 3. l. 1
Beasts meet together in Parish Churches, p. 93. c. 7. l. 1
Bed of Christ, where? p. 50. c. 5. l. 1
Beleevers bound to walk together in Christs way of Church-fellowship, p 198. c. 15. l. 1
Benefits in Churches, p. 201, 202, 203, 204. c. 15. l. 1
Beleevers of all sorts to be received, p. 312. c. 5. l. 2
Beauties of holinesse p. 3. c. 1. l. 1. & p. 69. c. 5. l. 1
Beauty of Saints embodied, p. 87. c. 7. l. 1
Beautifull object of the Churches is attractive, p. 177. c. 9. 1
Beauty of Gospel-fellowship appears in publick embodying,

ing, p.282. c.3.l.2
Beauty of Sion is all in one, p.337, 338. c.5.l.2
Beryls (precious ſtones) who? p.517.c.9.l.2
Biſhops how they got to be ſo big as Lords, Judges, Barons, &c. p.106 107, c.8.l.1. p.166.c.13.l.1
Biſhops with their Dioceſſes, how they got in; and how Heads of braſſe, p.156.c.13.l.1
Biſhops Lands belong to the poor, p.167.c.13.l.1
F. and A. Biſhop's Experience, p.398. c.6.l.2
Bloſſomes of theſe daies, and Bleſſings promiſed us, p. 30,31,32, 33,34, &c.c.3.l.1
Blow to Pariſh-Churches fatall, p.94. c.7. l.1
Body of Chriſt, his Church, p.83 ibid.
Body together conſults in Church-affairs, p.110.c.8.l.1
Bondage of works, p.420.c.6.l.2
Book of the lamb, ere long out, p. 217. epiſt.l.2
Boſome-love to Church of Saints, p.103.ibid.
Breach upon ſome Churches, p.280 c.3.l.2
Brazen fac'd men ſet up Brazen head, p. 151.c.13.l.1
Brazen head compels by force, is a mixt metall, beſt in outſide, hath an ill ſavour, and is mans creature, &c. p. 152, 153, 154, 155.c.13.l.1
2 Breaſts of the Churches, p. 99.c.8 l.1
Bride cals to her friends, p. 40. c.3 l.1
Bride coming forth in theſe daies, p.46.c.4.l.1
Building of Chriſt, is his Church, p.4. c.1.l.1
Builders are yet unskilfull, and not ſuch ſpirited Aholiabs as will be, p.123. c.10.l.1
Builders wiſe who and how, p.142 c.13.l.1
Build firſt in Chriſt, then into Churches p.188.c.14.l.1
Builders fooliſh how they differ from the wiſe, p. 190.c.14.l.1
Builders moſt of them reject the right ſtone, p.193. ibid.
Builders warn'd of Chriſtning Churches into their own names, p. 197.ibid.
Buriall of all ceremonies when? and how? p.313,314,c.5.l.2
M. Burrels Experience, p.413. c.6 l.2.
J. Bywater Preacher his Exper. p.394.c.6.l.2

C.

CAll into Chriſts Gardens theſe daies, pag.45. chap.4. lib.1
Call to convert all, p. 55. c.5.l.1
Called number the Church, p.73.c.6 l.1
Call of Chriſt makes us volunteers, p.124.c.11.l.1
Call, when, and how; extraordinary and ordinary, legall and evangelicall p.394.403,406, &c.c.6.l.2
a Call moſt orderly when, p 450. ib.
a Call to the Miniſtry how, p. 436, 437.c.6 l.2.
Callings to be followed, p.75.c.6.l.1
Canons (though ere ſo charg'd) the Church fears not, p.185.c. 14 l.1
Care God hath to provide a Goſpel-Diſcipline, p.3.c 1.l.1
Care of Chriſt, greateſt to his Churches, p.204.c.15 l.1. & 44 4.1
Captivity of Babylon in Pariſh Churches, bondage, pag.64 c.5.l.1

Carnall Reason keeps off of Church-fellowship, pag. 80. ch. 6 lib. 1
Castle of defence Christ to's Churches, p. 185. c. 14. l. 1
Cause judged by the Effects, p. 361 c. 6. l. 2
Catholick Church what, p. 480. c. 9. l. 2
Caution to the Churches of the Church-destroying ranting spirit which is abroad, p. 553. c. 9 l. 2 & p. 502. ibi l.
Censuring taken off, how? p. 364. c. 6 l. 2
Censurers admonish'd first, p. 418 c. 6. l. 2
Ceremonies dead when, and how? p. 314. c. 5. l. 2
Chalcedonies (precious stones) who? p. 514. c. 9. l. 2
E. Chambers her Experience, p. 406, 407. c. 6 l. 2
I. Chamberlains Experience, p. 8. Exp. 6. l. 2
Champions for Christ who best, p. 245. c. 1. l. 2
Change for the Churches, p. 42. c. 4 l. 1
Character of Wilderness-ones, p. 38. c. 3. l. 1
Character of Hypocrites that crowd into Churches, p. 211. c. 15. l. 1
Chariot of Sol. typified, p. 50. c. 5 l. 1
Charity a standing rule, p. 58. c. 5 l. 1
Cherubims the Saints how? p. 47 epist. l. 1
Children not necessary to be baptized, p. 466. c. 9. 2
Christ the Churches fulness, p. 17 c. 2. l. 1
Christ's reign 40 years hence, p. 24 c. 3. l. 1
Christ's own planting, who? p. 43 c. 4. l. 1
Christ commands Saints to enter, p. 54. c. 5. l. 1. and to separate from them without, p. 75. c. 6. l. 1 & 94. c. 7. l. 1
Christ's Rule for building Churches, p. 120, 121. c. 10. l. 1
Christ alone institutes, instructs, builds and orders his Churches, p. 139. c. 13. l. 1
Christ alone Lord, how and why? p. 143, 144. c. 13. l. 1
Christ a most absolute Independent p. 147. c. 13. l. 1
Christ and Church (Head and Body) make up a whole Christ, p. 147. c. 13. l. 1
Christless Church is a headless body, p. 148. c. 13. l. 1
Christ Head, and yet Member, p. 148. c. 13. l. 1
Christ Head, is highest ore Churches, p. 148. c. 13. l. 1
Christ Head { is excellency of / gives vertue to / governs all / in sympathy with } Churches p. 149. ibid
Christ our Head, hath our eyes, ears, tongue, all, p. 150. c. 13. l. 1
Christ alone lawfull Judge in Religion, p. 151. c. 13. l. 1
Christ, Head, Builder, and yet Foundation, p. 184. c. 14. l. 1
Christ alwaies the same to Saints and Churches, p. 186. c. 14. l. 1
in Christ first, and then get into Churches, p. 188. c. 14. 1
Christ the Fountain of Gardens, p. 203. c. 15. l. 1
Christs-memb. more then Church-members. p. 209. c. 15. l. 1
Christ in's fleshly-form and Church-form alike, p. 244. c. 5 l. 2
Christ crucified in spirituall Ægypt, where? p. 342. ibid.
in Christ the nigher, the more all in one, p. 339. ibid.
Christ found after lost, how? p. 407 408. c. 6. l. 2
Christ Head in Churches, King in Nations, p. 509. c. 9 l. 2

Christian Liberty in opinions, p.318,328. c.5. l. 2
Chrysolites (precious stones) who? p.516. c.9.l.2
Chrysoprasus's who and how? p.519. c.9.l.2
Church in wilderneſſe, when and how? p.10. c.2.l.1
Church how out of the Wilderneſſe into Gardens, p.42. c.4. l. 1
Churches moſt fruitfull Gardens, p.43.c.4.l. 1. p.204 c. 5. l. 2
Churches muſt be well weeded, and many pluckt up by the roots, p. 49. c. 4. l.1
Church is Christs Bed, Throne, Palace, Couch, Chamber of preſence, p.50.c.5.l.1
Church Christs Body and Building, p.83,84. c.7.l.1
Church Christs City compact, p.85 c. 7.l.1
Church Christs Army, Kingdome, Heaven, p.85, 86. c.7. l.1
Churches all equall Independent, p.100,101.c.8. l.1
Church (wholly of Brothers and Sisters,) all to conclude on Church-matters, p. 110. c. 8 l.1
Church if whole erre, what to do? p.111,112. ibid.
Churches joyn together to recover an erroneous Sister-Church, ibid.
Churches object what, p. 116. c.9 l.1
Churches Rule for the building, p.120. 121. c.10.l.1
Churches end ever one, p.131.c.12 l.1
Churches Head, Christ alone, p. 137, 140,151, c.13.l.1
Churches true and falſe differ about the Head, p. 152. c. 13 l. 1
Churches can't deliver up to ſecular powers, p. 176, 177. c. 13. l. 1
Churches built on Christ the Rock, p.193.c.14.l.1
Churches enjoy more then all the world from Christ, p.203.c.15. l. 1
Churches greateſt enemies to errors, ibid.
Churches to be members of; which are the beſt, p.212.c.15. l. 2
Church-members muſt be brought in by the Word and Spirit, p. 263 c. 2. l. 2
Church (here) a picture of her above, p.337,337. c.5.l.2
Churches of form, Spirituall Ægypt, p.342.c.5.l.2
Churches formal, and why? p.348 c.5.l.2
Churchmembers warn'd, p.445. c.6 l. 2
Church who? and who not? p.465. c.8.l.2. and taken divers waies, p.479, 480.c. 9.l.2
Church-covenant neceſſary, p.455 c.7.l.2
Churches in Unity a terror to enemies, p.504. c. 9. l.2
Churches when they ſhall excell, p. 512. 2.2
Churches exhorted to live above form, p.46.epiſt.l.1
Churches in the laſt day, and in the eaſt, *i. e.* Christ, and from thence the Sun riſes, p.531.c.9.l.2
Churches and Pariſhes how they differ p.553. c.9.l.2
Citizens of Sion how many priviledges, p.85.c.7. l.1
Civill converſe to be kept up, c. 6.l.1
Civill Rulers are uncivill beyond civill rules, p. 127. c. 11. l. 1

Civill and Eccleſiaſticall, Cæſars and Chriſts, how they came to be jumbled together, pag. 168 chap. 13. lib. 1
Civill powers commit ſacriledge and when? p. 172. ibid.
Claſſes none in Scripture, p. 61 epiſt. l. 1
Claſſes, High-Commiſſion-Courts, and Popes-Mother-Church of Cardinals; are all of the ſame nature, and for the ſame ends, p. 105, 106. c. 8. l. 1
Claſſes are the (firſt) Head of Braſſe, and the unſavory fruits of them, p. 158, 159. c. 13. l. 1
Colledges and Committees too full of ſtately Miniſters, p. 168, 169. c. 13. l. 1
Compulſive powers doe more hurt then good, p. 126. c. 11. l. 1
Comforts to all Churches to come, p. 524. c. 9. l. 2
Coming of Chriſt but a tale to many, p. 18. epiſt. l. 1
Common-wealth when flouriſhing, p. 6. ibid.
Comfort and ſalvation hindred by diſobedience to Chriſts cals, p. 207. c. 15. l. 2
Confidence in the fleſh to be caſt off, p. 247. c. 1. l. 2
a Confeſſion of Faith, p. 350. c. 5 l. 2
Congregationall Churches are the right Presbytery, p. 313. c. 8 l. 2
Congregationall Churches ſome will fall, and ſome ſtand the trials that are coming, p. 189, 191, 192. c. 14. l. 1
a Congregationall Church, what, and how it gives beeing to the Catholick, p 481. c. 9. l. 2
Conſcience, what it is, p. 114 c. 8. lib. 1
Conſcience not to be compel'd, p. 128. c. 11. l. 1. & p. 262. c. 2. l. 1
Conſciences have liberty in opinions, pag. 312. chap. 5. l. 2
Conſciences Golden Rule, p. 337 c. 5. l. 2
Conqueſt follows fighting, p. 365 c. 6. l. 2
Conſequences of doubtings, p. 251 c. 1. l. 2
Conſequences ſad, upon the wilfull neglect of entring into Churches, when Chriſt cals. p. 200 c. 15. l. 2
Conſideration muſt be ſerious, p. 240. c. 1. l. 2
Conſideration in four things before entrance, p. 242. c. 1. l. 2
Conſtitution of Pariſh Churches open'd a box of plagues ever ſince, p. 92. c. 7. l. 1
Contrary means bring forth Gods ends, p. 47. c. 4. l. 1
Covenant one to all Saints, p. 86 c. 7. l. 1
Convert diſcovered two waies, p. 354 c. 6. l. 2
Converting means by experiences, p. 367, 368. ibid.
J. Coopers experience, p. 400, 401 ibid.
Covenant in the Church, indifferent, p. 451. c. 7. l. 2
Covenant, what kinde is neceſſary, p. 456. c. 7. 2
Councell of *Lateran* the firſt ſince Chriſt that ratified tithes and Preſentations, p. 28. ep. l. 1
Councels the (ſecond) Head of Braſs, p. 157. c. 13. l. 1
Criticks many promiſed to be Readers of this Book, p. 218. ep. l. 2
F. Curtis Experience, p. 10, 11. exper. c. 6. l. 2.

D

p. c. l.

Danger to Churches paſt ere long 34 3 1
Dangerous Rock (Chriſt is) to ſome. 187 13 1
Daniels, who are 35 Ep.
Dangerous to raiſe up Ceremonies again, and why? 315 5 2
Danger of Church-Covenant, when? 452 7 2
Davids, who are ſuch? 34 35 Ep. 1
David's dayes now, how? 26 Epiſt 1
Dark things muſt not be urged on the Saints 335, 336, 5 2
Day of Judgement, then Saints of all Judgements all alike 338 5 2
Day of Embodying together, how? 276, 277, 3 2
Death to be inflicted on none for not beleeving or miſbeleeving 197 13 1
Decency and order in all Churches 272 3 2
Declaration of all that enter into Church fellowſhip 237 3 2
Definition of Chriſts and Antichriſts Church 137, 138, 13 1
Delight the Lord takes in his Churches 44 4 1
Deliverance of the Church out of the wilderneſſe is as yet gradual, but will be univerſal 19, 10, 21, 3 1
Dependency upon Dioceſan, and National Churches Antichriſtian 105 8 1
Deſcription of the beſt Church-fellowſhips 212 15 1
Deſcription of the viſible members of the Church 96, 97, 98 8 1
Deſpair the effect of doubtings 252 1 2
Deſpair the Author was in, and how? 427, 428, 6 2
Deſpair, what is the cauſe of it 431 6 2
Deſpair cauſes howling and rearing in hell 441 6 2
Different opinions in things indifferent are all to bee received 311, 312 5 2
Difference of opinions may, and muſt be 234, 327 5 2
Differences about things unneceſſary, is lamentable 325 5 2
Difference in light not in love in primitive times 333 5 2
Differences how all may be reconciled 471 8 2
Dipping lawfull, but not Diving 297 4 2
Dipping is no fundamental Ordinance 306, 308, 305 4 2
Diſcipline of the Goſpel God hath deſigned, and why? and how it differs from carnal and Eccleſiaſtical Polity 2, 3, &c. 1 1
Diſcipline in Apoſtles dayes glorious 10 2 1
Diſcipline beſt at laſt 16 2 1
Diſciples of Chriſt Separates 74 6 1
Directories and Canons uſeleſſe 7 1
Diſobedience of ſome that will not come, when convinced, amounts to a reſiſting the Holy Ghoſt 200 13 1
Diſobedience to parents grievous 296 6 2
Diſorder of Saints till embodyed 88 6 1
Diſtinction as of Clergy, and Laity Presbytery and Prelacy 487 9 2
Diſtance to the firſt Inſtitutions, ſearch 246 1 2
Divinity in a new dreſſe every day 1 1 1
Diviſions in the Churches give Sathan, and his Surrogates great advantage 503 9 2

p. c. l.

Doctors, Fathers, Councels, &c. useleſſe 264 2 2
Doctrines of Devils, what? and when? 454 7 2
Doctrine of Papiſts and Presbytery alike, wherein? 473 9 2
Doubtings hinder the effects of Church-fellowſhip 252 1 2
Doubting dangerous, and what it is to doubt? it ſoon makes us give up Buckler 243,244 1 2
Doubtfull things, what are ſo 313,314 5 2
Doves eyes of the Churches 96 8 1
Dove that reſts on the Ark, what? 268 2 2
Dreams may be of uſe to confirm 413 6 2
Dream the Author had confirmed by the word 430,431,436 6 2
Dreames extraordinary and uſefull to convert ſometimes 397,400,430,436 6 2
In Dublin Churches, Hypocrites many 64,65,66, 5 1
Dublin Church experiences, and examples of many 368 369 6 2
Dublin Church-Covenant 450 7 2
Duties muſt be kept to Callings and Relations 75 6 1
Duties of Chriſtians not done till embodied 88 61,202 15 1
Duties formally and Phariſaically 424 6 2

E

p. c. l

Eat of every typified tree of Paradiſe 543 9 2
Eaſt where the Sun riſes who, and where 551,537 9 2
Eaſt, where (typified) Paradiſe ſhall be 551, 9 2
Eden a moſt excellent type of the Church 528 9 2
Eccleſiaſtical Politie differs from Goſpel 6,7,8 1 1
Eccleſiaſtical and Civill how they came jumbled together 168 13 1
Edification one end of Church-Diſcipline 2 1 60
Edomites ſhall enter into the Churches 549 9 2
Effects diſcover the cauſe 361 6 2
Effects of ſome dreams are great 409 6 2
Elders have but a derivative power and are to be ſervants, not Lords 110 8 1
Elders have not the power of admitting 287,288, 4 2
Electing requires two things 258 2 2
Election is a myſtery, and from Eternity, but vocation is in time 358,359 6 2
Elements of Baptiſme how paſſed away 310 4 2
Embodyed Saints excell, and wherein 87 7 2
Embodying follows due preparation 273,274 3 2
Embody how? and when? 276,277 3 2
Embodying raſhly (as ſome have done) fatall and evill, but in publick is beſt 280,281 3 2
R. Emerſons Experience 411 6 2
D. Emets Experience 412 6 2
Emeralds who, and how they excel 515 9 2
Emptineſſe in all other wayes, 250 1 2
Ends of Church-Fellowſhip, none but Saints can anſwer 59 5 1
End of all Churches one and the ſame

	p.	c.	l.
same	131,132	12	1
End of Parishes is for their owne Ends	135	12	1
Ends are base which bring many into the Churches, as Hypocrites	211,212	9	2
End how Presbyters and Papists agree in it	476	9	2
End, suits with the Principle	255,	2	2
End of Church fellowship answered by all Saints, though differing in opinions	318,319	5	2
Enemies of Christ ground to powder	25	3	1
Enemy to Errors, are the true Churches	206	5	2
Enemies to Spirit, men of forme	341	5	2
Energy of Church fellowship how hindred	252	1	2
Enemies afraid of Churches in unity	504	9	2
Entrance of Saints and Hypocrites different	40	3	1
Entity and Unity convertibles	87	7	1
Entrance into Churches, what to do first	239, 240	1	2
Epistle to *Purleigh* in *Essex*	229		
Equality of all Ministers	97	8	1
Equality of all Churches	110	8	1
Erring Church how reformed	111	112	8 1
Errors to be killed by the word (not the sword)	164, 175	13	1
Errors may, and must be in the Churches	206	15	1
Errors the Excrements of older truths how?	25 Ep.		1
Essentials of Church-fellowship, must bee knowne before wee enter	242	1	2
Essentials of the universal Church	481	9	2
Examples of Gospel-Churches	5	1	1
Examination of self when?	240	1	2
Examples worke much	8	6	2
An Example for all sinners	447	6	2
Excellency of Saints in one body	88	7	1
Excellency of Churches is (Christ) the Head	148	13	1
Excellency of Women above Men	473,473	8	2
Excellency of such Church members as are promised in these latter dayes	520,529,530	9	2
Excellent ones who?	23 Ep.		
Excommunication begun in Paradise	542	9	22
Execution of Gods eternall Decree in what order	359	6	2
Experience proves Principles	355	6	2
Experiences to bee declared, and why?	356,357	6	2
Experiences declared in what order	361	6	2
Experiences of some, warn others	363	6	2
Experiences take men off of censures	364	6	2
Experiences shew Gods various working	366	6	2
Experiences teach to trust in God and are means of conversion; teach, us best of all, bring our Assurance to light, &c.	367,383,384	6	2
Experience humbles us	379	6	2
Experiences shew sweetly what wee are, from what wee were	376,377	6	2
Experiences to come are the choysest	4449,450	6	2
Explicite-covenanting may be; but how?	455	7	2 2
Eucharist, how Papists and Presbyters agree in it	468	9	2

F.

p. c. l.

Fact (not Faith) Magistrates Judges of 164 13 1
Faire without, and not within, Hypocrites 66 5 1
Fair all over, the Church of Christ 100 8 1
Faith never forced three hundred years after Christ 160 13 1
Faith more urged then Forme 208 15 1
Faith in prayer forces out a quick answer 370 6 2
In the Faith all are to be received 348 5 2
Fall suddenly to some Churches 188, 189, 191 14 1
False perswasions dangerous, and how to know them 249 1 2
False friends flatter most 2 Epist.
Familiarity with Christs enemies declined 76 6 1
M. *Fanshaws* Experience 414 6 2
Fatal blow to Parish Churches when? 947 1
Father one to all Saints 86 7 1
Fear of hell makes hypocrites serve God 477 9 2
Felony to give and receive Sacraments as most do in Parish Churches 551 9 2
Fellowship Christ was Pastor of, our paterne 57 5 1
Fellowship with men, not out of Christs way 77 6 1
Few at first embody, and who they be? 278 3 2
Fighters against God, who? 340 5 2
Fighting-time for all, before the conquest 365 6 2
Finall cause, first in eye, last in act 131 12 1
Finall cause of Churches promised what? 522 9 2
Fire goes out of the mouths of Saints and Churches to devoure all their Adversaries 90 7 1
Firme foundation of all true Churches 184 14 1
First into Christ, and then into Churches 188 14 1
Fittest to lay a Churches foundation, who? 192 14 1
Fit for Church-fellowship who? 210 15 1
Flowers tyed up in a Nosegay, and presented to the Saints, what they are? 450 6 2
Forcing powers must bee 126, 127, 128 11 1
Folks run mad, and why? 150 13 1
Foolish buildings will soon fall, and why? and so will many in our dayes 191 13 1
The Form of the Church, and how promised? 70, 61 522 9 2
Form wanting makes deform 88. 7 1
Form of the Church is (partly) Independent 100 8 1
The Forme by Christs Rule measured 121 10 1
Forme of Embodying, not set, but fit 272, 273 3 2
Forms must put none by Admission 292 4 2
Forms childish things, but how? 341 5 2
Forms Idolized soone tumble 343 5 2
Form of Christ in the flesh, and Churches parallel 344 5 2
Formes not to be forced, but left to liberty 345 5 2
Forms of Gods owne ordaining laid aside for peace-sake, much more ours 345 5 2
Formes how occasioned? and how useful? 345 2

p. c. l.

Formes of Church covenant 457, 459 7 2
Formal Professours Time-servers 115 8 1
Formalists most furious against the Spirit 305,308,309 4 2 5 2
Formality delineated 420 6 2
Formal Righteousnesse 393 408 410 6 2
Foundation of the Church, is Christ alone 52,183, 511 3 1
Foundation is first of all laid in sound buildings 189,524,14 1 9 2
Foundations are rotten which many have built, and which will bee suddenly discovered 191 13 1
Foundation of some Anabaptists is as weake as water, that making an Idol of it 301,302,305 4 2
Fountaine in the midst of the Gardens is Christ 203 15 1
Free-willers all Saints, but how? 125 11 1
Fruitfulnesse of the Churches above All 32 43 3 4 1
Fruits of the Trees of (typified) Paradise 513 9 2
Fulnesse of all the Body is Christ the head 148 13 1

G.

p. c. l.

Gardens of Christ his Churches 42,43 4 1
Gates of Sion are the Congregational Churches, and the way into Sion. 204,209 15 1
Gathered out is before Gathered in 71 6 1
Gathered Churches many must fall, 188,189 14 1
Gifts, Parts, &c. qualifie not for Church-fellowship 59 3 1

p. c. l.

Glory of the latter house Greatest 4 1 1
Glory of God the end of Church-fellowship 132 12 1
Glory of the Churches is All in One 3395 2
Glory of God much by Experiences, &c. 357 6 2
God is the universal Good 260 2 1
God (in us) the Principle (to us) the Object, and (with us) the End 261 2 1
God and Saints seale by the same Spirit 227 2 2
God receives Saints of all judgements 316 5 1
Gods great designe is All into One 330 5 2
A God-like Principle moves the Saints 254 2 1
Godly wrong their souls to abide in Parish Churches 95 6 1
Golden Rule of Conscience 3375 2
Good must separate from the Bad 71 6 1
Good (in this Church-state) the Wils object 259 2 2
Gospel-Discipline proved from Polity 351 1
Gospel-Hedges and Fences 42 4 1
Gospel-Order in the Institution to be knowne 246 1 2
Gospel way of worship is the great promise 508 9 2
Gospel full of blessings to all 33 Epist.
A Gospel-call 4106 2
Governours in Kingdomes of Saints, and of Families alike 180 13 1
Governours of the Nation warned of Lawyers 225 *Ep.* 2
Government of Christ, and civill Magistrates distinct 127 1 1

p. c. l.

Graces saving and sanctifying to fit for Church-fellowship 59 5 1
Grace in a convert taken two wayes 355 6 2
Gradual recovery of the Church (now) 20 3 1
Grounds of true perswasion is Gods word 245 1 2

H.

p. c. l.

Hair of the Church 96 8 1
Hairs grown on the Head, to Saints on Christ 151 13 1
Halcyon dayes 32 Epist.
A *Hanly's* Experience 414 6 2
Happinesse and Honour to have Christ our Lord 145 13 1
Happinesse of Saints in Christ's Churches 95 5 1
Harbour in these daies in Gathered Churches 29 3 1
Hard to have Foundation in the Rock (Christ) 186 13 1
Haste! Haste! Haste! words to *England, Ireland,* and *Scotland* 40,41 3 1
Haste to embody, must be with good speed 280 3 2
As Head is, members must bee 69 5 1
Head (Christ) to all Churches alike 103 8 1
Head and Body (united) make up whole Christ 147 13 1
Head is the highest over the body, and the Excellency of the Body, and gives influence to all the Body, and governs the Body, and sympathizes with it; so Christ 37,148,149 13 1
Head and Member both, is Christ 148 13 1
Headlesse body is a lifelesse body 148 13 1
In our Head (Christ) our Eyes, Ears, Tongue, all should bee 150 13 1

p. c. l.

Head well, All is well 150 13 1
Head of Gold (Christ) how hee differs from Heads of Brasse 151 148 153 181 13 1
Harvest follows the seed time of sorrow 365 6 2
Heathens are Volunteers to their gods 126 11 1
Heaven in the Churches of Christ 86 7 1
Heaven in hell what? 405 6 2
Hell was Christs, and is our way to heaven 361 6 2
Hell how one may be in it, & how out again 394,447,448,398,403 &c 6 2
Colonel & *A. Hewsons* Experiences 395 412 6 2
Hermes visions of the Churches in these dayes 46 4 1
J. Heywards Experience 415 6 2
Hereticks (as such) not to bee put to death 177,178 13 1
Hereticks have put to death Saints for Hereticks 177 13 1
Hidden number who they be 14 Ep.
Hierusalem *vide* Jerusalem.
E. Hoar's Experience 4 6 2
Hold fast the Head (Christ) 182 13 1
Hollanders how to be dealt with now 12,13 Ep. 1
Holy Ghost must fall upon men before they bee fitted to build the Lords house 192 13 1
Hopes of Churches Recovery how lost again 12 2 1
Honour and praise of God the End of Church-fellowship 60 5 1
House of God fitly framed how? and who? 84 7 1
How'ling under sense of damnation 441 6 2
T. Huggins Experience 393, 6 2
Humility taught by experience 379,380 6 2
Husband of the Churches is Christ

p. c. l.

Christ 56 5 1
Husbandry of the Lord, his Churches 31 3 1
Hyacinths or Jacinths, who? 519 9 2
Hypocrites (so known) kept out 57 5 1
Hypocrites not of, though in Churches 64. ibid.
Hypocrites hinder the Churches growth, and will all be discovered ere long 65 67 ibid.
Hypocrites soon made by compulsive powers 127 11 1, 263 2 2
Hypocrites character and condirions 211 15 1
Hypocrite, what he is 373 6 2
Hypocrites puff'd up by experiences 379 ibid.
Hypocrites warning-peice indeed 442 443, &c. ibid.

I.

p. c. l.

Iaspers (precious stones) who? 510 512 9 2
Idleness not allowed in Paradise 541 ibid.
Idols of brass must down presently 159 13 1
Idolizing water-baptism, which was before by Papists, Prelates; and is now by Anabiptists 303 305 4 2
Idols made of forms, hast their fall 343 5 2
Idols of forms several ways 345 ib.
Idolatry in many professors 346 ib.
Idolizing a Church-Covenanting 454 7 2
Jew, every spiritual Saint 74 6 1
Jew and Gentile all one in Christ 392 5 2
J. Fecacks Experience 399 6 2
Jerusalem a type of the Church 527 9 2
Jews when precious Church-matter 54 ibid.

p. c. l.

Ignorance of Churches object hinders affection to them 118 9 9
Ignorance is the mother of false worship 241 1 2
Implicite faith not enough 244 ibid.
Impartiality as to opinion necessary 247 ibid.
Impudent whoredoms of Parish Churches, Minister, and People 550 551 92
Independent Church, every Church of Christ 100 8 1
Independency Prelatick, as bad as any 105 ibid.
Independents of long standing 113 ib.
Independents walk by Rule, *i. e.* the Word 122 10 1, 173 8 1
Independents many called so that are not so, but are persecutors of true Independents 115 ibid.
The Independent Lord is Christ alone 144 13 1
Indifferent things what are, and what not 313 5 2
Indifferent things all lawful in themselves 324 ibid.
Indifferents dangerous, when and how 451 7 2
Inclosed number of Saints make Churches 42 4 1
Infant Baptism idolized, how 300 4 2
Infant Baptism true, for matter and form 299 ibid.
Ingagement for and against Churches, how? in Epistle to Churches.
Injoyments highest to Saints in fellowship 202 13 1
Inlivening and inlightning the spirits work 265 2 2
Inquiry of members to be admitted strict 288 289 4 2
Interest of Gospel polity differs from interest of carnal polity 71 1
Integrum, what it is 482 9 2
Interests National and Antichristian fall

p. c. l.

fall backward 5 Ep.
Intire Church every particular Church 483 9 2
Intruders into Churches, are many 271 3 2
Inward truth must be in Church-members 69 5 1
Inward melancholly 419 6 2
Inward Baptism qualifies for Churches 300 4 2
Joynt-powers, joynt-prayers, and joynt-praises of Saints embodied, fill Heaven and Earth 90 91 7 1
Joy at laying the foundation great 193 14 1
Joy, if true, follows sorrow 365 366 6 2
H. Johnsons Experience 408 6 2
Joy to Christs Churches in his day which is nigh 25 3 1
Ireland warned of persecutors for forms 17 2 3
Ireland calls and incourages Ministers 28. Epist.
Iron-hearted men set up the head of Iron 151 13 1
Israel a separate people 71 6 1
Israel afflicted by *Egyptians*, how now 342 5 2
Ireland springing with variety of flowers 417 6 2
Judas in every Church, he went out after the sop at *Dublin* 66 5 1
Iubilee hard by 26 3 1
Iudge of Religion, Christ alone in Commission 151 13 1
Iudges of Doctrine of Faith, not Magistrates, and why 173 175 ibid.
Iudges shall be judged by Saints 177 ibid.
Iudgement must be sound 242 1 2
Iudicature in what Christ is Iudge 160 13 1
Iudgements or opinions in things indifferent of all sorts to be received 312 5 2

p. c. l.

Iudgement of the Church is charitable upon the declaring of Experiencies 358 360 6 2
Justification, how Presbyters and Papists agree in it 474 9 2

K.

p. c. l.

Key of Christs shoulders, what it is? 138 13 1
Keyes, who pretend to them, 58 Ep.
T. Kelsals Experience, second Experience 6 2
King, and King alone, Christ 19 20 21 22 23 Epist.
King in his Beauty, most in Churches 117 9 1
King the first, a Tyrant 22 Epist.
Kings never more in *England* 23 Ep.
Kingdom of Christ 85 7 1
Kingdom of God consists not in outward things 324 5 2
Kingdoms of God of several kindes 325 ibid.
Knowledge of Christ spiritual, is one end of Church fellowship 60 5 1

L.

p. c. l.

Lambs Book of life 55 5 1
Lambs Book will be out ere long 217 Epist.
Last days, best days 26 3 1, 46 4 1
Latter days Churches filled with glory 537 538 539 9 2
Law-giver, Christ alone 144 145 13 1
Lawyers corrupt and live by sin 220 221 Epist.
Lawyers mock at the word, and hinder Reformation 222 Epist.
Lawyers ere long will appear the greatest Oppressors, Tyrants, and Traytors that are 224 225 Epist.
Laws of the Nation, not regulated, and why 222 Epist.

p. c. l.

Laws and Lawyers must be purged from lusts 223 Epist.
Laws of Christ in paradise 540 9 2
Law to go forth from Churches to the World 541 ibid.
Learned men so called, most enemies to Christ 78 6 1, 205 15 1
Learned in all Ages for the Independent Church way 205 ibid.
Learned, who are truly so 205 ibid.
Least garden plants Gods greatest care 44 4 1
H. Leesons Experience, 10 Exp. 6 2
Legal Righteousnes, 4. Exp. ib.
Lessons for Anabaptists in *Ireland* 334 335 5 2
A letter from *Waterford* answered 302 303 304 4 2
Levitical law required separation 72 6 1
Liberty of sisters in Churches 466 471 472 8 2
Liberty of Saints in things indifferent 318 5 2, 328 ib. 333 ib.
Life is first, before law 541 9 2
Light and increase of knowledge, one end of Church-fellowship 60 5 1
Light shining gloriously 400 6 2
Light goes forth from Churches round about 531 9 2
Lips of the Church, what 97 8 2
Lord, Christ alone, by power, purchase, conquest, gift, and choice, Independent, spiritual, universal, sole-soveraign, Lord cheif Justice, most Excellency and Everlasting 78 6 1 143 144 13 1
Love original to all Saints a like 86 6 1
Love of God in Christ, ground of comfort 375 6 2
Love of God taught by experiences 383 ibid.
Love of God calls home 412 ibid.
Love of Heaven, and yet but Hypocrites 477 9 2

p. l. c.

Love to God out-lives all Graces 405 6 2
Love to all Saints, one end of Church-fellowship 60 5 1
Love to all Saints that differ in opinions 333 5 2
Love and sweetnes to restore a faln Member 83 7 1
Love is absolute, for which all indifferent things must be laid aside 453 7 2
Lust is set up in the room of Law 223 214 Epist.

M.

p. c. l.

Mad folks in Churches, and why? 150 13 1
Maidens of wisdom now calling in the streets 198 199 15 1
Mary Magdalen the first preacher of Christ risen 474 8 2
Magistrates, what they must do, and what they must not do in matters of Religion 262 2 2, 179 185 127 128 13 11, 164 13 1
Magistrates must not head it over Churches and Saints 159 ibid.
Magistrates Tyrants, when they do so, and sacrilegious 160 172 ib.
Magistrates meddle not with faith, but with fact 163 ibid.
Magistrates struck with judgements that meddle beyond the orb God hath set them in 166 173 ibid.
Magistrates when in most danger 171 ibid.
Magistrates are servants to, not Judges of, nor Law-givers to Christ, Churches, or Saints 179 180 ib.
Magistrates in their places owned and honored, by the Churches 129 11 1
Magistracy and Ministry ever distinct 165 13 1
Magistrate, what he may do about

p. c. l.

Ministers 28 Epist.

Magistrates must do all they can by their powers, and persons to countenance the Churches 13 Epist. 26 ibid.

Magistrates must study Scriptures 36 ibid.

Magistrates, Presbyter, and Papists agree about them 480 9 2

Maintenance to Ministers is moral, but the manner of it is civil, and left to liberty 489 ib.

Man not able to undertake Church-Government 139 13 1

Mans rule too long, or too short 121 10 1

Man of sorn most enemy to Christ 341 5 2

Many fall to Rantisme, &c. and why 322 ib.

Many Members polute the Lords sanctuary 69 5 1

Manna must fall a pace in these days 35 3 1

A. Mannarings Experience, 2, 3 Exp. 6 2

E. *Marrows* Experience 424 ib.

Martyrs in the flames have witnessed against putting to death any for Errors or Heresies 179 13 1

Master-builder Christ alone, and how 140 141 ib

Matter of the Church, visible Saints 51 52 5 1

Fit matter is of the Lords own adding 67 68 ib.

Materials for Christs Churches must be the best 63 ib.

Fit matter is tryed by the Hammer and Saw 68 ib.

Matter and form of the Church, suted by Christs rule 121 10 1

Matter of Churches in these last days 510 512 9 2

Matter, for foundation is the most pretious 191 14 1

Means to make us voluntary, what and how 264 265 2 2

Means to convert by Experiences 367 368 6 2

Means to convert one, converts not another 367 ib.

Measure for the Temple is Christs rule 121 10 1

Meeting places made Churches, when 11 2 1

Meeting oft together before embodying 273 274 3 2

Meeting places called Churches, Presbyters and Papists agree in them 492 9 2

Land *A. Megsons* Experience 416 6 2

Members of Church-fellowship, who fit 56 57 5 1

All members make up but one body 83 7 2

A member amiss, how to be restored ibid.

Members of foolish buildings in danger of falling the next storme 191 14 1

Members, many come before called, who 269 2 2

Members of other Churches, how received 294 295 4 2

Members causal and constitutive to the whole Church universal, are the Congregational 481 9 2

Memory for Sermons how helped 421 6 2

Merit of works, *de congruo* 477 478 9 2

Middle things must not be urged 327 52

H. Mills his Experience 409 6 2

Ministers, and the most eminent, guilty of those Errors they most complain of 82 7 2

Ministers of the Gospel, Teeth of the Church. 97 8 2

p. c. l.

Ministers of State succeed Lord Bishops in their actions and stations, which is bewailed 168 13 1

Ministers must not meddle with state matters 173 ib.

Ministers, why against Independency 82 7 1

Ministers turned politicians fall into great places, Colledges, Committees, &c. which is very fatal and ominous 168 169 13 1

Ministers cannot be sequestred *ab officio* 180 ib.

Ministers all over the Nation warned 208 15 1

Ministery, the Author called to it, and how 436 437 6 2

Ministers for long preaching despised, and what followed it 4, 5 Experiences ibid.

Ministers must have maintenance 27 28 Epist.

Ministers who are made the peoples 233 234

Ministry, when most corrupt 7 8 Epist.

Ministers much encouraged in *Ireland* 28 Epist.

Miscarriages of Church-members eyed by all 68 5 1

Mischief to Churches by proud prelatick lording Pastors, and by ruling Synods and Classes 104 108 8 1

Mixed congregations, not Gospel Church states 5 1 1

Mitre-mongers and Prelates, ever opposers of the true Churches 12 2 1

Mixed congregations, Christ not the husband of 56 5 1

Monks and priests, when they arose 11 2 1

Morality is Divinities hand-maid 1 1 1

Mortal blow to mother Churches last year 208 15 1

p. c. l.

Motion, life, action, all from (Christ) the Head 149 13 1

Motions of Hypocrites, and true Church-members differ 268 2 2

Mountains made plains, who and how 24 3 1

Mystery of whole Christ, *i. e.* Head and Body 147 13 1

N.

p. c. l.

Nakedness that parish Churches will be stript into 551 9 2

Names of such as would imbody given up, and how 274 3 2

Names of Heathenish and popish presbyters and papists, agree in 491 9 2

National Ministry and Churches, how routed 28 Ep.

Nations of all sorts to make up one Church 538 9 2

National Churches, what they are, and how to fall 550 551 552 ib.

Nature of things doubtful and indifferent 314 315 316 5 2

Necessity of Gospel polity 3 2 1

Neck of the Church, what it is 98 99 8 1

Necessity is shown by the Spirit, and the word 129 11 1

Necessity of Churches well grounded and well-united 193 14 1

Necessity of serious consideration, and self-examination of all that would be Church-members 240 1 2

Necessity of a free principle in all Church-members 255 2 2

A necessity put upon indifferent forms is pestilent 341 5 2

Necessary is threefold 461 7 2

Nobility, who be the best 21 22 Ep.

Norman yoke most heavy 6 Ep.

Novelty in presbyterians 60 Ep.

O.

p. c. l.

Objections for Parish-Churches answered 62 51
Object of true Churches, what it is 116 117 91
Object of the will, what it is 259 260 82
Obstinacy to Christs call out of *Babylon* is dangerous 207 151
Occasion of form 347 51
Officers of the Church have a derivative power 288 42
Officers to the church, how women have been 470 82
Officers of the church, make the body more entire 154 92
Officers of the church, must be kept under as servants 110 121 81
Offences what, and how offer'd 322 52
Occasions of Brethrens fall into errors 312 ib.
Old formal Protestantism is not enough for church-fellowship 69 51
One in another, and every one (of members) in Christ 84 71
Oneness of all, Christ paid and prayed for 86 87 ib.
Oneness of all Saints 319 320 52
One of all, is Gods great work 330 52
Oneness of Churches, when more then ever 506 92
Onions and Leeks for Parish-members 207 151
Opinions out of Magistrates powers 174 131
Opinions ought not to byass us 247 12
Operation of the will carries into the object 260 82
Opinions in things doubtful and indifferent, may and must be divers 312 314 52
Opinions different, allowed with love two hundred years after Christ 332 ib.
J. Osborn, a strange relation of him 440, 441, &c. 64
Opposition against the Churches make for them 205 206 152
Order requires Gospel-Discipline 213
Order in building Gods house 84 72
Order of Church-fellowships best, that begin first with Christ the foundation 188 132
Order of the Gospel, as at first must be known 246 12
Order in the true Church, is Gods Ordinance 271 272 32
Order of the true Church, agrees best with different opinions 326 52
Order of telling Experiences 361 62
Order of the Gospel, a great latter days promise 508 92
Orders and Ordinances out of Christs way, to be waved 77 61
Ordinances of Christ, dispenced in order of Christ 80 ib.
Ordinances neck, Christ head, Saints bodie of the Church 99 81
Ordinances prisoners in some Churches 105 101
Ordinances energy obstructed by doubtings 252 12
Ordinances here, a shadow of them to come 337 52
Ordinances and Members, Trees of Paradise 532 92
Ordinances of breaking Bread, many ignorant of 472 473 ib.
Ordinance of prophecying one by one, means of converting and confirming 412 62
Ordination of Ministers, Papists, and Presbyterians, agree in 482 483 92
Original love to all Saints a like 86 71

	p.	l.	c.
Originall of Scriptures is the Spirit	463	9	2
Orthodox Expositor of Scripture who only		ibid	
Others stirred up into church-fellowship by publick imbodying	284	3	2
Outward things make not the kingdom of heaven	324	5	2
Order in ordination of Ministers, which is right	485	9	2

P

	p.	c.	l.
Palaces of Christ, true Churches	50,63	5	1
Papists and Prelates too alike in Discipline and practice	13	2	1
Papists, Prelates, and Presbyterians would have all their high courts over the Churches	105	8	1
Parish churches antichristian	61 78	5	1
Parish churches when they began first	62	ibid.	
Parish churches Satans Synagogues	79	6	1
Parish churches no churches	77,78	6	1
neither matter nor form	91,92	ib.	
Parish churches plagues from the first	92	ibid.	
Parish churches confused chaoses	93	ibi.	
Parish churches want the form of Independency	105	8	1
Parish churches flies for beasts	93	7	1
Parish churches in nothing accord to Christs rule	121	10	1
Parish churches upheld by carnal powers	126	11	1
Parish churches fail in the final cause	135	12	1
Parishioners opposite to Churches,	79	6	1
Parish Churches get out of, and why?	207, 208,	15	1
Parishes, and Churches how they differ	553	9	2
Parish Churches stript naked as at first how	552, 553	9	2
Paradise a type of the Church in the last dayes	528, 529	9	2
Paradise restor'd in the latter dayes in Trees, Rivers, and all	530, 531.	9	2
Paradise in these dayes entring where it shall be	530	9	2
Parallel of Churches taken from Gardens	42	4	1
Parallel fetcht from the Wilderness	30	3	1
Parallel of Christ in the forme of his flesh, and forme of his Church-way,	244	5	2
Parliament warned	192	13	1
Partakers of Babylons sins, partakers her sorrowes	75	6	1
Pastors Lord-like, most mischievous	104	8	1
Pastors should gather Churches Experiences	150, 151	6	2
Patrons (so called) their fearfull sins	29	Epist.	
Paul a great Separatist	77	6	1
Peace of the Church agrees with different opinions	326	5	2
For Peace sake Gods own forms (much more ours) must bee laid aside	345	5	2
People bewitch'd in these daies	393	1	
People not profiting under the ministry, great heart-sores to faithfull Ministers	330, 331,	Epist.	
Performance of Promises at last pinch	47	4	1
Perfection of all in one, is Christ	339	5	2
Persons entring into Churches, what to do first	239, 240	1	2
Persecutors Sampsons Foxes that run up themselves	18	2	1
Perswasion, how to attain it	245	1	2
Perswasion (which all must have that would enter into Churches) how to know true from false	243	ib.	

p. c. l.

Piety must not dance after policy 160 13 1
Plantation of Christs own hands i.e. his Churches 43 41
Pledges given in at Dublin Church, 371 6 2
Policy, carnall, and Gospel policy how they differ 6,7,8 1 1
Policy must serve piety, not piety policy 160 13 1
Policy what it is 169 ib.
Policy ruin'd by Christs coming 170 ib
The polick Beast set in the temple 8 11
Politicians described 170 13 1
Politicians Religion 194 14 1
Pope, Prelats, Primates, &c. whence they came 10 1 1
Popery to take away Church-power & give it to Clergy or Classes 102 8 1
Pope is the head of brasse, and how he came in 155 13 1
Popish Discipline swam in blood 12 2 1
Porters appointed to keep out the unclean 52 5 1
A posie presented to the Saints and Churches 450 6 2
Power in all Churches equal 102 8 1
Power of men over any Church of Christ is usurped 113 ib.
Power to admit Members is the bodies 286 4 2
Power civill subservient to Christ and his Saints 127,128 11 1
Powring out of the Spirit hard by us 506 9 2
Practise of primitive Saints, Prophets Apostles, &c. was to separate from the mixed multitudes 74 6 1
Power and prayers of churches 917 1
A prævision 425 6 2
Praises to God a peculiar end of Church-fellowship 133 12 1
Praise is publick of the Church imbodied 279 3 2,

p. c. l.

Prayer must be much before imbodying 275,276 ib.
Prayer eminently answered, 368,369, 370 5 2
Prayer converting and confirming 415 ibid, 399 3 2
Preaching, a call thereto 437,438 6 2
Precepts for Separation 72 6 1
Precious separate from the vile 70 ib.
Precious stones gathered in latter daies 519,520 9 2
Prelates ever opposers of the Church of Christ 12 2 1
Prelacy and popery, *Levant Conversibiles* 105 8 1
Prelacy ready to be turned off the Ladder 104 ibid.
Prelacy and Papacy live and dye together 14 2 1
Prelates in pomp 107 8 1
Preparation before imbodying 278 3 2
Presbyterian way fils with Prelacy 14 2 1
Presbyterians too bold Usurpers of Christs power 105 8 1
Presbyterians and Independents greatest difference 104 ibid.
From Presbytery to Independency 396 6 2
To Presbyterians a word in love 479 9 2
Presbyterians how Churches, and how not 480 ib.
Presbyterian Churches (as such) not true Members of the church of Christ Catholick. 481 ib.
Presbyterians whom we own and honour 483 ibid.
And whom we date not close with 57 Epist.
Some Presbyterians and Papists look too alike in the Head, Body, Eies, Mouth, Hands, and Feet, yea, and whole effigies of their church 484 9 2

Pres-

p. c. l.

Presbyterians monopolize the Churches, so called 494 ibid.
Presbyterians designe against the Author and Book 55 Epist.
Presbyterian way novelty, and Heterodoxie 60 Epist.
Presbytery Congregationall is the right 213 8 1
Presence of God is speciall in Churches 347 9 2
Presence of God in Churches is the adæquat object 116 9 1
Presence of Christ sweetest in Churches 45 4 1
202 15 1
Pride in Pastors God abhors (of all mens) 109 8 2
Primitive times Saints were all volunteers 124 11 1
In primitive times Ministers (people and all) equal in honor and dignity without Prelacy 151 12 1
In Primitive times Saints longed for church-fellowship 204 14 1
In Primitive times no respect of opinions 331,333 5 2
In Primitive times Saints told their Experiences 356 6 2
In Primitive times Sisters had their liberty, as church-members, in church matters 465,466 8 2
Principle of a Saint is above self, and God-like 254 2 2
Propagation of the Gospel how 485 9 2
Priviledges of Saints imbodyed 89 7 1
202 15 1
Professors who fit for church-fellowship 35 5 1
Many Professors not Christians, ib
Professors who are best, and tryed, 326 5 2
Professors in primitive times 53, 54 5 1
Professors fall to Familisme, Rantisme, &c. why? 81, 82 7 1

p. c. l.

Promises performed by contrary means 47 4 1
Promises to anchor at in a storme 28 3 1
Promise of Gold for Brasse, Silver, for Iron 181 23 1
Promises of restitution of times to be eyed. 246 1 2
Proofs of Sisters rights in Churches, 467,468,469 8 2
How to prophesie, or fore-tell things to come 27 3 1
Prophesies of these last daies ready to be delivered 30 3 1
46 4 1
Prophesies of *Hermes* and *Methodius* 46,47 4 1
Prophesies of three things that will suddenly fall upon the Churches 505,506,507 9 2
Prophecying one by one a special ordinance 412 6 2
Proud prelatick Pastors in Independent Churches as bad as any 104 8 1
Providence is to be observed 247 1 2
Publicke imbodying convinces the world of the way, prevents scandal, agrees with Christs practice, and precepts, and the way it self, &c. 281, 282, 283 3 1
Publick meeting places how they should be dedicated to Saints (living) 494 9 2

Q

p. l. c.

Qualifications in Church-Members must be known as to satisfaction before they enter 248 1 2
Qualification a second part of Experience 262 6 2
Questioning of Forms 346 5 2
Questions asked in admitting of weak lambs of Christ must be accordingly, 291 4 2

R.

p. c. l.

Ranters must not be received into Church fellowship 69 5 1
Ranters, why many are so 322 5 2
Ranter, what he is 373 6 2
A Ranter recalled 2 Exper. 6 2
Ranters spirits Church-destroying spirits 502 7 2
Rash judgement fights against God, and what it is? 340 5 2
Ranters blazing-starr, ever portending evill 59 5 1
Rush Embodying will soon bee broken 280 3 2
Readers of divers sorts 218 Epist
Reader, what sort the Author wishes for 217 Epist.
Reason keeps many out of Church-fellowship 80 5 1
Reasons why Primitive Saints longed after Church-fellowship 204 15 1
Reason that is carnall must be laid aside 219 Epist
Readers what sort have promised 219 Epist.
Reason as it growes must mend the Laws 223, 224 Epist. 2
Reason (divine) the Rule of Saints Will 257 2 2
Rebaptizing is unlawfull 295, 296, 4 2
Redeemed are the readiest to praise God 134 12 1
Refuge of the Churches of Christ 185 14 1
Refuge for *England* where? 13, 14 Ep.
Registers in the Church 279 3 2
Reigne of Christ visible ere long 24 3 1
Relation betwixt God and his Saints, Christ and his Churches, is inseparable 56 5 1
Reign of Christ over all Churches as Head, and Nations as King 508 9 2
Religion is out of the Civill orbe 127, 128 173 13 1
Restauration promised 27, 28, 293 1
Restitution of times to be inquired into 246 12 2
Revelations of *John* must be searched by all in these times 465 9 2
Remedies to spiritual evils, are spiritual 111 8 2
Remembrance every day of the Church in the Wilderness 41 3 1
Retrograde motions of Hypocrites 65 5 1
A Riddle for Hypocrites unfolded 65 5 1
Right hand of Fellowship 275, 292 293 4 2
Rituall order in true Churches 272 3 2
Rites or Forms not to be urged, so as to put any by admission 292 4 2
R. Riches Experience 412 6 2
Rivers of Paradise what? running from the East, and why? 536, 537, 538 9 2
Righteousnesse inherent and imputative 475 9 2
Rock: (Christ) the Churches Foundation 184 14 1
T. Rogers Experience 412 6 2
Roterdam Church-Covenant 457 7 2
Rubbish abundance to be removed, and by whom 139, 140 13 1
Ruine cannot be when the Rock is the Foundation 185 14 1
Ruine of the late Civill Powers what? 13 Epist.
Ruling Synods and Classes unlawfull 107, 108 8 1
Rules to prophesie of things to come 27, 28 3 1
Rule Christs Church is built up by 119 10 1

p. c. l.

Rules of men make mad Church-work 110 10 1
A Rule for the Will which is two-fold 257,258 2 2
Rule of admission of Members 339 5 2
To Rulers of Civil affairs a word and a warning 127 11 1
Rulers run the hazard of ruine when *Phaeton like* they thinke to rule the Sun, in medling with matters of Religion 130,11 1 171 13 1
Rulers of Parliament warned 171,172 13 1
Ruler of Nations goes out of the Churches 38 Epist.

S. p. c. l.

Sacraments no where but in true Churches 6 1
Sacraments 535 9 2
Sacraments disorderly given by Presbyterians 470 9
Sacriledge for Magistrates to meddle with matters of Religion as Judges 172,13 1
Safety of Churches in all troubles as 187 14 1
Saints shall have enough, and to spare ere long 36 3 1
Saints separate from other 42 4 1
Saints in Churches should surpasse all 43 4 1
Saints live above sense 47 4 1
Saints sound, upright, &c. are surest matter 53 5 1
Saints of sweet savour, and for such to be members of the Churches is a latter dayes promise 51 55 5 1
Saints, best answer the Ends of Church-fellowship 59 5 1
Saints all hewn from one Rock, of one seed, in one womb, bearing one image, lead by one Spirit, called into one hope, having one joy and glory 86 7 1
Saints united, too hard for all the world 90 7 1
Saints happinesse, and honour in Christ their Lord, and cannot want preferment 145,146 13 1
Saints Priviledges, in Christ the Head, and as his Heirs, they grow from him 151 13 1
Saints in all ages under all Formes make all but one Church 151 13 1
Saints are best taught by Experiences 384 6 2
Saints shall judge their Judges 177 13 1
Saints of old longed for Church-fellowship, and why? 204 15 1
Saints directed to the best Church fellowship 213 15 1
Saints that would enter, must consider and what else 231,242 1 2
Saints of all judgements to bee received 311 5 2
Saints not tyed to any one Church, 274 3 2
Saints the same in Faith, though not in Form 348 5 2
Saints of old told their Experiences 356 6 2
Saints called Antinomians, and why? 475. 476 6 2
Saints glorious Cherubims how 14 47 Epist.
Salvation before Sanctification in the Decree, but Sanctification before Salvation in the execution of it 359 6 2
Samaritans brought in by the Experience of a woman declared 367,368 6 2
Sandy foundations will faile many Churches that are built on them 190 14 1
Sanctuary of the Lord filled with Volunteers 125 11 1

p.c.l.

Saphires (precious stones) who they be? 513 9 2
Sardius's (precious stones) who? 516 9 2
Sardonix's (precious stones) who? 515 9 2
Sathan renews Temptations every foot 432 6 1
Sathans synagogues in Parish Churches 79 6 1
Saving sanctifying graces fit us for Church-fellowship 59 5 1
Saul is slaine, *Davids* dayes entred, and *Solomons* entring very speedily 26 Epist.
Scandal upon Churches and Saints, whence *vid.* Epist. to Churches, and 321 5 2
Scandal to Christ, Saints, and Gospel, to put any by for their bare opinions in things indifferent 321,322 5 2
Scandal of this age, and of the Gospel is so many Hypocrites in Churches 68 5 1
Scripture-comforts are sure, and will last 309 6 2
Scriptures how Presbyterians & Papists agree in them 461,402 9 2
Seal of the Spirit, what it is 266 2 2
Sealing of the Spirit how? 372,373 6 2
Secular powers in matters of faith are tyranny and persecution 1160 13 1
Seed time a sad time before Harvest 365 6 2
Seekers sins. 194 14 2
Selfe-examination of all that comes into Church-fellowship 240 1 2
Selfe-murther the Author sayed from. 429,435 6 2
Separation from them without Christ calls for 45 4 1
Separation a part of Church-form 70 6 1
Separation what it is? 75,76 6 1
Separates from Parish-Churches no Schismaticks, but who are so? and who are not? 77,78 6 1
Sense makes us look and live so low as not to see things that are coming 47 4 1
Sequestration of Ministers of Christ cannot be from their preaching by any man 180 13 1
Sermons how to bee remembred 421 6 2
Serpent tempts with the tree of knowledge 545 9 2
Servants of Christ (the Master-builder) who? 141 13 1
Servants of the Church, officers 288 4 2
Servants of God differ in opinions, and yet the Lords 317 5 2
Set-forme in Churches must not be 272 3 2
Shield to Saints who are to be 27 Ep.
Shadow, what it is, and what are so? 338 5 2
Sin in things indifferent 324 5 2
Sisters (as well as Brethren) have their Right as Church-members to vote, &c. 463, 464 8 2
Sisters joyned in chusing an Apostle 466 8 2
Sixth day (now) man put into Paradise 446 9 2
Sodome a type of Antichrist 52 6 2
Slanders the Author suffers 43 Epist.
Sleeping in Church how to avoid it 521 6 2
Solemne Order must accompany solemne Ordinances 280 3 2
Solemnity of Embodying is in publick 281 3 2
Soules slashed for sin, exalted in Christ 381 6 2
Souldiers of Christ are best in the Churches

	p.	c.	l.
Churches	90	7	1
S. Spilmans Experience	4 Expe.	6	2
Speech of Christ what?	98	8	1
Spirit, and Truth inwardly and outwardly God to bee worshipped in	118		1
Spirit least, when Form most	33	3	1
Spirit calls to come away	40	3	1
Spiritual means against spiritual evils	111	8	1
Spirit qualifies us by convincing and making us voluntary	126	11	1
Spirit is the Key that opens, and none shuts	138	13	1
Spirit agreeing with our spirits, how	373	6	2
Spirit is the sweetest compulsive power	119	11	21
Spirited for the worke of the Temple little yet, to what will be ere long	123	10	1
Spiritual *Abdiabs*, & none else, should goe about to lay the true Foundation of the Church	192	14	1
Spiritual worshippers in the Churches	207	15	1
Spirit and Word are the Lords Arms he draws with	253	2	2
Spirit of Christ the interior working Instrument	264	2	2
Spirit is Gods strongest and right Arme	269	2	2
Spirit how it is knowne, and how it convinces	264,265	2	2
Spirit how one in all	268	2	2
True Spirit how known	373	6	2
Spirit carries through thicke and thin	266	2	2
Spirit powred out, hard by us	506	523	9 2
Spirits powring out where it will bee first	538	9	2
Spirit is the onely orthodox Expositor	463	9	2
Spiritual Covenants are best, and binde most	461	7	2
Spiritual Egypt, many Churches, how, and why?	341	5	2
Spirit-Baptisme a principle of union	307	4	2
Spirit-Baptisme by which we enter Christs Body	308	4	2
Spouse of Christ faire	87	7	1
Spring time is entred for the Churches	28	3	1
Sprinkling, and washing, all one with dipping	497	4	2
Strength of Saints embodyed, invincible	89,90	7	1
Storme which the Author was in	48 Epist.		
A. Strongs Experience	9 Exp.	6	2
Storms the Churches must meet with yet	28	3	1
Subjects to Christ the Lord and Lawgiver	143,144	13	1
Substance of all shadows, is Christ,	338	5	2
Sun must rule the day that is coming	528 92 37 Epist.		
L. Swinfields Experience	396, 397, and 4 Exp.	6	2
Sword of Christ that slayes sinne and errors, is the word of Christ	261	2	2
Sympathy with the least member of Christ the Head	149	13	1
Synods ruling unwarrantable	207	8	1 497 9 2

T.

	p.	c.	l.
Tabernacles, *i.e.* Churches, their benefits	94	7	1
Tabernacles of *David* types of Congregational Churches	526	9	2
Task masters of Egypt, who, and where now	343	5	2
Teachings are best by best Experiences	382,383	6	2

p. c. l.

Teeth of the Church, who 97 8 1
Temples of the Church, who 98 ib.
Temple stones hewn and fitted, &c. 32 5 1
Temple of *Solomon*, a Type of *New Jerusalem* 528 9 2
Temptations are strong, and many; after Calls 416 6 2
Temptations incredible, the Author met with 427 428 ib.
Temptations are divers ways 433 434 1 Exper. ib.
Temptations, to deny Ordinances 404 2 Exp. b.
Terminus, the Lawyers God 221 Epist.
Terror to all the world, Churches united 90 7 1
Tenderness, in admitting Members 251 4 2
Testimony, threefold of all admitted 290 294 ib.
Things indifferent and doubtful, what are so 313 314 5 2
Things of a middle size left to liberty 327 ib.
Thoughts of Hell, scaring at first 479 6 2
Twin-Testimonies give assurance 372 ib.
Single testimony, how enough, and how uncertain 374 377 ib.
Throne of Christ usurped by some 320 5 2
Times of restitution rumbling in a pace 28 3 1
In times of popery, Experiences were told to convert 368 6 2
Times of assurance 378 ib.
Time of tryal, sharp to the Churches, is coming 505 9 2
Topaz's (precious stones) who they be 518 ib.
A Trance 404 6 2
Travel in souls before birth of joy 366 ib.

p. c. l.

Trees of Christs own planting, fruitful 43 4 1
Trees of typified paradise, who and what 532 533 9 2
Tree of Life, who it is 534 ib.
Troubles in minde and conscience 410 7 Exp. 6 2
In troubles experiences, are cordials 367 ib.
Truths occasion errors, but how 25 Epist.
Trust in God, is helped by experiences 367 6 2
Turks (and fit for none else) that will not have their forms questioned 346 5 2
M. Turrents Experience, 11 Exp. 6 2
Types of Church-matter 51 52 5 1
Types which foretel the ruine of false Churches, and the rising of the true Churches 525 526 527 9 2
Tyranny and persecution to have secular powers over us in matters of faith 160 13 1
Tithes a heavy yoke 6 Epist.
Tithes when, and how confirmed to Ministers 28 Epist. 491 9 2
Tithes, how Presbyterians and Papists agree in them 488 ib.
Tithes how judaical, how ceremonial, how moral, and how that maintenance must be altered, when they keep up sin and superstition, &c. 489 490 ib.

V.

p. c. l.

Variety in unity is most beauteous 337 338 5 2
Variety of Gods workings appear by the Experiences of Saints 366 6 2
Violation of Christs Laws to take into Churches any but visible Saints 55 5 1
Vindication of Congregational-Churches

p. c. l.

Churches for matter 64 ib.
Violence and voluntarineſs repugnant 269 2 2
Viſions of various conditions of the Churches in all ages, and how in theſe days, by *Hermes* 45 4 1
Viſible and inviſible, no Scripture diſtinction 61 5 1
A viſion 423 425 398 409 6 2
Viſion, what it is, and twofold 449 ib.
Vital ſpirits, all from Chriſt the Head 149 13 1
Unfitneſs of men for Church work 120 10 1
Uncircumciſed and circumciſed all one in Chriſt 306 4 2
Unholy, unclean ones, not to enter the Temple 32 5 1
Uniformity when it began to be forced 332 5 2
Union of Saints unconquerable 90 7 1
Union with Chriſt the Head, qualifies for communion with Saints in Churches 59 5 1
Union of all Saints and Churches neceſſary 195 196 14 1
For unions ſake, all that makes difference laid aſide ibid.
Unity and entity convertibles 87 7 1
Unity, where is not uniformity 156 14 1
Unity urged amongſt all Churches, and why 501 9 2
Unity with variety agrees very well 498 ib.
Unity of Churches, when it will be moſt 506 ib.
Unſpirituality keeps up the Churches 196 14 1
Univerſal deliverance of the Church, when 20 21 25 3 1
Univerſities of what ſort at the laſt days 540 9 2
Unneceſſary things make moſt difference 325 5 2

p. c. l.

Unſavory fruits of the Head of Braſs 159 13 1
Unskilful builders abundance, as yet 123 10 1
Vocation lays open election 358 6 2
Vocation legal and evangelical 403 404, &c. ib.
Vocation in time, election eternal 359 ib.
Voluntary ſubmiſſion to the ways of Chriſt 123 124 11 2
Voluntiers, and none elſe in Chriſts Churches 253 254 2 2
How we are voluntiers, different from falſe members 270 ib.
A voice of God 1. Exper. 406 409 415 ib.
Votes in Church concern all alike, *viz.* Siſters as well as Brothers 470 8 2
Uſe of forms may be 34 5 2
Uſurpation of Chriſts power 105 8 1
Uſurpation of Chriſts throne 320 5 2
Uſurpers both Miniſters, and Magiſtrates, and how 169 13 1

W.

p. c. l.

Wants none to the Churches ere long 35 3 1
Waiting is a ſpecial latter days diſpoſition 47 4 1
Warning to Hypocrites 67 5 1
Warning piece to Miniſters, laſt year 208 15 1
Warning to formal Anabaptiſts, that idolize dipping 343 5 2
Warning to ſome, by experiences of others 363 6 2
Warning to them that take Gods name in vain 423 ib.
W. Walkers experience, 6 Exp. ib.
A ſpecial warning to *Purleigh* in Eſſ-

p. c. l.

ſex 237 Epiſt.
E. *Weymans* Experience 409 ib.
Water-baptiſm, how paſſed away as to us 310 4 2
Way of the Churches in latter dayes beſt diſcovered 33 3 1.
Watch and pray for the promiſes 47 4 1
Ways God works in ſtrange, and by contraries 47 4 1
Way of Goſpel-fellowſhip, Chriſt left behinde for Saints to follow him in 199 200 14 1
The way much honored by publick embodying 282 3 2
Weak Lambs how to be taken in 293 4 2
Weakneſs, God moſt and beſt ſeen in 418 6 2
Weakeſt ſex, moſt exalted 464 8 2
Weather for *Ireland* promiſes fair 417 6 2
Well-grounded, and well-united, neceſſary for Churches 193 14 1
Weſtminſter Aſſembly of Divines abominable 57 58 Epiſt.
Wicked patrons. In *Epiſt.* to L. Gen. and Com.
A wife wrought upon her husband, 10 Exp. 6 2
Wilderneſs the Church was in 10 30 31 1 3 1
Wilderneſs-creatures no more our companions 36 3 1
Wilde Beaſts ſhall not hurt us ere long 34 ib.
Wilderneſs-ones characterized 38 ib.
Willing to enter into Churches, not forced 125 126 11 1
Will hath a principle 254 2 2
Will muſt firſt be wrought upon by the ſpirit 129 11 1
Will hath an end, and what it is 255 2 2
Will hath a rule, and what it is 256

p. c. l.

257 ib.
Will hath an object, and what it is 258 259 ib.
Will hath its operation into the thing willed 260 ib.
Wiſdoms polity 1 1 1
Wiſdom weighs the end firſt 136 12 1
Wiſdom hath ſent out to all 198 15 1
Witneſs of the Spirit on his own knowledge 266 2 2
Witneſs what it is 353 354 6 2
Witneſs, if without it, what we muſt do 375 ib.
Wives and children of faithful Miniſters muſt be provided for, after the death of thoſe Miniſters 30 Epiſt.
Winter-time is nigh over to all the Churches 28 3 1
Whores children, Pariſh Churches, and how 552 553 9 2
Wolves look upward when they howl for prey 65 5 1
Women may, and muſt ſpeak in the Churches *ſubjective* 294 4 2
Womens right in Churches proved 464 465 466 8 2
Women have a good example 407 6 2
Women have preached 468 474 8 2
Women how, and why they have equal liberty with men as Church-members 472 473 ib.
Women excelling men 473 474 8 2
Women, how and when they are not to ſpeak 475 476 ib.
A word to the three Nations 15 2 1
A word to the Churches 29 49 3 4 1
A word to all to come into Chriſt 80 6 1
A word to Saints to begin their Hallelujah apace 135 136 12 1
A word to Magiſtrates 159 13 1
A word both to Magiſtrates, and Miniſters 174 ib.
A word to the builders of theſe days 197 14 2

p. c. l.

A word to the *Anabaptists* in *Dublin* and *Waterford* 334 5 2
A word to the wicked indeed 430 6 2
A word more to Church-members 455 7 2
A word to women 476 8 2
A word more to the Churches 510 511 521 9 2
Word preached, makes not Churches 63 5 1
Word preached, is not the indelible note of a true Church 79 6 1
Word of God must be the ground of our perswasion 245 1 2
Word of God, the instrumental cause of the will 261 22
Word converting, and confirming 404 414 11 Exp. 6 2
Word awakens 397 411 419 420 421 426 ib.
Word and Spirit twin testimonies 374 ib.
Work of Churches too hard for men 139 13 1
Work of Ministers and Saints, is by the Word to ruine errors 175 ib.
Work of God in these days, is to bring all into one 330 5 2
Workings under the Law, heavy 415 6 2
Works, how Presbyterians and Papists agree in them 473 477 478 9 2
Worship of God is in Spirit and Truth 2 1 1
Work that God is about in these days 24 25 26 3 1
The world will finde Churches too hard for them 90 7 1
World much-convinced by publick imbodying 281 2 2
Worships that are false, we must separate from 76 6 1

Y.

p. c. l.

Forty years hence of Christs coming to reign 24 3 1
Ynough and to spare, we shall have ere long 36 3 1
Yron heads 160 13 1
Yron *vide* Iron.

Z.

p. c. l.

Zeal, that is false, fights against God in his Saints and Churches 340 5 2

One word for the Printer.

Honest friends!

FRown not! for who shall throw the first stone? you or I? You that are without faults, finde faults, but make not faults? I fear we shall meet with more Errata's at the end of our lives, then at the end of these lines, though here be many, and more then my leasure can enter together into the list; but, being they are baggage, it shall cost the less care; onely this, I believe that the miscarriages of the Press, and mens practises (with some mens malicious misconstructions) will have alike look and language, and may express Light a Lie, Truth, Ruth, Mystery, Mysty, &c. For, for the most part their fault is to diminish and detract. But it may be, some men will read with a Romish gloss or glance (as the Prelate or Presbyter) and then I look, they that will (willing?) read as in Luk. 15 8. for domum everrit, domum evertit; for, when they should sweep the house, they would pull it down: so that in stead of reading verily

I muſt look for ſome to be rending words *till they make them worſe then they are, & it (may be) as bad as themſelves at laſt. But to thee Honeſt Reader! I wiſh with all my hearts that I had more leaſure to direct, and you liſt and light to correct. I hope wee ſhall meet with ſome candid Chriſtians, and heneſt men, who will amend in the life what is amiſſe in the leafe; and with ſome patient well-minded Readers who will* turn the other ſide *to make it true* ſence *for the* Printers ſake, *and* ſentence *for the* Publiſhers ſake; *Paſſe by the* Typographick errors, *for his ſake, and the* Hypographick errors *for mine; For I could not follow the* Preſſe, *and the* Preſſe *would not follow me. And to be* ingenuous, *I ſhall finde out ſome faults for you; many from you; but* moſt *in you, that are ever and moſt finding fault.*

Errata's in the Epiſtles.

PAge 17. *read* תְּשִׁרִי fourth month p. 30. *line* 27. *r.* deeply *incumbent upon*

Magiſtrates, *p.* 26. *l.* 1. *r.* Chriſt's. *p.* 29. *l.* 29 *r.* you know what I, *p.* 37. *l.* 18. margin *r. redire in principium, p.* 55. in margin againſt *l.* 6. obliterate the *p* 70. *l* 9. in margin *r.* the way to make it, *p.* 64. *l* 19 *r.* him in, *i.e.* in one, *p.* 63 *l.* 37. *r* Churches, *p.* 73. *l.* 37. *r.* do ſave. *p.* 79. in *verſes l. ult. r.* φιλοχρήματος.

In the Book, p 5. *l.* 27 *r.* Policie, *p.* 14 in margent againſt *l.* 16. *r.* looſe, and *l* 24. *r.* becauſe that they, *p.* 15. *l.* 32. *r.* cheat us, *p.* 16. *l.* 1. *r.* Diſcipline, *p.* 17. *l.* 15 *r.* viz. in the Church, *p.* 23. *l.* 7. *r.* and five and thirty dayes, *l.* 29. *r.* that it is in, *p.* 30. *l.* 3. *r.* that holds, *p.* 34. in margent againſt, 17. and 18. *l. r.* Form, are leaſt in Spirit, *p.* 39. *l* 6. *r.* Sun, *p.* 46. *l.* 21. *r. Hermes*, p 50. *l.* 37. *r.* others, and obliterate all, *p.* 54 *l.* 14. *r.* φρονηματιζόμενος *p.* 56. in margent under object. *r.* is not, *p.* 63. *l* 7. *r.* *p* 59. and in *p.* 65. againſt *l.* 16. margent. *r.* Churches, which they have, in *p.* 66. *l.* 14. *r.* ſorts, *p* 67. *l.* 28. *r.* they, obliterate ye, *p.* 69. *l.* 9. *r.* new Rinters, or o'd Proteſtants, *p.* 72. *l.* 23. *r.* Συγκοινωνεῖτε, *p.* 109. *l.* 1. *r.* ἐκοιζωσήτωσαν, *l.* 23. *r.* undeniable. *p* 86 in margent againſt *l.* 25. *r.* love *p* 96. *l.* 1. Gontents *r.* The ſecond part of the ſecond, &c *l.* laſt Contents *r.* any Church, *p.* 139. *l.* 24. *r.* and oblit. as, and in marg againſt *l.* 30. *r.* not able, *p.* 141. *l.* 36 marg. *r.* force, *p.* 152. *r.* iron ſides, *p.* 217. *l.* 20. *r.* Eſau, *p* 320. *l.* 3. *r.* that, *p.* 253. *l.* 14. *r.* Sun, *p.* 255. *l.* 13. oblit. *ſcu* before *motum* and put in *ſcu* before *mveatur*, *l.* 33. *r.* men. *p* 261. *l.* 21. *r. approbatione*, *p.* 264. *l.* 31. *r.* ἐλέγχειν. marg. *l.* 24 *r.* Interior, *p.* 268. *l.* 3 *r.* found no reſt, *p.* 304. *l.* 11. *r.* here, *p.* 305. *l.* ult. *r.* thou before that, *p.* 308. *l.* 12 *r.* is called, *p.* 301. *l.* 4 *r.* judgements, *p* 316. *l.* 30. *r.* they, *p.* 320. *l.* 12. *r.* be the cauſe of a pale, *p.* 328 *l.* 3. *r* ſubſcriptions *p.* 334. *l.* 32. *r.* Pſal. 36. 9. *p.* 336. *l.* 1. *r. a tenondo*, *p.* 358. *l.* 14. *r.* they, *p.* 359. *l.* 9 *r.* a poor wretch, who ſayes, *p* 418. *l.* 38. *r* unrighteous ones, *p.* 419 *l* 2. *r.* full of variety, *p.* 739. marg *r. dum ſurſum ſurſim*, *p.* 453. *l.* 22. *r.* thoſe, *p.* 457 *l.* 19. *r.* by ther, *p.* 465. *l.* ult. but one, *r.* Act 14. *p.* 466 *l.* 4 *r.* re-admitting of one, *l.* 5 *r.* to hold off, *p.* 482. *l.* 8. *r. Integrale*, marg againſt *l.* 20. *r.* no Dioceſan, 467 marg. againſt *l.* 20. *r. duobus locis*, *p.* 469. *l* 33. oblit. the, *p*, 470. *l.* 16. *r.* 1 *Cor.* 5. 13. *p.* 480. *l.* 7. *r.* and as are, *p.* 507. *line* 27. *read* Forms of it, *page* 511. *l.* 35. oblit. to be, *p.* 519 *l* 26. *r.* an Amethyſt, *p.* 523. *l.* 17. *r.* preſence, *p.* 535. *l.* 5. *r.* [illegible] *p.* 461. *l.* 31. *r.* Scriptures, *p.* 468. *l.* 1. *r.* to be baptiſed, *p.* 472. *l.* 5 his [illegible] *p.* 473 *l.* 14. *r.* grant it, *p.* 484. *l* 37. *r.* that they, 480. [illegible]